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"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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VOL. VIII.

APRIL, 1890.

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## LOVE YOUR ENEMIES.

REV. MARY B. G. EDDY.

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LOVE is the fulfilling of the law ; it is grace, mercy and justice.

I used to think it just, to abide by our State statutes ; that if a man should aim a ball at my heart, and I by firing first could kill him and save my own life, that that was right. I thought also, that if I taught indigent students, gratuitously, afterward assisting them pecuniarily ; that if I did not cease teaching the wayward ones at close of the class-term, but followed them with precept upon precept ; that if my instructions had healed and shown them the sure way of salvation, I had done my whole duty to students : that further, if certain of those students only envied, and reported most flagrant falsehood about me, and "hated me without a cause," that I must uncover somewhat of their real (?) natures, in pure charity to mankind in general.

I now know that Love metes not out human justice ; but divine mercy. If my life were to-day attacked, and I could save it only in accordance with common law, by taking another's, I would sooner give up mine. Now, I must love my enemies, in all the manifestations whereby and wherein I love my friends. I must be careful not to expose their faults ; but to do them good, whenever opportunity occurs. I see that for me to measure out human justice to those who persecute and despitefully use me, would be returning evil

for evil; that all retribution belongs to God; that my part is to return blessing for cursing. If special opportunity for doing good to my enemies, occur not, I can include them in my general effort to benefit the race. Because I can do much general good to such as hate me, I am doing it with earnest care; since they permit me no other way — though with tears have I striven for it. When smitten on one cheek I have turned the other; I have but two to present for blows.

I want to take by the hand all who love me not, and say to them: "*I love you, and would sooner pluck out my heart than to harm you. Because I feel thus, I say to you: hate no one; for hatred is a plague spot that kills at last, and will bring suffering upon suffering to you throughout time — and beyond the grave.*"

To my friends let me say: If you have been badly wronged, forgive and forget. Do not resent an injury; and, above all, do not fancy that you have been wronged when you have not.

The present is ominous; the future, big with events. Every man and woman to-day should be a law of Love to themselves. The means for sinning unseen and unpunished, have so increased, that, unless one be watchful and steadfast in Love, one's temptations to sin are increased an hundred fold. Mortal mind, at this period, mutely and secretly works in the interest of both good and evil, in a way least understood; hence the awful danger of yielding to temptation in ways that, at former periods in human history, were impossible. The action and effects of mortal mind, in its silent arguments, are yet to be uncovered and properly dealt with by divine justice, wisdom and Love.

In Christian Science, the law of Love rejoices the heart; and Love is Life and Truth. Whatever manifests aught else in its effects upon mankind, demonstrably, is not Love. I now reckon my sense of Science, and obedience to God, in equal measure; fulfilling the law of Love by doing good to all, imparting, so far as I can reflect them, Truth, Life and Love to all within the radius of my atmosphere of thought.

The only justice of which I feel at present capable is



mercy and charity toward every one; with special care to mind my own, and not another's business.

The ingratitude, misjudgment, and sharp return of evil for good — yea the real wrongs (if wrong can be real) which I have long endured at the hands of many — have most happily wrought out for me the law of loving mine enemies. This law I now urge upon the solemn consideration of all Christian Scientists. Jesus said: "For if ye love them which love you, what thank have ye? for sinners also love those that love them."

THE greatest man is he who chooses the right with the most invincible resolution; who resists the sorest temptation from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menaces and frowns; whose reliance on truth, on virtue, and on God, is most unfaltering. — CHANNING.

WHAT a man knows should find its expression in what he does. The value of superior knowledge is chiefly in that it leads to a performing manhood. — BOVEE.

No pleasure is comparable to standing upon the vantage-ground of truth. — LORD BACON.

LOVE is the emblem of eternity; it confounds all notions of time, effaces all memory of a beginning, all fear of an end. — MADAME DE STAEL.

THERE are two freedoms, — the false, where a man is free to do what he likes; the true, where a man is free to do what he ought. — CHARLES KINGSLEY.

IF there is any person to whom you feel a dislike, that is the person of whom you ought never to speak. — RICHARD CECIL.

GOD's ways seem dark; but, soon or late,  
They touch the shining hills of day;  
The evil cannot brook delay,  
The good can well afford to wait.

— WHITTIER.

## SPIRITUAL VISION.

A. T. RICKER.

"Wherenpon, O King Agrippa, I was not disobedient unto the heavenly vision."—ACTS xxvi. 19.

THERE springs up at once in us the desire to know what this "heavenly vision" is,—its nature; and if it was a secret revelation in a past age, or open to all seekers after God. This is a natural, innocent desire such as a child feels when he hears a tale that pleases him, and wonders whether it is true, and if he might do the same things. Remembering that "God is no respecter of persons," we are justified in looking for and expecting to behold the heavenly revelation of God in Christ; for this is what Saul saw—God manifest.

A miracle, i. e., the suspension of any *God-made* law, did not constitute Saul's vision. No law of God can be suspended or interrupted. It is but the belief in some supposed power of interference, that has occasioned this false interpretation of the deeds and experience of prophets and apostles recorded in the Scriptures. The so-called law of a mistaken, material sense *can* be *over-ruled* (demonstrated over), and herein we may discern the "vision."

The nature of the vision may be found in the record of his obedience. It is through what Paul *did* that we learn what Saul saw. It is through obedience, always, that we learn Truth. "If any man will do His will, he shall know of the doctrine, whether it be of God." Notice the character of Paul's entire work thereafter. He went unto the Gentiles, i. e., unto those who were opposed to him, "*to open their eyes to their enemy*"; to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins"—*destruction* of sin! He went not to kill them because they did not turn; but to open their eyes, through the service of Love, that they might turn of themselves.

At the time of the vision, Saul was on the way to Damas-



cus to attack personally those who were, as he supposed, opposed to the faith of God; armed with letters from the chief priests of the established Church, giving him full authority to do this thing. Remember, we are tracing here the thoughts of an earnest seeker after Truth, for Saul was a devout Pharisee. We are reading his consciousness of Good and evil; of Truth, of Life, of Love. What took place in his experience, is to-day transpiring, in varying forms, in the experience of every living individual.

On his way to Damascus, carrying out the commission of the Church, he is musing upon these things, and planning "much that is contrary to the name of Jesus of Nazareth;" when, at mid-day (i. e., when his plans for the extermination of the disciples were approaching completion,) he suddenly becomes conscious that this is not a manifestation of the power of Good over evil,—and is *obedient* to the suggestion. If one asks, "Whence came this suggestion?" it might be answered, "Whence cometh the thought in your own consciousness that arrests some unholy action or intent?" The understanding that all is Mind, and Mind is God, which Christian Science teaches and demonstrates, alone can explain either experience.

The purport of this suggestion to Saul is: that God does not endow man with a power to persecute and kill; neither can anything that He has made be destroyed. The sanction of the Church and all its high priests cannot now, to his present consciousness, justify such a course. *He sees it*, — and the truth of it dispels the clouds of a darkened consciousness, in so much that the revelation (verse 13) exceeds in brightness all former conceptions of God and His ways. He perceives that Good is expressed alone *in* goodness, and does not employ hatred to carry out its purposes; that Good is supreme over all; and to proclaim this in *deed* is the work of His ministers. It is this that opens the eyes of the blind in material and mortal belief, and turns from darkness to Light.

It is this same consciousness that to-day looks upon the face of mortal belief and says: "Let there be light." The light is seen in the healing of the sick, and in the destruction of sin. To mortal sense, these are the effects; but to spirit-

ual sense every such vision, or demonstration, appears stronger proof and fuller understanding of the supremacy of Spirit. For instance, to those who journeyed with Saul, but whose sense of Truth was less spiritual, this mental experience appeared a physical manifestation. "They saw the light; but heard not the voice of Him that spake." They were conscious of the exercise of a superior power; but had no intelligent understanding of it. Thus it is with those who see in Christian Science a means of physical health, and seek no further. They are losing the "heavenly vision" where Truth speaks with no uncertain sound; but in distinct, audible voice.

It is not physical health that we need, but spiritual; for this of necessity includes health of body. It is not so much freedom from pain and struggle that we should desire, as freedom from a false sense of pleasure. *Many* accept the healing power of Christian Science. If we admit also its reforming power into our beliefs of pleasure; into our beliefs of what is good and desirable, *we* shall behold the "heavenly vision."

In the apocryphal book of Barnabas, who was companion to Paul in many of his labors, there is a forcible illustration of this thought. He refers to the custom of the Jews, under Moses, of abstaining from the flesh of certain animals. They were forbidden, among other commandments, to eat of swine. This law, having but "a shadow of good things to come, and not the very image of those things," is thus explained by Barnabas: "Moses forbade them to eat of the sow, meaning thus much: Thou shalt not join thyself to such persons as are like unto swine, who, whilst they live in pleasure, forget their God; but when any want pinches them, then they know the Lord; as the sow when she is full knows not her master, but when she is hungry she makes a noise, and being again fed is silent." It is a homely illustration, but to the point. Let us watch! for if our pleasures are such that in them the omnipotence of Spirit is forgotten, then they are not of God, but are of mortal belief; through Christ we must now cast out, or reverse them, or through suffering we shall be driven to it later. and learn what it is to *hunger* and *thirst*.



But right here comes the wonder of Divine Love; and God forbid that we should abuse it! "Blessed are they that hunger and thirst after *righteousness*, for they *shall be filled*."

"And when we were all fallen to the earth, I heard a voice speaking unto me and saying in the Hebrew tongue: 'Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.' And I said: 'Who art thou Lord?' And he said: 'I am Jesus whom thou persecutest.'" After the *light* of Truth, which revealed the error of personal sense so that it fell prostrate to the earth, he heard the VOICE of Truth speaking through those whom he had persecuted. He now perceives that they are living, and preaching this very omnipotence of God that has suddenly dawned upon his own consciousness; and the surprise is so great that he exclaims: "Who art thou that illuminatest the human understanding, and prevailest over evil!" Doubtless he was familiar with the teachings of the carpenter of Nazareth,—knew them well in theory; but had never caught their spirit and purpose. He sees in them now the reflection of God; and recognizes their embodiment in the life and work of Jesus.

Through all this, it is evident that the character of Saul's vision was mental—a vision of the omnipotence of God as Spirit, Mind. The accompanying physical phenomena were but the reflection of a changed consciousness—no more miraculous than to find one's image in a mirror when one stands before it. A change in the mortal sense of things is invariably revealed in its effect upon the body; because the body is the reflection of thought. The healing of the sick through Mind alone has proved this unmistakably.

Paul also recognizes this fact: that all causation is Mind;—for he says on another occasion, when giving an account of this experience: "And I could not see for the glory of that light, being led by the hand of them that were with me." His sense of the presence of Spirit was so real as to eclipse all sense of matter, or material sight. The "glory of that light" must mean a Spiritual illumination; and it cut him off from the world of sense for three days, as Jesus was in the tomb three days. Had it been so-called physical light that

caused this blindness, those that were with him would have been blinded also; for they had seen the physical manifestation, though they had not understood its meaning.

This proof (or vision) of the supremacy of Mind over body, and over *all* material manifestations, convinced Paul of the necessity for opening the eyes of others who were blind to the spiritual light, in which all things become new. To accomplish this, he must return to the human sense of things — to their plane of sight and sound. Herein is his *obedience* to the "heavenly vision." (*See SCIENCE AND HEALTH*, 40th ed., page 201.) After three days he is found by one Ananias, a devout Jew, who recalls him to the necessity of bearing witness to what he has seen and heard; and thereby restores his sight. His returning sight was a sign of his willingness to be a witness of God to the people.

But can we believe his sense of sight to be just what it had been? It was his insight into the supremacy of Mind that had separated him from the world of belief, and that restored him to it again; both phenomena being but signs of his mental condition. Thereafter he neither feared nor acknowledged any possible power in the body apart from Mind. Witness his shaking off the poisonous serpent without harm; as well as his power over sickness and death. He fears nothing now but to sin against this "heavenly vision." Though the Jews are seeking to kill him for his obedience, he fears them not, knowing that his life "is hid with Christ in God."

If we fear the effects of the weather, or suggestions of disease; if we are concerned about the body or self in any way — what we shall eat or wear in order to maintain health and happiness — and do not rather fear unfaithfulness and disobedience to our highest sense of Truth, we are still a Saul pursuing our Deliverer personally, with intent to kill. The Truth will overtake us in the way, when we least expect it, and our most cherished plans will fail. The experience that wakes us out of this error — Paul calls a "heavenly vision," in the same spirit in which he said: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." In other words, the prostration of



personal sense and belief in matter before the Truth of our Being, is an experience of suffering; but accepted as the sign of the presence or appearing of Truth, it becomes a "heavenly vision" of Christ. Paul always referred to it thus. On this occasion, at the end of his defence before Agrippa, he alludes to the prophecy "that Jesus should suffer" as well as "that he should be the first that should rise from the dead, and should show the light unto the people, and to the Gentiles."

Not long ago I heard a sermon from one of our sectarian pulpits, on the text we have been studying. One of the leading thoughts of the preacher was this: That the vision was actual, but was a manifestation of Christ peculiar to a past age. "There are heavenly visions in these days," he said, "but not such as Paul had." He did not know why they did not, or could not occur; but he believed the fact to be that they did not. This with him, however, was not a cause for regret; but a sign of advanced (?) spirituality, showing that we had outgrown the early, crude manifestations of God.

Is it true that the adherents of the ceremonial religion of to-day are more spiritual than Paul, and their visions more heavenly than his? Is the religion of Christendom to-day more powerful, more convincing than the religion that enabled Paul to heal the sick; control the storm; withstand the poisonous snake; raise the dead;—in a word, to demonstrate the Christ-power of Spirit over matter? On the contrary, would not the general exhibition, to-day, of such Christianity overcome the opposition of the hosts of materialists and physicists, who deny God as Intelligence, Mind, Spirit? To say that such works would not be overwhelming proof to-day, as in Paul's day, of the truth and reality of the claims of Christianity, is mere sophistry and blindness. It is only the denial that the works of these early disciples were the fruits of their *religion*, that blinds one to the nature of Christian healing to-day; and to the fact that it is in line with the early manifestations of divine power.

No sermon, no words, no formal service can take the place of the *understanding* of God, that heals. Hear this, from

SCIENCE AND HEALTH: "Anciently, the apostles who were Jesus' students,—and Paul, who was not one of his students,—healed the sick and reformed the sinner by their religion. Alas for the error that allows words rather than works to follow such examples!" In another page is this stirring prophecy: "When the omnipotence of God is preached,—His absolute government and no other—our sermons will heal the sick." To prove the supremacy of God as Spirit, was the purpose of Jesus; and this will be the ultimate triumph of Christianity.

In conclusion: Who that has known the mental effects of Christian healing, or the evidence that Mind controls every material condition of thought, has not seen something of the "heavenly vision"? "The glory of, that light" *does* separate the Christian Scientist from the world of to-day. He can no longer see as real that which is not Spiritual. His consciousness of existence has forever changed; and though he continues in relation with the mortal plane of thought and pursuits, he has ceased to be Saul, and now is *Paul* with a message from God unto all men.

Are we *obedient* to the vision, is the vital question.

Blindness does not increase in proportion to obedience, but rather decreases. The higher we rise in Truth, the more pronounced are the claims of error; but, understanding the law that Spiritual vision includes physical safety from first to last, material sense will be held in subjection, and made to "serve the ends of Wisdom."

---

"WORDS of peace and looks of love,  
 Few natures can withstand;  
 Love is the mighty conqueror,  
 Love is the beauteous guide,  
 Love with her beaming eyes can see  
 We've all our angel side."

— ANON.

---

"SPEAK gently; it is better far  
 To rule by love than fear;  
 Speak gently; let no harsh word mar  
 The good we might do here."

— ANON.

## AN OBJECT LESSON IN CHRISTIAN SCIENCE.

I. P. H.

Two letters arrived to-day in the same mail.

The first, from an earnest student of Christian Science who reads the true literature, and tries intellectually to comprehend what she reads. She writes: "‘The Way,’ by Mrs. Eddy, deserves careful study, but *what is humility* in the Spiritual sense of the word?"

The second is from a Christian Scientist, past sixty years of age, who is landlady of a busy hotel in a pleasant Western village and railway junction. Scarcity of "help" in that section keeps her with many cares and activities; yet she always finds time to be "about her Father's business," and never turns away one "hungering for bread," either material or Spiritual.

Hearing that a lecture upon Christian Science, near her, had caused great "stirring up of the people," I had asked if the malice had touched her. Her reply is a practical answer to the inquiry of the first-named correspondent. It is as follows: "No, I have no fears. *I know* no mortal mind *can* come between me and God; and that Truth is the Light that guides me into all understanding. I feel that the Lamp (Christian Science) that will guide me through all darkness, is in my hand. I feel that no mortal harm can come to me any more. I have found the Light, the Way; and all darkness moves out before it. In God I live, in God I trust, all doubts dispelled. In God I dwell, *knowing all will be well*. I have found *The Way* through Christ Jesus. The light is before me, and guides me always in all places. Don't think that I will ever lose my way again. . . .

"The adopted daughter of a lady resident in a neighboring town was here to-day. She is studying the Science, and said to me: 'I hear so much of your good works through the travelling men! They say if they are feeling ill, when they come here it all passes away.' One man told her that when he was sick he found an opportunity to talk with me a few minutes and went away well—but I do not remember it.

"I have had to wash for me, this winter, a poor Bamish woman who has five children under nine years of age, besides two older

boys. Her husband is a tailor by trade, and a good one, but he fell and broke his wrist nine weeks ago; and there has been no one to fill all those little mouths with food but "grandma" as they call me. So I have sent them food every day, and what I pay the mother buys light, wood, and pays rent.

"When everybody was coming down with la grippe, "grandma" took care of them, and just as fast as each began being sick *put it away*; so not one of them was sick *more* than one night.

"Then the doctor could not cure the broken wrist; it continued very bad for seven long weeks. Finally the doctor had to go away; then I went to see the patient every evening for a week, *and his wrist was cured*. Now he is at work again, and can take care of all those bright little children. They all do love "grandma" so, now; and "grandma" loves to think she could do so much for them."

This "grandma" has most vivid realization of Truth. When I visited her nine months ago, one of the servants, who scalded her hand and arm with steam badly, told me that the pain was frightful until "grandma" could be summoned; and that in three minutes after treatment began, all pain vanished, and she went about her work as usual,—never after suffering any inconvenience.

The personal welfare of every servant in the house is looked after by "grandma" as if it were her own interest. None leave there without a quickening of aspirations for Good.

"How do you, with so many cares, find time to treat your patients?" I asked. "Oh, there are little quiet times — often while rolling my pie crust," she said, "and nights I always read a little in SCIENCE AND HEALTH before I sleep."

A lady pronounced in the "last stages of consumption," came there from a neighboring State last spring. An attendant came and remained with her, until she was able to be left alone. In less than three months she returned home completely cured; and remains so to this date.

"Grandma" never advertises, never seeks a patient; never shirks one least, common duty. She seems to discharge all material obligations with the mechanical ease with which a wheel revolves upon its axis; yet so bright are her "intuitions," that the consumptive said to me: "I never am puzzled over anything in regard to the SCIENCE, but the next time she comes in, she begins to talk upon that very subject, and gives



me just the explanation I need. I am sure *she* is perfectly unconscious that she does this."

Was it not in regard to *humility* (humble service) like this that the Master said, "Be ye faithful over a few things and I will make you masters over many"? In *SCIENCE AND HEALTH* we read "mortals must grow into Immortals, as babes grow to adults." The apostle, thinking in the same line, wrote: "Faith without works is dead."

No mere intellectual study of Christian Science can possibly make one a *Christian Scientist*. To conceive such high Spiritual ideals, or theories, of what *may be* in a pure, Spiritual existence, as to render our daily tasks and obligations distasteful and irksome, is not to advance Spiritually. One cannot climb a mountain by wishing herself at the top; nor by waiting for someone to *pull* her up; neither can she clear the distance at a bound. She must *climb*, step by step; and as she climbs, she will learn to cast aside all superfluous luggage.

We are in a world of *uses*, no matter how counterfeit; and we can only aid in establishing "God's kingdom on earth" by correcting those uses one by one; by resolving them into higher and better conditions through which the "false sense" may be more clearly detected. As the true Ideal appears, and error is uncovered *as error*, that understanding destroys both it and its so-called temptations.

Is there no useful lesson for us in the fact that Jesus toiled at the carpenters' bench till the last three years of his ministry? He said: "I came not to destroy, but to build up." This we ascribe to the line of successive Revelation from Abraham to Jesus; but is it not equally true in each individual experience; from the "old man" to the "new"? He who had absolute control of the elements, could have no use for houses or carpenters' tools; yet was Jesus led to walk the way, which is the Truth-way for all to walk, out of material sense into Spiritual Supremacy!

"To so divest beliefs of their false trusts and material evidence, that the spiritual facts of Being may appear—that is the grand work whereby to sweep away the false, and give place to the true. Thus, we may establish in Truth the temple or body, "whose builder and maker is God." (*SCIENCE AND HEALTH*, page 360, 40th Ed.) So, also (page 349): "To attend properly the birth of the new child or the divine idea, you should

so detach mortal thought from its material conceptions, that the birth will be safe and natural. Through gathering new energies, an idea should injure none of its useful surroundings in the travail of Spiritual birth. It should not have within it a single element of error, and should remove properly whatever is offensive. Then would the new idea, conceived and born of Truth and Love be clad in white garments. Its beginning will be meek, its growth sturdy, and its maturity undecaying."

What is the "new idea," but the new understanding and perception which is born in us through the study of Divine Science? The first gleam of real understanding brings humility, as the hand-maiden of that "love which casteth out fear." As we with *understanding* look backward over our mortal journey, we will be able to rejoice in its *discipline* more than in its pleasures; and to recognize Good as All-in-all.

"Now this self-same God is our Helper. He pities us. He has mercy upon us, and guides every event in our careers." (Unity of Good, page 4.)

As we grow willing to be guided, and to serve, we are no longer "beaten with many stripes;" and we find our service, after all, is not to man, but to Him, who saith: "I will have mercy and not sacrifice."

### CHRISTIAN SCIENCE.

ORELIA KEY BELL.

THE grandest truth in God's big universe  
To-day, is *Christian Science* — the Science of Spirit,  
That is, the Truth of Christ. The more we near it  
The sooner cometh the millennium, and the curse  
Of ignorance that doth our eyes immerse  
From seeing God, is lifted.

When I hear it  
From thy lips, lady, thus, it seemeth to merit  
All men are claiming for it; and I nurse  
The idea in my mind — until I meet  
That *Other Idea* limping down the street,  
That poor, halt wretch — I pause.

But when I see  
Thee lay thy whitest hand, in charity,  
Upon his unclean coat, and call him "Brother" —  
Sure thine the true idea — false the other.

## FREEDOM ; FROM WHAT ? WHY ?

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MIRIAM.

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"FREEDOM ! Give me freedom !" is the daily, constant expression of restless mortals pressing on to gain a something which they feel is for them, and which they *must* have, without restriction of their claim to obtain and use it. From those yet unborn into the fuller "knowledge of the Truth as it is in Jesus," as well as from those taught in Divine or Christian Science, comes too, in varying forms of intensity, the cry : "O wretched man that I am ! who shall deliver me from the bonds of this death ?" To-day also, thousands are able to say : "Whereas I was sick and in bonds, now I am whole and free. I thank God through Jesus Christ our Lord. There is *perfect* freedom from the bonds in which death (to the realization of God as the only life) has placed us."

In reality there is *no* bond but the bond of Love, and this binds us to Christ alone. So long as there is one in the universe, ignorant of the freedom that belongs to him because of his Sonship to God, Love will draw that one, until he shall know himself as he is, ever was, and ever will be — free. "We are free creatures in Christ Jesus" ; though mankind is at present unconscious of the fact. But the desire for help, for freedom from man-made laws, creeds and dogmas, is daily growing. The grandest sign of the times is *this* unrest, for it heralds the universal sway of Truth. Christ, Truth, will continue to stand at the door and knock, until man bids Him enter. When men become restless under "the bonds of this death," then He opens up a way of deliverance. The feeblest cry is heard and heeded by the listening ear of Love. We therefore, have come on only just a little ahead of the myriad throng that presses close upon us. Those taught in schools of theology, occupying pulpit and platform, not conscious of the spirit of Christ which pervades the atmosphere ; even these are conscious that the world *is* drinking in the gospel — and thirsting for deeper and purer draughts.

"Being then *made* free from sin, ye are become the servants of righteousness." What a change ! "If we will, we may become no longer servants of Sin (Satan) but servants of "the Most

High"; because God, who knoweth all things, hath read our heart (thought) which said: "From Sin I would get free."

When his friends lowered the sick man into the presence of Jesus, they were doubtless surprised to hear the words: "Son be of good cheer, thy sins be forgiven thee." Perhaps the thought uppermost in the young man's mind just then was freedom from the claim of disease. Do we not know all too well how man struggles to get free from these bonds of ignorance; to hear never more the jarring words "I am sick"; but instead, the "Go in peace, thy faith hath made thee whole." Yet, there may have been in his mind a longing for Spiritual as well as bodily health; and Jesus, divining this, answered the thought in the words, "Thy sins be forgiven thee." Again: It may have been one of those cases where sickness is the direct result of sin, and the spiritual healing had to take place before the body could express health.

"With God all things are possible"; with Him it is one and the self-same thing to say: "Thy sins be forgiven thee," or "Arise, take up thy bed and walk." One fallen unawares into error, or one ignorant of the law of Love, and therefore carrying about a sick body, may be emancipated by the word of God, and exclaim: "Praise God, we are free." God is no respecter of persons or diseases. He is Love, and Love thinketh *no* evil; so, if there be one to-day sitting within the shadow because not quite sure there is full and free salvation for *him*, to that one Christian Science says: "Come." "Come unto me all ye who labor and are heavy laden, and I will give you rest." Does not the invitation express enough of welcome?

Did we ask "why free?" "The Law of the spirit of Life in Christ Jesus hath made me free from the law of sin and death." "For brethren we have been called unto liberty." "In the beginning," "God created man in His own image"; and "that which hath been is now, and that which is to be, hath already been." God being Spirit, man, His image and likeness, must be Spiritual; "And as many as are led by the spirit of God, they are the sons of God": "and if children, then heirs; heirs of God and joint-heirs with Jesus Christ." "*Now* are we the *sons* of God, and it doth not yet appear *what* we *shall* be." Such heirship entitles us to freedom. Who will not gladly claim the royal lineage, the favor and benediction of King of Kings, and Lord of Lords,—an eternal home in the presence of God?



## HOME AND CHILDREN'S DEPARTMENT.

## THE CROSS OF LOVE.

SHORTLY after I had studied Christian Science, and had become able to give my children a little benefit of the new and wonderful light revealed to me, I overheard them talking to some others who were wondering who and what God was. One or two said He was a "great, big man." My little girl said she thought He was Love; because a "great big man" could not be everywhere at the same time,—and besides, she did not think as they did that He had "three heads."

Another of my little girls, aged seven, was asked one day, while unconsciously standing near an open window, if she wasn't afraid of taking cold. Her reply was: "Not a bit afraid, 'specially if I'm keeping the draft off of you!" "Why, 'specially if you are keeping it off me?" was the query. "Because you're afraid, and I'm protecting you, and God'll take good care of me for doing that, never fear!"

Another little daughter, aged ten, received a folding blackboard desk for a Christmas present. Christmas eve, when I arranged the gifts, I found the table would not hold all; so placed the blackboard on the floor with the shaded chalks in a box beside. Early in the morning the children were awake, and I could hear exclamations of delight over every newly discovered gift. I soon went in, and the first thing that met my eyes was the blackboard placed upon the table upright. On it was drawn, in perfect outline and proportion, a beautiful white cross standing upon some rocks. Over the top of the cross was suspended a crown. At each end of the cross-bar the hands were drawn, with nail-prints in the palms; but instead of the human form of Jesus, were the letters L O V E, so arranged as to extend from the hands to the foot of the cross. From each letter fell drops of blood, in red chalk. Beneath, great waves were seething, almost ready to engulf the rocks. Overhead was a symmetrical five-pointed star, while in the right-hand upper corner a new moon was just appearing. The whole was very effective, and to me indicative of the childish working of a Spiritual thought.

A LADY in explaining Christian Science to a little patient of hers, one day said: "It's a naughty lie that tells you you are sick; and you won't believe a *lie*, will you? REALLY you are harmonious and healthy,—God's perfect idea! His child,—and His children cannot be sick. Now you must never believe this lie, and you never will be sick. You must only believe the Good, for only the Good is true."

A few days after, the little girl was talking to her mamma about Christian Science. "Why, mamma," she said, "the naughty lie told me I had a headache; but I said, I don't believe a lie. I know I haven't got a headache because I'm God's child, and His children don't have headaches; so it went right away." Her mamma told this to the Scientist's husband who, next time he saw the little one, to try her and see what she would say, said: "Well, Mattie, I heard you were sick the other day. Is that so?" Looking up at him in deprecation of such a thought, and manifesting the greatest surprise, the little one made answer, emphatically, "Me sick? No, indeed!" "Oh, I beg your pardon," said the gentleman, "I thought I heard someone say you were." "Well, that was a lie," came the firm, steady reply. "You shouldn't believe a lie."

I know of no one who could deliver, in the spirit of Love, a more pungent rebuke than did this unconscious child. It looks as if Isaiah's prophecy were verified in this hour; and we must look to the child to teach and lead us. (Isaiah xi. 6.)

A LITTLE girl sat reading under a tree one morning in early spring, when she suddenly heard a great chirping overhead. Just as she looked up, a little, wee sparrow, that couldn't fly, came tumbling into her lap. "Well, you dear little birdie," said she, soothing it so it wouldn't be frightened, "you didn't fall without your Father this time, did you?" With that she carefully emptied her lunch out of her little lunch basket; made a soft little bed in it out of a napkin and her pocket handkerchief; then with her hair ribbon tied the basket securely round her neck. Gaily climbing the tree to the tip-top branch, she replaced the little sparrow in its nest among its little brothers and sisters. Mr. and Mrs. Sparrow seemed to feel a friend was near, and hovered about quietly awaiting results. When the little girl had returned to her book, and peace and harmony reigned again,

such a gladsome song of gratitude poured forth from this happy pair, as never was heard before.

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DEAR JOURNAL:—I have the little book "Rudiments and Rules of Divine Science," and I study it and love it very dearly. I read the pretty stories in this part of the JOURNAL, and they always give me something to think about, and make me happier.

Now that I know what the Science is, it seems too bad that more people do not believe in it; if they did, they could help themselves so much,—and if they only knew how *unknowingly* they say things which are truly Science thoughts, they would be amazed. Last Sunday, for instance, I went to Sunday school. The lesson was the healing by Christ of the man who was sick of the palsy. Christ said to him, "Thy sins be forgiven thee," and the author of the Sunday-school lessons said at the end of the lesson, "It was the man's sins that caused his illness." Our teacher said, "Maybe this is so;" but I wanted to say, and felt almost as if I *must* say, "No, sir; there is no *maybe* about it! Sickness is error, sin and error are the same, therefore sickness is sin!"

Isn't it too bad that people give up to beliefs as they do? The other day I was singing, when we got to laughing, and my voice "broke." Mamma noticed it, and said: "Don't let her sing any more, she has sung too much already, and her voice will be spoilt." But I killed the belief right away. I knew my voice couldn't be spoilt, because error is powerless; and then I sang again, and that time sang best of all.

When I know more of the Science, and have studied SCIENCE AND HEALTH more, I will write you again, and try and give you more beautiful and scientific thoughts.

A FOURTEEN-YEAR-OLD LITTLE GIRL.

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"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of

heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the bottom of the sea."—MATT. xviii. 1-6.

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"THE *perfect creation*" was beautifully voiced by a dear little four-year-old Scientist boy, after intently watching the conversation (on their hands) of two deaf-mutes.

"Who made them so?" he asked; and while waiting for reply, said to himself: "God never *borned them deaf*"; for all *He made is right*."

One day hearing a larger boy use some naughty words, he said to him, "You are a temptation to me; and the Lord's Prayer says, 'Lead us not into temptation.'"

He is so fearless that he appalls the neighbors by his disposition to climb. When but three years of age he fell from the second story and was picked up unharmed. He gave the glorious reason: "The Lord took care of me."

Surely, such trust and entire dependence on the *one Power* is the altitude *we* shall all grow into when we have *found* the *Way* in Truth, *that* is so much a *part* of these blessed messages of love in our midst, the children!

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"WHAT are you good for my little man?  
Now answer that question for me if you can,—  
You, with your fingers as white as a nun,—  
You, with your ringlets as bright as the sun,  
See if your wise little noddle can tell  
What you are good for? Now ponder it well."

Over the carpet the dear little feet  
Came with a patter to climb on my seat;  
Two merry eyes full of frolic and glee  
Under their lashes looked up unto me;  
Two little hands pressing soft on my face,  
Drew me down close in a loving embrace;  
Two rosy lips gave the answer so true,  
"Good to love you, mamma,—good to love you."

— Emily Huntington Miller.



## OPEN LETTERS.

Feb. 27, 1890.

MY DEAR TEACHER.—Yours without date is at hand.

Could you know out of what depths of material debris the first reading of the first volume of SCIENCE AND HEALTH, six years ago last December, lifted me, you would believe it had always been "all I could ask." It was *only* words from the pen of *uninspired* writers that gave me pain. As the revelation of the All Good appeared to me, all other books, all forms of religion, all methods of healing, to my sense became void. Chronic beliefs of disease of twenty years' standing, sight dimmed with the belief of age, all disappeared *instantly*;—indeed, material life seemed a blank. The "*why?*" I could not explain, but this I did know: in this realm of the Real I found joy, peace, rest, love to all, unbounded,—unspeakable. Human language had lost its power of expression, for no words came to me; and in all this six years of bliss, I still have found no words to tell my new found life in God. The most chronic forms of disease were sometimes healed instantly and without argument.

Many of my students heal instantly. I would love to tell you something of the fruit which the Institute at A. has borne,—but will not make this too lengthy. I feel it would give you great joy to know. The children Scientists, particularly, progress marvellously. I have many times been requested to write you of demonstrations by the children—infants almost, two and three years old; from that up to fourteen and fifteen.

The new church is born of Truth and Love, it must not have within it a "*single* element of error," "*only then can it be clad in white garments.*" When a Christian Science church begins to pattern after other churches; to expect elaborate, scholarly, opinionated sermons; to leave SCIENCE AND HEALTH out of the pulpit, and not require preaching from *demonstration*, it must expect to meet with disaster. The only charge I ever give my students is to *live* in SCIENCE AND HEALTH and the Bible,—and allow only these books in their meetings. The harmony and spirituality and love and *union* there manifested, in consequence, are worthy of notice—cheering alike to Teacher, and Founder, of the new-born church of Christ,—"*The Kingdom of Heaven*" on earth. With great love and gratitude.—M. H. P.

DEAR CHRISTIAN SCIENCE JOURNAL:—It has long been my intention to give a little of my experience in putting *off* the old beliefs and taking on the new in Christ. It is nearly three years since a friend who had been healed by Christian Science treatment called on me, and related her experience and cure through Christian Science. It made a great impression upon me, and I wished to know more about it; for I felt that I needed not only bodily healing, but Spiritual healing also. I had been seeking—earnestly seeking—for three years, by Bible study and practical acts of charity, to uplift others and bring them to Christ, as well as to overcome my own weaknesses, by blind faith without understanding. For three years I prayed daily, while studying the Bible, for understanding; although I sought understanding through different commentaries, I found nothing satisfactory—all seemed so vague and contradictory. At such times I cried out with the Psalmist: “Give me understanding, and I shall keep thy law: yea, I shall observe it with my whole heart.”

The blessed power of the Master-Spirit of Truth and Love came to me through Christian Science treatments and the study of SCIENCE AND HEALTH. What a change it has made in this family—turning night into one continual day of the Lord!

Two adopted children came to me for care; both members of a devoted Christian family in the old way of thinking. One, aged thirteen, was a member of the church, and had been for a year; but a more disobedient, saucy, lying boy I never met anywhere. He was a thoroughly bad boy in every way. He did not speak the truth if there was a possible way of telling a lie. I often appealed to him with the thought of his good father, pleasant home, and opportunities for being of “good report”; reminded him of his responsibility as a member of the church; made him take his Bible and select all that God said about lying and disobedience to parents, etc. I prayed with him, and he prayed audibly every morning; but no sooner was he risen from his knees than he would lie or disobey. His father said there was no hope for him for he was bent on going to the bad. He was terribly cruel to his little sister, two years younger; would pinch and strike and push her around, and unless watched closely, would torture cruelly. We did not *dare* often to leave her with him, but we were sometimes obliged to do so. We kept him on bread and water, and deprived him of other privileges, of play etc., to make him see the error of his way; but no light came to

the boy or to myself either, until the light of understanding touched my soul through Christian Science treatments, and the study of SCIENCE AND HEALTH. Then I was healed, and the boy also; and now we have a real Christian Science boy, demonstrating the Christ Principle, daily overcoming self, and becoming a true man.

I cannot understand why so many who have the care of children, mothers and fathers, resist the blessed influence of understanding God through Christian Science; I can only exclaim: "They know not what they do, Father, forgive them."—C. S. L.

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I WANT to express my thanks and gratification for the manifest improvement in our dear JOURNAL the last few months. It has always been a great comfort and help to me; can hardly wait until it comes every month.

I have been a worker in Truth ever since Nov., 1886. Was healed, of many beliefs that I had had for eighteen years, June 1886, in six treatments. I never had heard of Christian Science before; but, hearing of others being cured, through the advice of a friend, I went to be cured. I said to myself: "Can it be possible that I shall be well once more; be able to eat and drink like other people? If I am, I will spend as much as possible of my earth-life in this glorious work."

I was cured. I bought a SCIENCE AND HEALTH, and that and the BIBLE became my almost constant study night and day. It seemed I must gain this understanding and give to others. At that time, I supposed everyone would be only too willing to receive it; but not so. Too many feel: "Why art thou come to torment us before our time?" But I find there are always *some* ready to whom we can impart the Truth, and am thankful.

Soon, I began to have good demonstrations. One was a very bad burn; healed in less than ten minutes. Another was an old gentleman who had rheumatism so badly he could scarcely get up or down; cured in five treatments. He walked erect and perfect as a young man; and seemed proud of it, too.

In autumn, went to work in my own place. In February, 1887, was called to C——, a small place, to see if I could do anything for a little child given up by the doctors. Its beliefs were inflammation of lungs, stomach, and bowels. It had had nine spasms that day. I realized that the child was perfect and Spiritual, neither in nor of the seeming body; and it was better within an

hour. In eight treatments it was well; and its parents very happy. Also there was a lady cured of belief of abscess her testimonial being in the JOURNAL of that year I believe. Many more could I relate; having twenty-five patients while there, and losing none. Sold two SCIENCE AND HEALTH, and obtained two subscribers for the JOURNAL.

Was next called to S — where I did all I could, though but two families received the Truth. Still, I always think if I can get but *one* to receive the Truth, and leave SCIENCE AND HEALTH, the seed is sown, and God will give the increase. So, two were healed there. Both have given their testimonials, and one was sent the JOURNAL; but has not appeared yet. Sold two SCIENCE AND HEALTH, and obtained one subscriber for JOURNAL.

In April I started a class in L —, engaged Mrs. B — to teach it, and went in myself and studied again. Was then called to C — R — where I had some grand demonstrations, and sold three SCIENCE AND HEALTH. I then came to T — C — to take a case of insanity. It yielded beautifully in six treatments. Then followed many patients; many bad ones in belief. One young gentleman given up w<sup>th</sup> belief of consumption, was perfectly healed in six treatments, and came to tell me so. I worked here a year. In the meantime taught six the rudiments of Divine Science as laid down in SCIENCE AND HEALTH and Unity of Good, and started a Bible class. I found a dear sister in Truth here, a young lady who had SCIENCE AND HEALTH and had taken a course of study at M —. How glad I was to meet one who understood as I did, no one but a pioneer Scientist can tell!

Last fall I was called to Pennsylvania, to see if I could help my dear mother whom I had not seen in eighteen years. My sister wrote: "If you want to see mother alive come quick." I went, and she was restored to us; is now studying SCIENCE AND HEALTH. I had many patients while there, and gave some besides the understanding of Truth. Sold nine books and gave one. Then came back to T — C — where I hope to do more. All who belong to the class are striving to bring more into the fold; but realize that we must make ourselves perfect *first*, and then shall we "draw all men unto us."

The Bible Lessons are a grand help. We look hopefully forward to the day when we can have a speaker.— MRS. M. E. A., TRAVERSE CITY, MICH.



DEAR BROTHER.—Your letter of the 11th is at hand. I wish I could take you by the hand. I want someone to talk with. I have taken higher ground in Christ. I have laid hold of Christian Science, am hard at work on it, and am getting full of it. I have a medical education; but that is only a detriment and a hindrance to me.

I am pastor of the Presbyterian Church of this place, and just across the street is the Congregational Church of which Bro. N—— was once pastor. I am in advance of the church, and am trying to get them up higher in all points of view. They are delighted with my preaching, but are largely living the spirit of the material ages. I don't think I can stand it. I feel lonesome. My contract will close the first of April, and I may not continue on this line longer than that time. I have for years advocated a higher order of Spiritual Christianity, and God has abundantly blessed my labors; but now, I am imbued with Christian Science. It is my idea of the Bible, and I shall preach Christianity on that line. I do not now think that I can stand my present relation longer than spring, I am growing in the spirit of God. I am appreciated and my wants met and sustained; still, the church holds to the old belief for which I have no sympathy. I shall have all of Mrs. Eddy's works soon, I study them closely. The books you sent me I hope to get soon, they are not here yet. I have a host of books theological and medical; but I don't read them, and take no stock in them.—PASTOR.

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MY DEAR FRIENDS.—SCIENCE AND HEALTH came to hand; and I have been so busy reading it for the past few days, I did not stop to thank you for same. Its reading occasions deep thought and serious reflection to a thinking mind, and linked together with observations of life, one can but appreciate its Truths. It seems a little complicated at first reading, but no more so than the Bible itself. One has to study its pages to grasp its truths. I do not see how Christian people, who have expressed full faith in Christ, can help believing in SCIENCE AND HEALTH. A devoted Christian in critical condition on a sick-bed, naturally asks God to restore him to health; but with two or three doctors and a supply of drugs about him, it is hard to tell who does the work of restoration; God, doctors, or drugs.

In conclusion, let me thank you for the book. I take it and shall keep and read it, ever remembering it came from kind hands and loving hearts. Believing as I do in the supremacy of a Divine Being, I hope fully to comprehend it. Yours for Truth, J. J. R., HAMBURG, IOWA.

## NOTES FROM THE FIELD.

CHRISTIAN SCIENCE was introduced into Milwaukee in the spring of 1884. The fall of that year there was incorporated an Institute and formed an Association. The former, known as the Wisconsin Metaphysical Institute, holds monthly meetings for attendance of its members; while Friday evenings are open to the public.

In the spring of 1885, two public lectures were given which helped to make Christian Science more widely known; while some caught an idea of its beauty and power, others, not yet ready for the Truth, were displeased at the strong statements made.

The following winter another public lecture was given in the parlors of one of the Congregational churches. Outside of the Friday evening meetings already mentioned, these were the only public lectures on Science held in Milwaukee until the spring of '87, when, upon invitation the pastor of the First Church of Christ (Scientist), Chicago, gave a lecture in the parlors of the Unitarian Church. This lecture aroused an interest in many who had not looked into Christian Science before, while proving an occasion for open antagonism to those who came simply to criticize.

Through the efforts of some loyal Scientists, a public service society was formed, partly to show more fully to the public the true teaching, and partly to answer the demand for a more spiritual interpretation of the Bible than that afforded by the churches. A paper was circulated among the Scientists asking for subscriptions to defray expenses, and with no further rules or regulations, the first service was held the first Thursday in December, 1887. This service, though held on a "week day," was conducted after the manner of the church Scientist in Boston and Chicago, and was the first Christian Science church service held in Milwaukee. Through these meetings, and the able sermons of those conducting the service, many were led to see the difference between Orthodoxy and Christian Science and to leave old beliefs and accept the Bible according to the interpretation of SCIENCE AND HEALTH.

About this time, the Wisconsin students of Christian Scientist Association No. 35 was formed, and meetings have been open every Friday to those who wished to know something of the Science. This is in addition to the regular monthly meetings for the members of the Association. Although the winds of malice

strove to blow down these organizations, still by holding the thought as expressed by our Teacher, "Falsehood is on the wings of the wind, but Truth will soar above it," the societies flourished, and the interest increases.

Besides the work done in gaining a higher idea of the teachings of Jesus, many were found eager for the Truth, who had been erroneously taught.

In April, 1888, a number of students, not belonging to any Association, formed an Association known as the Milwaukee Students Christian Scientist Association, No. 33. In order to work in unison with other Associations, an application for a charter was made to the National Association, which was granted. This Association, besides the usual monthly meetings for members, gives readings in Science every Thursday, which are open to all interested in the subject.

Sunday services were organized the first Sunday of December, 1888, and have since been regularly held.

Although there is always a great deal of charity work done by Scientists (and Milwaukee has been no exception to this rule), no organization for such work has been formed until recently.

A dispensary has lately been established under the auspices of the Wisconsin Students Christian Scientist Association, No. 35, and Milwaukee Students Christian Scientist Association, No. 33. The work of this dispensary is increasing, and already good results are being developed.

During the past year, Christian Science has made great strides, not alone in Milwaukee. Branch Associations have been formed in different cities and towns throughout the State by students of the Milwaukee Institutes, and Christian Science is now talked of generally. The daily papers have had much to say on the subject; and though that which was said has not always been strictly true, still it has been found in many instances that the "wrath of man has been made to praise God." — E. M. T.

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THE "Bible Lessons" are excellent, and all my class write them out. I have an old lady in my class that has not written before in over twenty-five years; yet she comes regularly with her lessons written out, and when called upon, reads them aloud as well as the youngest member of the class. It is glorious work, and when we know and feel that God is with us, what care we who is against us? — H. E. C., LONG BRANCH, N. J.

DEAR JOURNAL:—The call of our Teacher (*October and December Journals*) to come up higher, finds some of us asleep—or so drowsy that at first we are startled by the voice, and are ready to declare: "The time has not yet come for such a summons."

We have become quite satisfied, perhaps, with our victories over sickness in ourselves or others, and have forgotten to meet the more subtle claims of evil. The study of the "anatomy of Christian Science" has been neglected, and we find ourselves unable to "probe the self-inflicted wounds of malice, envy, and hate." We have been declaring to ourselves, and to others, that there are such powers as rivalry, jealousy, and malice, and hence, have been liable to be overcome by them. We have not been "searching the secret chambers of sense" as with "a lighted candle," and stifling every false claim of sin as well as those of sickness; but unconsciously have been nursing in the dark corners of our sense, these little serpents, that go to make up the body of the Great Red Dragon.

Our Teacher once beautifully presented to us the thought of mortal mind as a dark, muddy stream into which every pure thought entered, helping to purify it. Let us be careful to "watch our thoughts"; that every little rill and rivulet entering this muddy current shall be pure and clear; direct from the "river of the water of Life."—N. B. E.

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I do not, as some do, fear to place this wonderful book (SCIENCE AND HEALTH) in the hands of everyone. I have followed this plan for the last five years with the best results. Students need not fear the world is not ready for it. They *are* ready for it. The light has come, and there are open eyes to receive it. During the last five years, I never have had but one SCIENCE AND HEALTH returned to me.—E. H. H., GRAND RAPIDS, MICH.

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WE thought we could do without the CHRISTIAN SCIENCE JOURNAL, but have concluded that we cannot. Enclosed you will find subscription price. You sent us some tracts. We think they are grand. What can they be had for in quantities?

Many thanks for your kind, helpful words to my husband. I know they have been very beneficial to him. May God bless you in your work.—MRS. W. S. B., VINCENNES, IND.

I want to tell you the good results of sending one of our little tracts, "The Way to Begin in Christian Science," to a sister who lives in Virginia. She had a young lady friend who, in belief, was a confirmed invalid. After reading this tract, she dismissed her physician, being convinced that she had found something better. Another instance, in my own experience, shows the good that comes from distributing Christian Science literature. About a year ago, I gave one of my neighbors some of my little Christian Science books, thinking she would be glad as I was to read them. But a short time since, she informed me that she had put the books I gave her in the bottom of her trunk. She was afraid her family or her friends might know she had them. Not until she was led to Christian Science through suffering, mental and physical, did she find that Christian Science was nothing to be ashamed of. She now eagerly reads the books I gave, and intends soon to own SCIENCE AND HEALTH. There are other instances I might mention, but I will not. I hope this will encourage others to be diligent in this part of our work; for "God's words cannot return unto Him void." When I send out these leaflets of Good Tidings, I feel that I am scattering seeds of Truth that sometime will spring up and bear fruit to glorify this beautiful work of Christian Science.—Mrs. J. H. C., KANSAS CITY, Mo.

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THE March JOURNAL is splendid. Please accept congratulations upon success. It constantly improves. Please consider me always ready to lend assistance in every way possible. I have a letter before me from a friend in Leadville, Col., in which she says: "*So-called* Christian Science literature is flooding the land and doing much harm; and SCIENCE AND HEALTH is not used as it should be, because of it."

I think your appeal is a good thing. I wish I had three more just like it to send to three fellow-workers.—A. D., NEW YORK.

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THE "Bible Lesson" you sent was used by me in teaching a dear little woman who never had read the Bible because she never could understand it. The tracts, I loan to people who read them, and they never fail commending them highly. A dear friend gave me a copy of SCIENCE AND HEALTH. Freely I have received, freely will I also endeavor to give.—Mrs. A. L., MEADVILLE, PA.



## QUESTIONS AND ANSWERS.

EDITOR JOURNAL: I observe that there are some teachers of Christian Science, who have a large following of students, and who seemingly seek, by means of associations and personal intercourse, to hold their students as a separate body, centering round and dependent on, the personality of the teacher, as a leader. Should not such personal leadership be done away with, so that students may look to Principle for guidance and governance?

Does not the student, by continually referring to the teacher for the solution of the questions that daily arise on points of Science stand in his own light, darken his understanding and retard his growth?

Does not each one of us, when the apprehension of Truth has been gained, grow from our own realization of Truth, and through individual demonstration?

Should not teachers, then, as far as possible, destroy the thought of personality, and make their students work out their own salvation, though it be with "fear and trembling?"

Is not any course of action that tends to make the personality of *any* individual prominent, a detriment to those under its influence, and a hindrance to Science? Or, in other words, does not the sense of personality hinder the understanding of Principle? — A SEEKER.

The above communication puts questions that seem to be a logical sequence of the most striking occurrences of the last months. They should bring out many replies, and the JOURNAL will publish the different views presented, so that the subject may be well considered before the meeting of the National Association.

A correspondent asks, "Can friends who have 'passed on,' appear in *bodily form* and speak in an *audible voice*?" I have never had any direct personal experience of the sort, and have always been a strong opposer of "spiritualism." But once while I was giving a present treatment, the patient, (a stranger to me, and also an unbeliever in Spiritualism,) was healed instantly. I saw or heard nothing; the patient (a lady,) said my daughter appeared to her, and said many encouraging things to her.

"This lady is a person, whose word I could not doubt. She has since told me that, lying awake one night, in suffering, according to belief, not at all thinking of me, my daughter again came in the gentlest, most loving manner, even laying "slender fingers" on her cheek, reminding her how "mamma" had helped her before, and advised her to come to me again, saying that I should do her good. The lady was frightened, and threw off the impressions as soon as she could."

"Another case: The person was seemingly very near death, and suffering much. I received a letter when I commenced treating her, stating that a woman appeared to the sick one and said: "Be quiet, I have come to do you good." She was delirious at the time, but immediately became quiet, and in her right mind and continued calm and peaceful until the next week when she "passed on."

"What are we to think of these things? Also how are we to reconcile the teaching of Science with what is said, Matt. xxvii. 52, 53. Very sincerely, H. B. VAN D.

THE above is printed because it represents experiences that are disturbing the thought of many who are in sympathy with the teachings of Science, and would, but for them, follow these teachings unreservedly. These persons say, "but this has happened to me, and I know it is so, and I am not a spiritualist."

One who sees the sun seemingly rise, may just as reasonably insist, in face of scientific demonstration, that the sun goes around the earth, for in both cases the conclusion is based on the testimony of the personal senses. Spiritual sense cannot bear testimony to *person*. All who are troubled with experiences of the sort related above should study carefully the first ten pages of the chapter "Imposition and Demonstration" (always supposing they are already well acquainted with the premises of Science as laid down in the "Platform of Christian Science" or the chapter "Recapitulation"). The pages 248-255, S. & II., contain the full, scientific explanation of the phenomena of spiritualism, second sight, clairvoyance, mediumship, etc. But to the full comprehension of these pages, thorough study of the premises of Christian Science, as laid down in the chapters above named and of the preceding pages in "Imposition and Demonstration," in which the illusion of "person" is uncovered,—is indispensable.

Persons who insist on the reality of such phenomena have not yet understood that "mind evolves images of thought," nor learned to distinguish between "veritable ideas" and "thoughts proceeding from the brain or from matter," which are only beliefs. The experiences related above by our correspondent are completely explained by the presence of unconscious yearning in the mind of the writer for communion with her daughter: this would have reproduced the image of the daughter in the mortal consciousness of the patients. The first work of anyone subject to such delusions, should be to eradicate scientifically the thought from which they are born, in the very way above indicated.

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I HAVE been much helped in reading the JOURNAL, and would like to ask if we Christian Scientists can become so Spiritual that we have no need to follow the example of Jesus who was baptized in the water, then by the Spirit; who came to fulfil all righteousness? — INQUIRER.

IN Divine Science water symbolizes purity. Jesus submitted to the symbol, and thus showed to mortals that purity of thought must precede Spirituality. He taught but one God, one faith, one baptism, that of Spirit,—which signifies to be submerged in Truth; a purification from the flesh, as taught in SCIENCE AND HEALTH. Through the understanding of Truth and Love we are to receive this true baptism wherein all symbols are done away. We follow his example by demonstrating the Truth he taught.  
— M. W. M.

IN SCIENCE AND HEALTH I read the following: "Science reveals the great fact that earth is an idea, not matter." If this earth is not material matter, according to its definition by our standard lexicographers, then *what is matter?*

We very readily perceive that the real is the eternal, immutable, the same yesterday, to-day, and forever; and that the unreal is the opposite of this. Is it taught in SCIENCE AND HEALTH that this earth, the planets, sun, moon, and stars, are visible manifestations, or material expressions of Divine thought or idea? The real idea is in the mind of Deity, the Creator. So with the material man. Is he the visible expression of the great Invisible,—the material representation of the immaterial? Yet how can this be? Spirit does not express matter. Then where did material man originate? Where did flesh, blood, and bones come from? It is plain that the real man is a reflection of Spirit, but the other man is what puzzles us. An answer to this will set at rest the conflicting theories with regard to the origin of animal, vegetable, and material life. Once more: what is it that animates this material body, causing the blood to flow, and the source of what we call physical life? Is it mortal mind or immortal Mind? There has been more controversy here with regard to the foregoing than on all other subjects on which our beloved Teacher has written.—SUBSCRIBER.

("Subscriber" has in large part answered his own questions, in the simple phrase, "Spirit does not express matter." A thorough study of the Chapter "Science of Being," and of "Genesis," in SCIENCE AND HEALTH, will clear up the confusion in his and his friends' thoughts.

As to the question "Where did they come from?" the answer so often given to classes in the Mass. Met. College must suffice, pending the careful study above recommended: "They never came." When the understanding of this is reached, the question as to what it is that animates this that is not and has never come, will be disposed of. But the understanding of these questions can never be fully gained except through demonstration. The careful study of SCIENCE AND HEALTH will give the measure of understanding requisite for a beginning of demonstration. Renewed and continuous study, coupled with continued demonstration, will dispose of all these troublesome questions; nothing else will. Science is not opinion or idle speculation. The agitation of such questions as the above, if it ends there, is only the wisdom of men, which is foolishness with God. Through demonstration alone can we get out of opinion, and into fulness of understanding.—EDITOR.)

## HEALING AND REPORTS OF CASES.

*"CHRISTIAN SCIENCE rests on proof not profession. It is not a theory, but a demonstrative system of healing, and it must be supported by proof of its power to heal. It is only in this way that the false Scientist and the true are discerned, and the people undeceived."*—MARY BAKER G. EDDY

REPORTS OF CASES. Notice is hereby given that while the names of healers will never be given in these columns, and in many cases, for obvious reasons, those of patients may not be, a record of both is kept. Any person desiring to be put in communication with either, will please address the Editorial Department (enclosing a stamp for return postage,) stating in what case they are interested.

The publication of cases has two objects; the first, the help and encouragement of Scientists, and second, to lead those unacquainted with Science to look into its claims. Inquiries are therefore invited from all persons interested.

From one who has tasted "The Fruits of This Tree."

HAVING been an invalid from March, 1887, to September, 1888, suffering from numerous man-made laws, I was on the verge of despair; when a friend, in calling, mentioned the case of a young lady cured by Christian Science treatment, and asked why I did not try it. My husband began at once to make inquiries and, receiving favorable reports, a Scientist was called.

I had been under the care of three different doctors, whom I do not doubt did the best they could for me; but the verdict of one was: "She will never see another well day as long as she lives." The other two agreed: "She will never see another well day in years, if ever."

September 3d, after one hour of pleasant conversation with the Scientist about the Scriptures and the meaning of Christian Science, I decided to leave all my "household gods," and have but one God who is able to save "to the uttermost" all who call upon His name. In less than thirty minutes from the time of Mrs. B.'s leaving our house, I was up, dressed, and walked out into the sitting-room alone, something I had not done in eight weeks; having been, during that time, at the point of death with the claim of inflammation of the bowels. I stayed up all the evening, slept nicely and, for the first time since April, 1887, without a night sweat. Next morning, I got up alone and was ready for a

seven o'clock breakfast, and have not missed a meal since. During the day, I walked out in the yard and garden to the barn to be weighed; tipped the scales at ninety-four and one-half pounds, whereas my usual weight had been one hundred and thirty. I gained ten pounds in the first four weeks. Began at once to eat all kinds of fruit, vegetables, meats, pastry, etc. Rode twenty-one and one-half miles in a week; and on the thirteenth day took a ride of fourteen miles, returning home not ordinarily fatigued. The fifth and sixth weeks I spent in a neighboring city, studying Christian Science, and came home to help in the usual fall house-cleaning. Have ever since been well and strong, doing, with no servant, all my own housework on a farm. While in class, I removed my glasses worn during the past four years every day for near-sightedness. To-day, my eyesight is excellent.

The past year has not been an idle one, in any sense of the word. Beside my many home cares, I have been through a review class, and had a number of patients. Christian Science is, indeed, rightly named; for it gives the Science or Understanding of the Scriptures, which makes them more practical than ever before for daily use. It also shows us how Christ, the Truth, saves us from sickness as well as sin, and is an "ever-present help" in time of need.—MRS. L. L. W.

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I HAVE never taken a course of lectures, but have demonstrated quite a good deal with the best results. One of my first demonstrations was that of a little boy, three years old, with a belief of brain fever, and given up by three physicians. I was called with the assurance he could not live until morning. At *that* time he recognized his mamma and papa, and asked for something to eat—the first he had taken for nine days. In six days he was entirely recovered, and went down town. His mother was healed of dyspepsia in three days, and is now working for the Truth. I am the mother of twelve children, seven of whom are at home. We have not had a physician in the house for three years and a half. I cannot express my gratitude to Mrs. T. of M—, for what she has taught me from SCIENCE AND HEALTH, and for the consequent illumination of the Bible which followed.—MRS. J. C. E., BEMENT, ILL.

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Two years ago, I was in a wretched state in many ways, indigestion, dyspepsia, liver trouble, and many other beliefs. I had



treatment from "M. D.'s" two of each school. My weight, for years 150 to 165 lbs., in six months' time became 129 lbs. I remained about the same for a year, with no appetite, and lived on a "diet" and medicines. My friends grew very anxious about me, each having some wonderful cure. I tried as many as possible, but found no relief. Then, the usual last resort — traveling — was prescribed. I went East, visited every place I wished; but in two months' time found myself at home no better.

One of my daughters had been interested in Science a short time, but was not quite strong in the understanding of Truth and could only ask: "Mother, why don't you look into the Science?" I could only smile, as I had no faith in it. I could see that she had been helped; but thought, like many others, it happened so.

One day, by chance (?) I went to see Mrs. P — through whom the light of God shines most beautifully and leads many to the understanding of Truth. I told her that I had no faith, but was willing to be cured. She said with a smile, seeming quite sure of my cure, that she would open a class in a few days; and, if I would take the course and study, I would be able to do great good. I accepted, as I have always been ready to do good. She took my case for treatment and I entered the class. The second lesson I found very interesting; but the *returning of my eyesight on the morning of the eighth lesson* was very wonderful to me. My sight was clear and beautiful; something I had not known for years, for even when a child my eyes were always blurred. I had worn glasses twelve years for both reading and sewing; and for five years had worn near-sighted glasses, as I could not tell a man from a woman across the street. I never ate, even, without my glasses. To-day, looking at the same door, I can see the door-knob which before I never could discern; and in like manner I can see everything. I had no thoughts of having my sight restored; but on the day of that eighth lesson, I could read writing, and write. I could not read print for six weeks; but I did not put my glasses on, nor have I seen them since last February. Now I can read any print. I cannot be thankful enough for the understanding I already have, and I see more clearly each day. I do not wish to make a personality of my teacher and healer, but I do feel that the light of God shone through her and led me to the understanding of the Truth. I am thankful for the knowledge of all Good, and for the power to breathe a prayer upon some seeming wreck of humanity as I pass

him, or upon those I meet otherwise. I am happy to say that I am deeply interested in the Science, and stand ready to help each day those that wish help in any way.—SCIENTIST, LOS ANGELES, CAL.

In the early month of June my husband attracted my attention to a grape-vine whose leaves, as well as the young clusters of grapes, had turned yellow. "I fear too much water has been poured on its roots and killed it," said he. At once the thoughts came to me: "This vine is a Spiritual Idea. God is its husband-man, therefore there can be *no* blight, no death, or decay." Being a symbol of the inseparable Life of God and man, I repudiated the lie which said: "Material law can kill and blight what God has created."

Unusual activity in other directions caused me for a time to forget all about the incident. When a few weeks later, I looked at it, behold! *it* stood "with verdure clad," in its natural garb of living green, and bearing fruit after its kind.

Is not this one of the humble beginnings in which "material objects," as SCIENCE AND HEALTH tells us, "are to be resolved into thought whose substance is Mind"?—and does it not show the need of constantly rebuking error, whether under the guise of seeming imperfection in man, animals, or the vegetable kingdom; thus to hasten the coming of the new heaven and earth? B. M. P., BLOOMINGTON, ILL.

DEAR JOURNAL:—I was healed through Christian Science last August, in Omaha, when very low,—as low as I could be and live. Was treated Sunday afternoon, and the same night got up and walked. The next day I rode six miles, sitting up, and on Tuesday I came home well. I was not able to lift my head when the Scientist first treated me, and I had not been able to walk, or sit up, at any time during six years.

I feel that I am perfectly well, and will answer private letters from anyone.—S. A. D.

"I was converted last September by reading the sermons of the Rev. Sam Jones, after being a doubter and unbeliever for over thirty years. I got me a Bible and read it; but soon found that I did not understand it as the majority of Christians do. But as you interpret it, the more I believe the more I feel the presence of Jesus."—S. J. O., RIVERSIDE, CAL.

# EDITOR'S NOTE BOOK.

## Fifth Annual Meeting of the N. C. S. A.

As the tribes of old yearly went up to Jerusalem, we Scientists hope annually to meet and mingle.

Last year's gathering at Cleveland marked an important epoch in our career. Who that was then present has not carried thence, and retained, vivid, helpful recollections? Some, who came "under a cloud" left in rejoicing. Light for themselves, and for others also, was thrown upon many a vexed question. Plans were instituted and perfected, which already have begun to yield abundant fruitage. More than for aught else, however, was the meeting at Cleveland notable and enjoyable for the Spirit of love, joy, and harmony that pervaded its atmosphere. The reception at the Hollenden! What pen can portray it?

Shall we have another such gathering in New York, May 1890? Indeed, we should — even one to surpass it! We each have grown during the year; have advanced upon higher ground; all along the line have had marvellous experiences. We can and must bring to the prospective re-union the full benefit thereof. In its power for Good, this should be a gathering to be remembered *years* hence. Thus to make it, we need:

1st: A large attendance from every nook and corner of *terra firma* between Lakes and Gulf; between Atlantic and Pacific. Those from over the sea, also, are included in this thought. Let us have an overflow in point of numbers, as well as of Spiritual power. Do not begin on the wrong side; to count the *cost*. Relinquish all thought of "individual means"; of unsurmountable obstacles. Hold the thought of the One Mind, Good, and a way will appear; doors will swing ajar and leave you *free* to come.

2nd: We need to come in single-eyed consciousness of *Love*. The day "of Paul" "of Apollos" "of Cephas," is past! We need simply to remove the rubbish of petty envy, jealousy, ambition, rivalry, strife for leadership — all *so* unworthy of us — to enable us, individually and collectively, to realize the glory and power and majesty of *Supreme* Good.

3rd: Let Addresses, Essays, Reports, etc., be clearly, tersely, briefly written. Omit no essential points, but present all in the

full power of calm conciseness. Also, three days being but brief time allotted for the amount of business to come before the Association, let each recognize the imperative need for suppressing all needless deprecation and apology. The fact that *something of interest and value* is being uttered, forms the one, true, acceptable apology for appropriating the time of any assemblage. Let none hesitate, or plead inability to perform the part assigned. Each is equal to it. We well know what command of thought and language is imparted by Spirit to those who submit to be led by Him. This Spirit of Love (without which even Christian Science is a failure) should also entirely eliminate prolonged dissertation upon the mere "*letter*" of Science. The letter has its proper office, but is seriously out of place in our annual gatherings.

4th: Let us have, scattered throughout our entire sojourn, brief, *helpful* "Notes from the Field." Prepare them directly to the point. Make *practical* all illustrations used. A religion that is not *practical* is not *vital*. Let healing from disease, already discussed at length and become a recognized feature of Christian Science work, give place to healing from *sin*. Tell us of your experience with liquor habit, tobacco habit, *any* habit, secret or open, from the bondage of which humanity has been released through the power of Truth which is Love, and Love which is Truth. Show forth not merely its power over "indifferent ills": but over vice and infamy. Let it be known that we worship the one, true God not only, but the living, *dominant* Lord of *hosts*.

Come prepared to spread a feast for others, and in return to partake of their bounty, and the Spirit of Grace, Mercy, Peace and Power will abide with us all.

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EXTRACT FROM A SERMON BY REV. C. H. SPURGEON. Given in "Golden Rule." Text: Surely every man walketh in a vain shew. Ps. 39:6.

"If you want *reality*, you cannot see it; the *unseen* is the *real*. If you want a *shadow*, you can see it. Things which can be seen by the eye are temporal; things which are not seen are spiritual. I wish I could get you to realize that *everything* we can see is a *shadow*; and what we cannot see is the *substance*. Ah! Sirs; I wish you really thought this. We should not be so vexed and worried if we said: 'these are shadows.'"

Truth thus finds, continually, involuntary expression from those

who deny conclusions that are inevitable from their own utterances. There is hardly a religious service of any kind, never a prayer, in which acknowledgment is not made — in express terms as well as by the closing of the eyes — of the “unreality” of “this world.” The vitality of every hymn is its scientific ideas. They are read and sung with a certain fervor and glow, by minister and people. Were a Scientist to rise and expound to them what, in song, sermon and prayer, has just been gone over with unction, he would be put out of the synagogue. All that lives *must* declare Him, consciously or unconsciously.

C. S. Literature. — The JOURNAL and Publishing Society.

THE Old Testament mostly expresses the longings of humanity for its “Princely Leader”\* out of the prison house of sense, and mirrors the glories of His kingdom. His words and acts in the New are realizations of Divine Science — the new Jerusalem — the sure foundations of the “coming age,” or sense, of full understanding. Jesus said “An hour comes when no longer in proverbs will I speak to you; but with plainness of speech, concerning the Father (Spirit) will I report to you.”\* Science reveals Jesus’ “Ascension” as a “supremely natural” fact — the disappearance to material sense that awaits each one of us. Perfect consciousness — full understanding — of Spirit was “the cloud that received him out of their sight.” He “shall so come *in like manner* as ye beheld him going into heaven,” can then, only refer to that promised fulness of understanding through which he became invisible to mortal sense, and of which the revelation in SCIENCE AND HEALTH is the “coming to pass.”

The tendency among all believers in Science to thus accept SCIENCE AND HEALTH is the most prominent fact in its later developments. Many have reached this point through experience in error, loss of demonstration, and beliefs of suffering. Divine logic is thus hushing the voice of error so often heard a year or more ago — “Isn’t the Science just as good if it comes through some one else as when it is learned from that book?”

A daughter said as she was passing out, “Mother, we won’t be sorry, for our bodies only keep us apart.” In the measure that organizations — the larger personalities of material sense — have disappeared, the attractive power of Love has been manifested. The perception is becoming clearer that in the under-

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\* [Kotherham's version.]



standing of Spirit all are "members one of another"; the "I am of Paul, and I of Apollos," is giving way to the sense that Christ, Truth, has not "become divided."

The pre-eminence of SCIENCE AND HEALTH has always been acknowledged by all believers in Science. From this to recognition of it as *the* text book, is an easy step. Let those who are still hesitating about taking it, ask themselves whether any one of the many so-called "Statements of Science" has added to the thought of SCIENCE AND HEALTH a single new idea or conception; whether they do not one and all illustrate the declaration, "Human thought never projected the least portion of Science. It has caught and interpreted in its own way the echo of Spirit, and repeated it materially, but it has never produced a tone, or sent forth a positive sound." The Light that is Life is One; the opinion that it is many is illusion of mortal mind. Universal experience has shown that the more unequivocal the stand on the platform, "THE BIBLE AND SCIENCE AND HEALTH!" the clearer is demonstration, and the more public thought is attracted to Science.

THE BIBLE AND SCIENCE AND HEALTH! Are not these the watchwords for individual realization, the union of believers, and the conversion of the world? In mere opinions *about* Science demonstration of the "Spirit and of power" is not found; only Science itself is "God with us," in demonstration. In Truth as revealed in SCIENCE AND HEALTH, is the common meeting place of all believers. This "is the door; he who enters not through the door into the fold of the sheep, but goes up from another place, he is a thief and a robber."\*

The way in Science is indeed strait, for it is the way "out of sense into Soul." "If according to flesh ye are living,—ye are on the point of dying; but if, in Spirit, the actings of the body ye are making dead,—ye shall live." "We received full release from the law *by dying in that in which we were held fast.*" "If we have" jointly died with Christ "we shall also jointly live with him."† This way is narrow only to the senses, for its boundaries are infinity; limitation in sense is freedom in Soul. It is mortal mind that says "I won't be limited; I know how to pick out Truth, I am not afraid to read anything."

SCIENCE AND HEALTH is the chart of the path by which the Captain of our salvation has passed within the veil. It gives all

\* [Botherham's version.]

† [Botherham's version.]

the way marks and halting places: shows all the difficulties in the path and teaches how to overcome them.

But in the journey through the wilderness we need to exchange, compare and examine experiences. To sense we are scattered and separated one from another. We need the encouragement of mutual communication,—to learn the signs of the morning light that is breaking. Our Teacher and Leader is watching our progress as recorded in the *JOURNAL*, and gives through it her words of instruction, reproof and encouragement.

No one has got beyond the need of such help. To pretend it is to talk beyond our position, is to show a mistaken self-consciousness—to betray the very exaggeration of the sense of personality as manifest in self-righteousness. The way into the unity of Spirit is not through isolation. The illusion of minds many only yields to realization, that "the minutiae and infinity of individualities reflect God's individuality."\* True individuality is unfolded only in consciousness of "the universal brotherhood of man, wherein one mind is not at war with another, but all have one Mind, one Soul.† The *CHRISTIAN SCIENCE JOURNAL*, then, is something more than so many printed pages, like another. It is the growth of Love, a spiritual fact in scientific consciousness. It stands as the visible sign of union in Love; the messenger that makes known to each Scientist—not the statements of absolute Science, for these are given once for all in *SCIENCE AND HEALTH*—but the highest present realization of Good. It is the record of the journey out of the house of bondage; its pages will be the book of Exodus of the generations that are to follow us.

As the *JOURNAL* is unique among periodicals in its origin and history, so there is none other, bearing the name of *SCIENCE* that has a tithe of the variety of its contributions, or which represents even comparably the drift of Science thought, interests, and demonstrations.

Is it possible to find in any periodical with personal ownership and conduct the same guarantee or possibility of freedom from personal motive or bias, as in the case of this *JOURNAL*, conducted by the committee of the National Association, under the searching review of its members? This review does not wait for a meeting of the Association; it is going on at every instant, is expressed through every mail that reaches Boston, and is reflected faithfully in every issue of the *JOURNAL*.

\*S. & H., p. 164.

†S. & H., p. 164.

As enterprises one periodical stands, in soliciting support, on the same basis of right as another. But when they come to be considered as standing for Christian Science, careful discrimination, guided by Love — of Truth, not of person — should determine the action of every Scientist. Most of these periodicals are as far from Christian Science, — as set forth in *SCIENCE AND HEALTH* — as are the two denominations of sectarian Christians the most widely separated in credal doctrine, from one another.

Back of every enterprize must necessarily be the personality of the one whose property it is; back of the *JOURNAL*, Series, Bible Lessons and Tracts issued by the Publishing Society, there is no one person, but, instead, the collective body of true Scientists, each one of whom has and exercises a direct voice and influence in their control.

In these publications the oldest students of Science, of wide experience and practice as teachers and healers are heard; but the newest and least known Scientist — no matter by whom taught, or who has had no teacher but *SCIENCE AND HEALTH*, the Spirit of Truth — who brings out a good thought is welcomed with equal cordiality. Examination of the notable articles in the *JOURNAL*, and of the Society's other publications, shows that a fair, and even large proportion, is from persons brought by them for the first time, to the acquaintance of the great body of Scientists.

The correspondence of the Publishing Society bears witness to the fact that Scientists everywhere are tired of the periodicals and literature that have misrepresented and discredited Christian Science, and led so many into ways of error. Scientists in all parts of the country demand that the thought of *SCIENCE AND HEALTH* shall be the standard of the literature as it is of the demonstration of Science.

Now is the time, just on the eve of the meeting of the National Association, to arrange for formulating this demand by the methods of practical administration. Let our friends be ready at this meeting with suggestions and plans for making the publishing interest of the Association worthy in every way of the high thought it is called to present to the world.

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THE Editorial Department is in receipt of the following criticism which speaks for itself — possibly for others equally in the dark as to the imperative need of advice officially given, under "Questions and Answers," in March issue of the *JOURNAL* :—

A word in regard to the answer p. 603 March JOURNAL. "Consider the normal class student a voice of error." I have yet to learn that any can lapse into error by confining themselves exclusively to Mrs. Eddy's writings. I have observed, after nearly three years of constant work in Science, that the students who do that very thing, have the *best* demonstrations, and bring out the most harmony in their own lives. The Truth is all that will live; and where else can we find it?

The aim of the JOURNAL is a high one, and it should be read and circulated by every lover of Truth. I cannot believe that a faithful "normal student" would countenance its discontinuance.

In reply to the above it will be well to state what brought out the answer, and what class it was meant to help.

In one or more instances those who had been taught at Mass. Metaphysical College, and who professed to be quite well along in understanding, came to a place where they concluded that the JOURNAL, and other publications of the Publishing Society, were not only not necessary to their advancement, but stood in the way of it. This thought was disseminated by them, and some JOURNAL subscriptions in consequence were discontinued.

To say that all writings other than those of the author of SCIENCE AND HEALTH *pretending to make statements of science* are commonplace, and restatements of that book, in poorer phraseology and without the power of Spirit, would be true. It is true, also, that those who confine themselves to reading and studying SCIENCE AND HEALTH and the BIBLE, are likely to be and generally are further advanced than those given to reading promiscuously what is wrongly called by many persons "Christian Science literature."

But the JOURNAL does not pretend to make statements of Science; on the contrary, it persistently directs all inquirers to SCIENCE AND HEALTH. It simply represents the thought and life experience of those students who are faithfully and avowedly devoted to the life of demonstration as laid down in SCIENCE AND HEALTH. It serves beside, as the indispensable bond of union and communication between faithful students, by giving reliable information to be found nowhere else, concerning the developments of the true scientific thought.

The JOURNAL, beside, has been given from the hands of its Founder to the National Association. To desert an adopted child when the real mother of the child still encourages and partly supports it, is wholly inconsistent, and is a piece of the cloth out of which so many garments of self-knowledge and self-righteousness are made. Those who are thus in the "third heavens," and seeing "sights unlawful for men to utter," will, like Paul, have to come down from their pedestal, and prove their position by demonstration, *as did Paul*, before they can say "I have fought the good fight, I have finished the course, I have kept the faith."

The writer of the above communication was ignorant of the occasion that brought out the question, and therefore did not see the fitness and necessity of the answer. But she agrees notwithstanding that the JOURNAL, as the property of the National Association, deserves patronage and hearty support from all members of the Association, until the time arrives when it is voted that the work of the JOURNAL, and of the Publishing Society, has been finished.

There never was a time, it may be well to add, when so great a spirit of genuine love for both—and for their proper and useful work—was manifested.

THE PAMPHLET "PERSONALITY THE ANTICHRIST" is an untimely birth. It ignores the real problem—destruction of personality through individual progression out of it—and echoes the thought, so current more than a year ago, that "demonstration over personality" means denial of a supposed claim to eminence or authority of some one personality. This thought was fully met at the time by the admirable *brochure* of Sister Linscott, "What is Personality?" Scientists, generally, have accepted the broader problem and are now too much occupied in bringing out the manifestations of Love, to heed this discordant note. Can the real present trend of scientific thought and life be voiced by one who asks "Were *personal* leadership set aside by the so-called Christians, and Christian Scientists what would be left?" or the thought of SCIENCE AND HEALTH by a writer who says "To know man as spiritual and *in* God, is only the first step in the narrow way." In SCIENCE AND HEALTH (Glossary) we read—"In; a term obsolete in Science . . . Principle is not in its idea; and idea is in the Divine Principle only to come out of it as Mind, or God, expressed."

From a letter forwarded by a student in the West, we quote the following:

"Science has never had a brighter prospect in our city than it has now. There is a general interest being felt, and our numbers are increasing from week to week. . . . It grieves me to see my mistakes of the past year; to think that the *heaven* of the pharisees should have entered our thought and caused us to judge as we did—instead of covering with a mantle of charity each fault we saw, or thought we saw. We saw error instead of Truth. We lost sight of our true Being and went groping in the dark, until Principle, in its turnings and over-turnings, has brought our own sins to consciousness through pangs which are unspeakable, I assure you. I write this because I have been instrumental in condemning. I wish to correct my own errors as far as possible. . . . Our dear Teacher would have saved us all this suffering which we have passed through; but we did not understand her then as we are beginning to now. How comforting to know that when we turn to God, He is ready to receive us; for He is Love, and knows nothing but Himself."

This letter speaks volumes! It tells of growth not merely, but the vital cause of it. Jealousy and suspicion, the near of kin in the odious line of *personality*, had crept in to poison thought and prevent growth. Now that the error in the critics themselves is discovered and destroyed, behold! there is nothing to do but to grow, individually, and thus attract others to join us.

"Beloved: Let us love one another, for Love is of God; for every one that loveth is born of God and knoweth God."



# PUBLISHER'S DEPARTMENT.

SOME correspondents send communications to the JOURNAL without full address. This should always be given for the information of the office; though only the initials are published, if such request be made. Communications not accompanied by the full address of the writer cannot be noticed.

MUCH in the way of Scientific thought that we would gladly give our readers this month, is effectually ruled out by matters of special import to the moment. The JOURNAL is the one medium through which to bring these vital questions to general recognition and attention for active consideration in next general assembly in May; hence we feel obliged to abridge our usual allowance of long communications. There are just forty-six pages to be used; and, if one department be crowded, it must be at the expense of some other—unless we “enlarge our borders.” This of course it has not yet been voted to do—nor are we certain of the wisdom of so doing just yet. We simply make the best of what we have for the present, and ask all having questions vital to the hour, requiring discussion or solution, to present *at once* for May issue. We will cheerfully present to general notice all which seem pertinent to this special time, and for which we can find available space.

FOR ready reference to SCIENCE AND HEALTH, valuable suggestion by E. H. B.: Place on the page, lengthwise, a strip of cardboard, or heavy paper (one in. wide by eight in. long) and number the lines as desired. This “bookmark” is then ready for any page. Those using SCIENCE AND HEALTH in study of the new Bible Lessons will find that this plan perceptibly facilitates the work of reference.

WE are glad to announce the following new tracts: “Sin,” by L. C. N.; “Familiar Talk on Christian Science,” by M. B.; “Theory vs Realization” and “The Way to Begin in Christian Science,” in Norwegian.

FRIENDS having extra copies of the JOURNAL of the following dates, and desiring to dispose of the same, will please address the publisher: Aug., Sept., and Dec., 1885; Jan., 1886; April, 1887; May, 1887.

THE majority of subscriptions to the SERIES will expire with the April issue. Will those intending to renew, please do so at their earliest convenience.

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ALL notices of maturing subscriptions are sent out by the present Publisher from the records found in this office. Where date given in notification is not correct, patrons will confer a favor by so stating by return mail, that we may make satisfactory adjustment.

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VOLUME VII, April 1889 to April 1890 bound in cloth, is now ready for delivery at \$2.50 per copy, prepaid.

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THE year for which Bible Lessons were promised each subscriber to the JOURNAL, expires July 1st, consequently the Quarterly enclosed with each JOURNAL will terminate such contract. Those desiring to receive the Quarterly Bible Lessons, will please remit thirty-five cents per copy for same, per annum, commencing with the quarter July 1st. Quarterly will be issued first of April, July, October and January of each year.

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THE Executive Committee of the National Association has selected the Union Square Hotel, New York City, as headquarters. Satisfactory discounts from regular rates have been obtained, and our friends can have the advantage of the American or European plan. Detailed information will be given in May issue.

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ANY of the tracts issued, "Theory vs. Realization," "Is Christian Science an Opinion?" "There is Rest and Peace on Earth," and "Familiar Talk on Christian Science," will be sent prepaid at 100 for 50 cts.; 200 for 75 cts.; 500 for \$1.75; 1,000 for \$3.00. "How to Begin in Christian Science," and "Sin" 100 for 50 cts.; 200 for 75 cts.; 500 for \$1.25; 1,000 for \$2.00, prepaid.

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VOLUME VI April, 1888, to April, 1889, bound in cloth, can be sent prepaid, for \$2.50 per copy. Volume V bound in cloth, same price.

CHURCHES OF CHRIST (SCIENTIST) HOLD REGULAR SUNDAY  
SERVICES AS FOLLOWS:

ARKANSAS CITY, KAN.—Houghton Block, Summit Street, 3 P. M. Sunday school 2 P. M. Speaker, Mrs. F. E. W. Wilkins.

BEATRICE, NEBRASKA.—3.30 P. M., C.S. Hall, Court Street, bet. Fifth and Sixth. Pastor, E. M. Buswell, C.S.B. Sunday school 2.30.

BELOIT, WIS.—10.30 A. M., Wood's Hall, Sunday school 12 M.

BOSTON.—10.30 o'clock A. M., Chickering Hall, Tremont Street. Sunday school 12 o'clock. Rev. L. P. Norcross, pastor. Praise Service, Friday, 7.30 P. M., 36 Bromfield Street.

BROOKLYN, N. Y.—10.30 A. M., and 7.30 P. M. Aurora Grata Cathedral, Madison St. and Bedford Ave. Rev. F. E. Mason, pastor.

BUFFALO, N. Y.—Music Hall Building, Main Street. 10.45 A. M. Sunday school 12 M. Rev. E. R. Hardy, pastor.

CHICAGO.—10.45 A. M.; S. S. 11.45; Kimball's Hall, cor. State and Jackson Sts.

CHICAGO.—3 P. M., First M. E. Church, corner Clark and Washington Streets. S. S. 4.30 P. M. Rev. G. B. Day, pastor.

CLEVELAND, O.—10.30 A. M., 89 Euclid Ave., Room 37. Geo. A. Robertson, pastor.

DENVER, COL.—10.30 A. M., Odd Fellows' Hall, No. 1543 Champa St. Sunday school 12 M. Jno. F. Linscott, pastor.

DULUTH, MINN.—10.30 A. M., 7.30 P. M., at 302-303 Pastoret-Stenson Building. Mrs. M. C. Swift, C.S., Speaker.

FORT HOWARD AND GREEN BAY, WIS.—10.30 A. M., Royal Arcanum Hall (Fort Howard side of river).

INDIANAPOLIS, IND.—2 P. M., S. S. 3 P. M., Plymouth Church, New York and Meriden Streets. Rev. G. Haines, pastor.

MARINETTE, WIS.—10.30 A. M., and 7.30 P. M., Johnstone's Hall.

MILWAUKEE, WIS.—10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. Sunday school 11.45 A. M.

NEW YORK CITY.—10.30 A. M., Hardman Hall, No. 10 W. 19th St. Speaker, Mrs. F. J. Stetson, C.S.D. Sunday school 12 M.

OCONTO, WIS.—10.30 A. M. and 7.30 P. M. Bible class and Sabbath school 12 o'clock.

SAN FRANCISCO, CAL.—11 A. M., Covenant Hall, cor. 7th and Market Sts.

SYRACUSE, N. Y.—10.30 A. M., Sunday school 12 M., Greyhound Hall.

TORONTO, CANADA.—11 A. M., Sunday school 12.30 P. M., 450½ Spadina Ave., Rev. R. Rabjohn, C.S., Speaker.

Regular Sunday services of Scientists (not incorporated churches) are as follows:

ARKANSAS CITY, KAN.—10.30 A. M.

AUSTIN, TEX.—4 P. M., house of Mrs. August Zillers.

BARRE, VT.—11 A. M., S. S. 12.30 P. M., residence Wm. Clark.

BELLEVILLE, KAN.—3 P. M., residence of T. W. Hatten.

BINGHAMPTON, N. Y.—10.30 A. M., Royal Arcanum Hall.

BLOOMINGTON, ILL.—3 P. M., Red Men's Hall, Sunday school.

BROOKLYN, N. Y.—3 P. M., 41 Green Ave.

BANCROFT, NEB.—3 P. M., residence of S. R. Fletcher.

CHARLES CITY, IOWA.—10.30 A. M., Room 3, Cheney Block.

CHATTANOOGA, TENN.—3 P. M., 1 Loveman Block, East 8th St.

CINCINNATI, O.—10.30 A. M., The "Ortiz," suite 5, 4th and Sycamore.

COUNCIL BLUFFS, IOWA.—4 P. M., Press Club Room, Entrance No. 19 Pearl Street.

DAVENPORT, IOWA.—11 A. M., Bible class 12 M.

DENVER, COL.—3 P. M., 3 La Veta Place.

DES MOINES, IA.—10 A. M., 925 6th Ave.

DETROIT, MICH.—4 P. M., Royal Templar Hall, 209 Woodward Ave.

ELKHART, IND.—10.30 A. M., Whitman Block, cor. Main and High Street.

ELROY, WIS.—Residence of E. B. Loveland, C.S.

FALL RIVER, MASS.—2 P. M., A. J. Borden Bldg., 39 S. Main Street, Room 5.

FAIRMOUNT, MINN.—3 P. M., residence Edw. F. Wade.

FORT WORTH, TEX.—S. S. 10 A. M., residence Mrs. A. C. Shugart.

GALESBURG, ILL.—Good Templars' Hall, East Main St., 3 P. M.

GALVESTON, TEX.—5 P. M. S. S. Broadway, between 23d and 24th Sts. Sunday school, 9.30 A. M., Bible class, Thursday eve., 7.20.

GARDEN CITY, KAN.—3 P. M., Bible class Wed. eve., 7.20.

GRAND RAPIDS, MICH.—10.30 A. M., Good Templars' Hall, South Division St.

GRAND FORKS, DAK.—3.45 P. M., residence Miss Mattie Sutton.

JAMESTOWN, N. Y.—3 P. M., 302 Spring St.

JANESVILLE, WIS.—3.00 P. M., No. 154 South Jackson St.

JUNCTION CITY, KAN.—11 A. M., house of Mr. Frederick Mann.

KANSAS CITY, MO.—10.30 A. M., 28 and 30 Gibraltar Building.

KANSAS CITY, MO.—3.30 P. M., at 1431 Harrison Street.

KEARNEY, NEB.—3 P. M., rooms 16 and 17 Andrews Block, corner Central Ave. and 21st Street.

LOGANSPOUT, IND.—3 P. M., Bible class, residence Wm. H. Aldrich, cor. West Market and Wilkinson Streets.

LAWRENCE, MASS.—3.15 P. M., Bible class.

- LEAVENWORTH, KAN.—3 P. M., 614 South Fifth St.  
 LEXINGTON, MO.—10.30 A. M., Bible class at Mrs. Raymond's.  
 LINCOLN, NEB.—10.30 A. M., 1210 Q. Street.  
 LITTLETON, N. H.—3 P. M., Opera Block, Main Street.  
 LOCKPORT, N. Y.—7 P. M., No. 2 Central Block.  
 LONG BRANCH, N. J.—11 A. M., residence Martha Campbell.  
 LOWELL, MASS.—2 P. M., Wyman Exchange, Merrimac St.  
 MAQUON, ILL.—10.30 A. M., residence Mrs. Elizabeth Housh.  
 MASON CITY, IA.—10.30 A. M., house Mrs. Grace G. King, C.S.  
 MCGREGOR, IA.—10.30 A. M., residence of E. Hoxsie, C.S.  
 MEMPHIS, TENN.—4 P. M., C.S. Rooms, No. 111 Jefferson St.  
 MINNEAPOLIS, MINN.—4 P. M. 43 8th St., south.  
 MARTELLE, IOWA.—10.30 A. M., Ellison Hall.  
 MONTREAL, CAN.—2268 St. Catherine St., 4 P. M., Sunday school at 2.30 P. M.  
 MONTROSE, COL.—10.30 A. M., residence of M. A. Bagley.  
 MOUNT PLEASANT, MICH.—3 P. M., S. S. 4 P. M., Unity Church, cor. Church and Illinois Sts.  
 MANCHESTER, N. H.—7.30. P. M., Bible Class 12.15 A. M., Odd Fellows' Hall.  
 NASHUA, N. H.—Spaulding's Block, No. 237 Main St.  
 NEW BEDFORD, MASS.—7.30 P. M., 187 Middle Street.  
 NORTHCOTE, MINN.—Residence of Mrs. Brown, C.S.  
 OAKLAND, CAL.—11 A. M., S. S. 12.15 P. M., G.A.R. Hall, 13th St.  
 OGDENSBURG, WIS.—2 P. M., residence of W. J. Axtell.  
 OTTUMWA, IOWA.—3.30 P. M., No. 333 East Second St.  
 PEORIA, ILL.—3 P. M., Sunday school 4 P. M., at Church of Christ (Scientist), North Monroe Street, adjoining High School.  
 PLYMOUTH, MICH.—3 P. M., Grange Hall.  
 POMPEY, N. Y.—Sunday school 3.30 P. M., residence of Mrs. R. M. Dunham.  
 PORT HOPE, ONT.—11 A. M., at residence of Wm. H. Wright.  
 PORTLAND, ME.—7.15 P. M., 273 Cumberland St.  
 PUEBLO, COL.—10 A. M., Bible class 2.30 P. M., Stimpson Block.  
 QUINCY, ILL.—10.30 A. M., 7.30 P. M., Sunday school 9.30 A. M., at 622 Broadway.  
 RIVERSIDE, CAL.—Bible class 10.45 A. M.  
 ROCHESTER, N. Y.—52 Clinton Place.  
 SACRAMENTO, CAL.—11 A. M., S. S. 10 A. M. No. 1107 10th St.  
 SANBORN, IA.—Residence of Frank Brainard, C.S.  
 SANDUSKY, OHIO.—3 P. M., C.S. Rooms, 922 Washington St.  
 SAN DIEGO, CAL.—Sunday school 9.30 A. M., Bible class 11 A. M., 1907 E Street.  
 SCRANTON, PA.—10.30 A.M., 7.30 P. M., Sunday school 12 M., No. 305 Spruce St. R. C. Hannon, C.S.B., Speaker.  
 ST. JOHN, N. B.—Bible class 4 P. M., 94 Princess Street.  
 SIOUX CITY, IA.—Sunday Class at 3 P. M. in Court House.  
 ST. JOSEPH, MO.—2.30 P. M., C.S. Hall, cor. 7th and Edmond.

ST. CATHERINES, CAN.—3 P. M., S. S. 2 P. M., 34 Niagara St.  
 SUTHERLAND, FLA.—2 P. M., Beverly's Hall.  
 TOLEDO, O.—10.30 A. M., 7 P. M., Sunday school 12 M. The  
 Worthington, cor. Adams and Superior Streets.  
 TRURO, N. S.—3 P. M. and 7 P. M., No. 27 Walker Street.  
 TURNER, ME.—Sunday School 2 P. M., residence Mrs. E. W.  
 Blanchard, Merrills Hill.  
 TRAVERSE CITY, MICH.—3 P. M., No. 24 West 9th St., So. side.  
 UTICA, N. Y.—3.30 P. M., 705 John St.  
 WASHINGTON, IA.—3 P. M., residence of Robert McGaughey.  
 WEBSTER CITY, IA.—11 A. M., and Wednesdays 3 P. M.  
 WICHITA, KAN.—2.30 P. M., Garfield Opera House.  
 WILKESBARRE, PA.—3 P. M., 178 E. Market Street, 8 P. M.,  
 113 S. Franklin Street.  
 WINONA, MINN.—7.15 P. M., S. S. 3 P. M., 313 Washington St.  
 YATES CENTRE, KAN.—3 P. M., Bible Class.

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CHRISTIAN SCIENCE DISPENSARIES, AND READING ROOMS.

ARKANSAS CITY, KAN.—Houghton Block, Summit Street.  
 BEATRICE, NEB.—510 Court Street.  
 BOSTON, MASS.—No. 7 Temple Street.  
 BROOKLYN, N. Y.—41 Green Ave.  
 BUFFALO, N. Y.—60 Niagara Street.  
 CHICAGO.—Room 67, 130 Dearborn Street.  
 CLEVELAND, O.—50 Euclid Avenue, Room No. 111.  
 DULUTH, MINN.—Rooms 302-3 Pastoret Building.  
 FT. HOWARD, WIS.—Corner Broadway and Mather Streets.  
 GRAND RAPIDS, MICH.—No. 41 North Division Street.  
 INDIANAPOLIS, IND.—Cor. North and Alabama Streets.  
 JAMESTOWN, N. Y.—302 Spring Street.  
 KANSAS CITY, MO.—818 Wyandotte Street.  
 LOCKPORT, N. Y.—No. 2 Central Block.  
 MARINETTE, WIS.—Y. M. C. A. Building, Main Street.  
 MILWAUKEE, WIS.—410 Milwaukee Street.  
 MINNEAPOLIS, MINN.—No. 43 Eighth Street South.  
 MONTREAL, CAN.—2268 St. Catherine Street.  
 MANCHESTER, N. H.—Room No. 6 Odd Fellows' Building.  
 NASHUA, N. H.—Spanlding's Block, No. 237 Main St.  
 NEW YORK CITY.—No. 10 E. 22d Street.  
 OCONTO, WIS.—Residence of Mrs. T. Millidge.  
 PHILADELPHIA, PA.—Room 21, No. 1305 Arch St  
 PUEBLO, COL.—Room 12, Stimpson Block.  
 READING, PENN.—38 North 6th Street.  
 SACRAMENTO, CAL.—1109 Tenth Street.  
 ST. JOSEPH, MO.—S. W. 7th and Edmond Streets.  
 SYRACUSE, N. Y.—Room 5½, Greyhound Building.  
 TOLEDO, O.—The Worthington, cor. Adams and Superior Sts.  
 TROY, N. Y.—92 Fourth Street.



# THE CHRISTIAN SCIENCE JOURNAL.

'For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds.'

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VOL. VIII.

MAY, 1890.

No. 2.

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## MEDICINE.

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E. J. FOSTER EDDY, M. D., C. S. D.

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MEDICINE is from the Latin *medeor*, to cure; the art of healing, preventing, curing "abnormal beliefs of the flesh."

Theology has a sound basis but departs from it. Medicine has no foundation and consequently the attempt to build a foundationless structure is vain. At the end of time the structure will be no nearer completion, nor will it become a greater source of safety.

Philosophy ascribes permanence, substance, persistence, to the objects of the senses or outward universe. Mind, sentiment, morals, Spirit,—these are abstractions, transcendental, ghostly, unreal. But workshops, mines, money, stomach and appetite are impregnable realities. In the Science of Mind demonstrable Truth is solid substance;—health, goodness, virtue, substantiality, Love. The causal side of existence, is the thought of God that gives meaning to time, space, immortality, and man; this is the stability of the universe.

The impalpable spiritual forces of God overflow the so-called chemic, electric, magnetic forces with one wave of spiritual glory. All that is real and eternal is the agency of Spirit bid in the handiwork of creation.

"God is all." The ideal is the real. We vainly seek help from material means and methods which have nothing in common with the spiritual that God has provided. The

chimerical creations of mortal mind in opposition to the divine Mind, viewed in the light of Science, are nothing and worse than nothing.

The material medical practice commenced with the Pagan priests about 2687 B. C. It was necessarily a system of dissimulation and guessing. The object of this healing priesthood was to subjugate man and rule him with a lie; for if the truth were known their occupation was gone. The people were taught faith in fables; were forced to believe that things without life, sensation or intelligence, were gods; and that the mineral, vegetable and animal kingdom possessed intrinsic virtues and healing powers. To this false teaching these much abused, enfeebled intellects gave assent, and various decoctions of reptiles, Spanish flies, wood lice, mineral and animal poisons, excretions and mould from dead men's skulls, are among the monstrous means employed for the prevention and cure of disease. The world to-day looks back upon the people of that period astounded at such stupidity and travesty of honesty; little dreaming that they themselves are being led in a similar manner. Faith in the doctor, even if he prescribes brown bread pills, chalk mixture, placebo, saccharum lactis, and medicines diluted until not a trace of the drug remains, does much for the patient; but the vehicle gets the credit.

Æsculapius, called "the merciful healer," performed wonderful cures through manipulation by a snake; but what of this history for an honorable profession, and what of the reputation acquired by making the people believe in the power of the old serpent resuscitated? Does material Medicine stand to-day in the stead of the snake of Æsculapius? If the people have no faith in it the medicine is helpless, and if the physician is honest and has no faith in the snake the case is made still worse. Cases in point of faith in man and medicine have come under our observation. A lady was suffering intensely, and sent for her old family physician. He was not at home but his assistant, a young man, visited and prescribed for the case. No benefit being derived from the call the old Doctor was again sent for. Not knowing what the young man had given he gave the same remedy, and in

the same way, which was followed by immediate relief; showing conclusively that the drug was no factor in the case. It was the man and the faith reposed in him. A Doctor was called to a very sick patient but forgot to take his medicines with him. Endeavoring to hide his stupidity from the family, he called for a goblet, spoon, and water, and went through the manœuvre of preparing something. After having occupied the usual time in preparation, he said: "this is a peculiar medicine and great care must be taken to give it according to directions." The Doctor's advice was carried out to the letter; and to the surprise of the physician even, the husband met the Doctor, and deeply in earnest, begged he would remember the medicine that he gave his wife, "it had such a charming effect"!

It makes no difference whether it is *Æsculapius* and his snake, the pious frauds of Pagan priests, mythological gods, leathen incantations, drugs or unmedicated pellets that are employed in medicine; they all have one and the same origin and end, as material means and methods. Both cause and effect are Mind. All good comes from the divine Mind. The evil that seems good to material sense, is rendered thus by a false faith that belongs to the human mind.

These material methods are the antipodes of Jesus' mode and the healing he commanded to be done by all them that shall believe. When the people gain a scientific Christian sense and understanding of this fact, the use of material medicine will be regarded as an innovation of ignorance, positively unchristian, and a relic of the dark ages' calculated to turn away man from the living God.

The true educational process of Medicine is not in the line of error, but of Truth. The people must be taught God's omnipotence; the power of Mind over matter, and not the power of matter over Mind or body, nor the power of matter to heal matter. The value of a good doctor is above rubies; but good cometh from Spirit, not matter.

Job in his experience said, "Ye are forgers of lies, ye are all physicians of no value." He must have thought as one who, when told by the doctor that there was not a particle of medicine in the bottle of dilution prescribed, replied: "then

I might as well be cured by faith in God as faith in you," and got well.

I would not be understood as disparaging the motives or endeavors of medical men. In the professional ranks of Medicine there are intellectual, brave, noble men and women, philanthropists by nature but not by act. It is the broken cistern at the fount; the false theory of medicine; its material instead of spiritual nature — yea, its Godlessness, that we deplore. Other foundation hath no man laid than is laid in the Christ power to heal.

Quackery in Mind-medicine is more odious than quackery in material medicine; and none are more condemnatory of this than Christian Scientists, who are competent to discover it. There is a criminal mind-practice that merits nothing but the gallows.

None are as severe on the popular practice of Medicine as its leading lights, advanced thinkers and men of experience in the medical profession. Dr. Todd writes, "medicine has never yet known the fertilizing influence of the inductive logic." Thomas Carlyle writes, "this misnamed knowledge of medicine is none other than a practice of fundamentally fallacious principles, impotent of good, morally wrong." Dr. Sir John Forbes writes, "that no systematic or theoretical classification of disease or therapeutics agents ever yet promulgated, is true, or any thing like the truth." Dr. Jackson says, "what is called experience in medicine, daily observation and reflection confirm me in the conviction, is a fallacious guide." Dr. Graham writes, "it hath been very rich in theory, but poor, very poor in the practical application of it; so far from contributing to the certain and speedy cure of disease, it hath in every age proved the bane and disgrace." Dr. Abercrombie writes, "it has been called by philosophers the art of conjecturing, — the science of guessing." Dr. Curtis writes, "after such an exhibition of the fruitless, the melancholy, and often destructive and devastating results of medical theorising and experimenting for four thousand years, it is a matter of reproach." Dr. Whiting writes, "the very principle upon which most of what are called the theories involving medical questions have been

based, were never established. They are and always were false." Dr. Chapman writes, "nowhere is the imagination displayed to a greater extent; and perhaps so ample an exhibition of invention might gratify our vanity if it were not more than compensated by the humiliating view of so much absurdity, contradiction and falsehood." Dr. Bigelow writes, "the cure of disease is still an ineffectual speculation," and Dr. Waterhouse said, "I am sick of learned quackery."

Hippocrates, called the father of medicine, lived twenty-three hundred years later than Æsculapius, and was more renowned. He continued in the same line as his predecessors, but hear what he wrote: "The dreadful failures in the practice of the art, which I can foresee but cannot avert, will drag down its credit and expose its attempted cultivators to universal dishonor." Are these words, uttered centuries ago, prophetic? How can it be otherwise if the system has neither foundations, or sanction from our heavenly Father, but is in direct opposition to the methods, the teaching and example of Jesus? The Master Physician prescribed no tinctures, mixtures, powders, pills, no material medicine for the healing of disease; but demanded of his followers absolute fealty to Mind healing. His command "Thou shalt have no other gods before Me" precluded not only the mythological gods of medicine, but the mineral, animal and vegetable drug, alias gods, in the practice of Medicine. In the first century, great was Diana of the Ephesians. The heathen's faith in this goddess exceeded the Christian faith in St. Paul's Mind healing. But Truth and Calvary rent the veil of this temple from top to bottom.

If *Materia Medica* was the right thing, God would have given it authority and sanction. He certainly could not have punished a man for obeying His law; but we read: "and Asa in his disease sought not the Lord, but to the physicians, and Asa slept with his fathers and died."

The "certain woman" who came to Jesus for healing, and had suffered many things of many physicians," had an experience similar to that of thousands in our time. A friend of mine believing he had Typhoid fever in an aggravated form, employed the best physicians with no benefit. At last they

said, "If he gets well it must be through some other power than medicine." The doctors and their prescriptions were discarded and the patient was restored. It is needless to say that while the sick man lost faith in material medicine, he had no occasion to lose faith in God.

Did Jesus say to his students: take the scalpel and dissect a man; become thoroughly acquainted with his anatomy and physiology, and then if he is sick you can heal him; or, go into the chemist's laboratory, analyze the material elements of a dead body, and matter will instruct you how to heal a man?

Did Jesus say to his disciples, or to Christian Scientists; go, study Anatomy, number the bones, understand the joints, consult the marrow; that when a bone is broken or a joint dislocated you may take Christ, who never studied anatomy or bade any one study it, to set, replace or heal?

Jesus knew that bacteria and microscopic nothings formed no part of Mind and being; hence they had nothing to do with a man's life or happiness. Did he, Jesus, say: go gain a correct knowledge of Pathology and Therapeutics, then follow thou me and heal the sick? What did he say to his disciples?—even this: "Go ye into all the world and preach the gospel to every creature. In my name shall they cast out devils; they shall lay hands on the sick and they shall recover." Were a favored few, only, commissioned to do this work? Hear Jesus' words: "These signs shall follow them" [all] "that believe." Luke was a physician before he became a follower of Jesus, but we never read of his speaking a commendatory word for his profession.

When divine metaphysics has been brought into competition with *Materia Medica*, Mind has been proven the Victor.

During these many centuries, the anatomical and physiological construction of mortals have not changed; yet in four thousand years of experimenting, material medicine is no nearer perfection than when it began; neither has it seemed to have decreased the mortuary record.

When the popular practice of medicine and its hygienic laws that give not a cup of cold water in His name, have been introduced among natives, who knew nothing about



the cultured modes of getting well and keeping well, it is said to have rendered them less hardy and more susceptible to disease.

No wonder the more thoughtful are turning away from a profession that, seen through the mist of remoteness, is black and blank, and under the rays of the sober sun of Science exhibits mildew; even a mode of healing that is utterly without "God or hope in this world or the world which is to come!"

Naturally, the nearer men approach to God, the more faith they have in Him; if they understand their true being, the farther must they be from material medicine as a source of health and strength, and the less faith will be had in it. And above all, if we follow in the footsteps of Jesus, adopt his method, and do the works he did in the understanding of the Spirit, and in demonstration of Truth, we must leave matter physicians and medicine. "If the blind lead the blind, both shall fall into the ditch." But if we follow where He leadeth, we shall be led away from material things; from medicine, physiology, anatomy, hygiene, dietetics, and all material laws; from sin, sickness and death to health, harmony, happiness, holiness and Life; up to where we shall dwell in the eternal light of Love.

To know that Love alone was the beginning of nature and creature, that nothing but Love encompasses the whole universe of things, that the governing Hand that overrules all, the watchful Eye that sees through all *is nothing but omnipotent and omniscient Love*, using an infinity of wisdom to save every misguided creature from the miserable work of *its own hands*, and make happiness and glory the perpetual inheritance of all the creation, is a reflection that must be quite ravishing to every intelligent creature that is sensible of it.—WM. LAW.

"Blessed are the pure in heart, for they shall see God" How else can we see Him? Not by the senses. The Infinite One does not appear in finite form, and can be seen *only* by the spirit. Not by physical analysis. Science busies itself with *matter*, and that is just what God is not. How else can we see Him? Only through our highest nature—the far, deep sight of the Soul. Impurity cannot see Him, but to the pure the vision is given. It is a *present* inheritance. The heart sees that which it loves.—REV. HUGH JOHNSON.

## WHAT SHALL SCIENTISTS CHARGE?

## A Few Words Based on Experience.

"THUS SAITH the Lord" to Me. Let God be Truth and every man a liar. What is not *Truth* is *nothing*; for Truth is all and there is none besides Him. On the question "Is it right to have a fixed charge for treatments," I submit the following, "Letting every man be happy in that which he alloweth." Are we not laboring to realize that "there is none beside Him"? "Servants we are to whom we yield ourselves servants to obey." Of course we all claim, as Scientists, to be the servants of God (Truth). Is it consistent then, as servants of *Truth*, to tax *man* for doing the "will of the Father"? Is it not showing a great lack of faith in the resources of Truth, to say to a patient: "I am laboring for Truth, and am a servant of God; but I want *you* to pay me for what has *seemingly* been done." I say *seemingly*, because "that which hath been is *now* and that which *is to be* hath *already been*." Having had experience in "trust," I would say that where a patient has *seemingly* owed me, and it *seemed* doubtful (according to sense) if I would ever be "rewarded" I held the thought: "*Truth must* take care of that." In *every* case where it was left *fully* with Truth, I *was never disappointed*. In other cases, that I felt *sure* would give, and so did not trust Truth to handle, I was *invariably* disappointed.

It seems in some cases (according to *appearances* by the which we are forbidden to judge) that it would be casting pearls before swine; but there are no such things in Truth. If it *seemed* so to me, it was *my own picture*.

Judas, a *would be* follower of Truth, said: "for so much, I will take you to Truth"; sold the Master for thirty pieces of silver, and afterwards went and hanged himself. Fit closing scene to such bargaining!

"Take neither purse nor scrip" "for the laborer is worthy of his hire." Isn't the bank always open, and aren't the resources inexhaustible? "The earth is the Lord's and the fulness thereof," "and there is none beside Him." "The hireling fleeth when he seeth the wolf coming, because he is an *hireling*."

Would there be as many Scientists if there were no "fixed charges"? Yes; *and they all would be* SCIENTISTS. There would be no hirelings with Egypt's flesh-pots strapped to their backs.

Last spring I went for a day's fishing. Rose at 4.30 and took a very small bite for breakfast; expecting to return early. Meeting company, I was led to walk fully 18 miles — something I had not done for years — and did not have a taste of material food. At 12 M., belief says: "What are you going to do for dinner? you have walked so far, besides having such an early breakfast." I at once looked to Truth to feed and rest me. Almost instantly, every desire was satisfied; and when at 5.30 P. M. I reached my starting place, I was neither hungry nor tired in the least. Further: *I never had to "make it up."*

"The just shall live by faith." "That which is not of faith is sin." Is charging for treatments an act of faith such as this quotation means? If not, what *is* it? I believe that if every Scientist "came out from among them," willing to belong to a peculiar people, each would be satisfied; for "Truth satisfies the desire of every *living* thing."

For myself, I have found that in this course healing is more spontaneous and reaches a greater number. There are those *seemings* that do not show any visible signs; but I am not concerned as to the harvest. What if the world (error) says: "Oh, they will starve themselves out" or "C. S. don't amount to anything because they give it free?" Hath not God *confounded* the *wise* things of this world?

That which is to be, is *now*. Is not, "one with Truth a majority"? We cannot get harmony except from the Source of harmony. We cannot be fed and *sustained*, except by the Principle of our being. All else is vanity and vexation of Spirit. Some may say: "Oh, I am not far enough advanced for that." The fact is *these* are advanced *too* far. Take a *child's* place; and see if you haven't a *Father and Mother*, "whose you are."

I have asked the Truth to write through me. If what is written *is* Truth, it will stand forever; if not, it will go out and leave no trace.

Truth is prospering and error is slinking back into its native nothingness. God has been with us in many a hard-fought battle with error. We are protected by the two-edged sword of Truth that admits of no error to come nigh our dwelling. — SMITH.

## A Conservative View.

I DESIRE to write a few lines on the subject of finance in Christian Science. Money can never demonstrate Truth, but we have not yet overcome the belief that we need it. Money can never buy understanding of Christian Science, yet there are many who shut themselves out of the Kingdom by holding on to their dollars.

How shall we get over the difficulty? "If we have sown unto you spiritual things, is it a great thing that we reap your carnal"? We all agree that it is right that those for whom we labor should provide for us in material things. Shall we decide how much the patient or student should pay; or shall he himself decide? In either case the result is the same if the decision is from Principle.

The healer may mistake, but he ought to know the patient better than the patient knows himself, and it seems to me should be better able to decide. To allow the patient to decide would surely be unselfish on the part of the healer. But such liberality might allow selfishness with the patient. Then, on the other hand a stated price on the part of the healer might, in some cases, be too much. In such cases should not the question be discussed by both till a just and satisfactory agreement has been reached? Truth is equally "free" whether we be taught to sacrifice by another, or do so from our own sense of right.

To me it seems more nearly right that I make a charge, and do it with the thought that I have a right to expect pay for my service; not that I am worthy, but that the service should meet its reward. However, we ought not to be exacting nor make this charge a demand; nor cause the patient with limited means to feel burdened, or one with no means to feel himself an object of charity. The rich should give proof that there is a vacuum for Truth, by giving up some of material riches. The poor should know that they are not excluded and should feel that they are welcomed without a penny.

Is it not possible to have a regular fee for those who are able to pay, and yet to be so minded that those about us see that we are not working for money? We should *know* and teach, that money paid is to a cause, not to man. We long to reach the period when there will be no question of money, no bartering; but until we reach such state, the question is, as to the best method of dealing.

The writer has suffered from a sense of poverty — not because of actual want, but from a fear of want; has lived in the consciousness that somebody was paying something to *somebody*, and in this way he must be clothed and fed. This, with the selfish desire to be amply provided for and comfortably situated, together with the fear that others would think him working for money, has made the question of finance seem quite real.

I know that I must realize that God "duly clothes and feeds his own ideas" (S. & H.), that there is neither poverty nor riches in material sense; nothing to provide or withhold; no business affair. My desire is for a willingness to sacrifice all; to ask no place in material sense "to lay my head"; to realize more fully that my home is in the consciousness of the One Mind in whom we "live, move, and have our being."

I am confident that the honest struggle to put out the error in self; to realize that Intelligence is Omnipresence, and we reflection, will clear away the mist, and reveal the right concerning this as well as all other questions. — A STUDENT.

#### Another Actual Experience.

A SCIENTIST and wife, desirous of following the Master, left a good living, to devote all their time to the work. Strangers in a city where false teaching had proved its own falsity, and so created the desire for true Christian Mind-healing, they opened an office. Not trusting implicitly in the promises, anxious thought was taken for rent, etc., that did not come; the whole year's income was scarcely sufficient for one month. Suffering is our schoolmaster. Suddenly they saw they had not obeyed the injunction, "Continue in my Word." From that time they trusted all to God, and there was no lack. We now say, "I have everything I need, and see no need to lay up for tomorrow. God is my banker, and I shall not want." Only when doing the will of the Father, and not of self, seeking the Spiritual, and not the material,— will Christian Science be understood and *lived*.— B. H. E.

#### Argument for Increase in Charge.

It is the unwritten law of Christian Science Mind-healing, that practitioners may and shall charge a fee of one dollar for each treatment; after the first, which is two dollars including consultation. While all Scientists are at liberty to *reduce* this fee to a minimum, or to nothing in meritorious cases, no one has

ventured, so far as I know, to increase it in *any* case, however *apparently* difficult or perilous. It is considered the proper thing to make this fee to a person in moderate circumstances, also; but wrong to charge more to a rich or well-to-do individual.

Why is it wrong to fix a higher charge in one case than in another? Why wrong to make use of the law of mortal mind indicating that some cases are more difficult or dangerous than others — that some persons are better able than others to pay, according to material standard, what the services and time of a healer may be worth? Money being (and likely to be for some years to come) the world's standard of value, why not use that standard to bring the rich to place a higher value upon Christian Science treatment? No sensible person questions the right of a Scientist to have some material standard, or equivalent, for his services; and it is for him, and not for the patient, to say what those services are worth in special cases of great responsibility; also to increase or reduce his fee according to the financial ability of the patient.

It is well known that Christian Scientists — all over the country — are daily rendering services which, according to the world's standard, entitle them to equal compensation with the most skillful professional or medical men. The world estimates the service of a physician or surgeon, not merely by his skill, but by the fees which he can command. Then would not an advance on the fees charged by Christian Scientists tend to raise, in public estimation, the value of those services?

People judge, and always will judge until they know better, the value of another's services by what those services can command in the market; and the more Christian Scientists themselves underrate the importance of their services by cheapening those services — so often done — the more will the paying public lower its estimate of the Science.

As a rule, money being the common standard, the more a thing costs, the more it is prized and sought after. I sometimes think that, were the leading Scientists in large cities to raise their fee to five dollars or even ten dollars per treatment — where the rich are concerned — that act alone would create an increased demand for Christian Science treatment among those able to pay according to the service rendered.

One thing is evident: that Scientists too frequently destroy their own chance of success by cheapening their own labors;



by conveying the impression that they are glad to be employed at any price or no price; that it is in fact rendering them a service to be employed at all. This begging, beseeching attitude does more harm than good. It is a low-planned thought that goes all through the community and *itself* there erects a barrier against generosity, or even fair compensation. It is casting pearls before swine. The Science is lowered in public estimation; the healer humiliated, if not weakened; and the chances of success in doing good, greatly lessened. Selfishness still remains to imprison the patient unless his thought in this, as well as in other directions, be changed.

Scientists, everywhere, cannot be too earnest in impressing upon both patients and general public the great value of their work — even in a material sense. The money estimate is by no means a small factor in raising with the public, with which we have to deal, the standard of value.

The sooner Scientists demonstrate over their fear of ridicule (should they charge or receive fees) and firmly present in word, thought, or both, the law of sacrifice — of increasing sacrifice — to mortal mind calling on them for help, the better for Scientists and their Cause. — M. C. SPAULDING.

#### Is Business Principle Obsolete?

SOME doubts are roused in my mind by the many changes of the past few months: College dissolution; change in church basis; question of compensation etc., etc. All, no doubt, is best for Truth's sake. I trust those advanced in the understanding of Truth, to know what is best for the advancement of the Cause; but cannot help feeling that some of these late changes, though tending to a good end, are yet premature. Are we not, as Scientists, too young yet to stand alone?

I would allude specially to the question of "compensation." Of late there have been utterances in the JOURNAL in favor of "a free giving of the Truth"; but is that at present just right? Can we, who are giving our whole time to the work of helping mankind to see and know "the Truth," do otherwise than ask a small reward — for our own support? With our present knowledge of Christian Science, it takes time to bring one out of a belief of sickness, and we cannot expect to take this time without a suitable return.

With our present understanding of the Truth — we ourselves

cannot always keep in perfect harmony. We should, and will do so when we grow stronger; but, while not yet sufficiently advanced, we will have to call for help. The ones who give this help, must necessarily give their whole time and attention to the work in order to bring about the desired results; hence they must be rewarded.

The JOURNAL, in its February number, speaking about being unable to send copies to those not able to keep up subscriptions, says: "The JOURNAL has to be mailed on strict business principles:— or it would cease to exist." Just so would Christian Scientists "cease to exist." Should they not do as does the JOURNAL? Now, *can* we do away with this one worldly way, "of asking compensation"?— G. W. C.

#### A Word From Over The Sea.

WITH regard to the expression of thought on "money matters made easy to Scientists," I may say that on some of them (although I have held them, and had a like experience for a time), I do desire a clearer and fuller statement, more in line with Spirituality. Surely we are working to bring about a Spiritual, not a material millennium, although, meantime, many concessions to matter have to be made; but *these* should become less and less as Spirit becomes more and more a real power for all to lean upon.

Is not gold one of the gods of this world? Is it the most Spiritual that have most of it? It has a value; and concessions have for the time to be made. Those who would have it, have an opportunity of helping their fellows—"One of the least of these," and doing much good in many ways. But is it the gold, or what it is a type and symbol of—Divine Nature—that we work for? Which will last longest, and which do we want most; the types and symbols, or the Bread of Life, the Water of Life, the Milk of the Word, the Oil and Wine of the Spirit? When we have these in abundance there will be many who will want us to partake of the types and symbols they have to spare, but we "shall have meat to eat that they know not of."

Did Jesus deserve nothing better when He had "not where to lay his head"? Did Paul deserve what he bore when he had to suffer want and distress? Did he want a gift or fruit that might abound to their account? Any advice or correction concerning these ideas I shall be glad to receive as our desire is for progress. C. S. F., DUBLIN, IRELAND.

LET THE VOICE OF  
THE NATIONAL ASSOCIATION BE HEARD.

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I. P. II.

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IN treating a case where unusual obstinacy put in an appearance, causing feelings of discouragement to be met in *my own mind*, while I was battling with them the following lines suddenly came to me :

In the second coming, not as the lonely lamb,  
Is He driven to the slaughter ;  
But He that sitteth upon the white horse,  
Goeth forth conquering,  
And to conquer.

From the thought conveyed by them a "new day" dawned in my understanding. I send them, hoping someone else may see the Light clearer therefrom, and realize that this is a new dispensation — a new age — to mortal consciousness ; that Jesus *was crucified once for all*. I am convinced that the martyrdom that many so-called Christian Scientists have preached to their students, and have looked forward to for themselves, is a grave mistake ; one through which they *build up*, for themselves and others, terrors of many kinds which not only are unscientific, but which cause the student just born into the Science to dread a new hell, into which he has been self-mesmerized, more dreadful to meet than was the orthodox one he was formerly taught to fear.

Jesus the Christ said : "fear not the world, for *I have overcome the world*." Either these words *mean something*, or none of his words do. If they mean what they say, the malice which crucified the "meek and mighty Nazarene" was *at that time* overcome ; and, to-day, it is not martyrs who are called by the voice of Truth, but steadfast, earnest, loving *workers* ; workers too busy with *service*, that shall better humanity in all ways, to build up Towers-of-Bable (of their *own*) to cause others to stumble.

Here is a question which many earnest inquirers are asking : "Is not the Truth to be served in all ways ; — is it not necessary to carry the Principle and rule of C. S. teaching into all business

transactions, into all laws regulating government,—before God's kingdom can be manifest among men? Is not he a true Christian Scientist who strives to do this; performing his wonted duties in accordance with the new understanding—even though he may not hear the call to leave all else and go from place to place, healing the sick and teaching the rudiments of Christian Science mind-healing? This question is going out from hosts who have gained their understanding from SCIENCE AND HEALTH alone; or, who have been led to the Light by "students of a student." It should be answered wisely and lovingly by the C. S. Association.

In "Rudiments and Rules," Mrs. Eddy says: "Healing the sick is but the bugle call to higher thought and action." There never was a time when the whole world was agitated with so many conflicting sentiments and ideas as now. Do we not in all fields need true, fearless, earnest Christian Science workers to help lead the people out of the bondage of malice and intolerance, and unrighteous judgments everywhere? The law of Christ is as broad as the Universe, and of His intelligence there is no end. Shall not those who are able to reflect a little of the Divine Light be encouraged to let it shine where they will? Is not every human restriction a bondage to spiritual leading?

A few years ago our Teachers taught us that if we did not devote our whole thought and time to C. S. healing of the sick, we could neither keep the understanding gained, nor continue in health or demonstration for others. They even urged mothers to leave little children to the care of others; thus to go forth and spread the teachings faster. This, many of us *have demonstrated* to be a mistake on the part of the Teachers themselves. There is not a word in SCIENCE AND HEALTH which teaches it;—rather to the contrary. But we all have love for our Teachers, and the earnest desire to feel in harmony with those who are leading the C. S. movement to-day.

It is to be observed, that when a C. S. Teacher visits a field, heals, and teaches those ready to hear, then passes on to other fields, the work she leaves is simply *begun*; that those who have accepted the Truth have often a longer and harder task, silently and lovingly to *live it*, and establish it in the respect of their own communities. Moreover, it is necessary to provide for the material wants of themselves and their families as they can, or as they have been accustomed. Not all *are chosen* to be

public healers and teachers evidently. Yet "God is no respecter of persons." Some work is given for each to do ; — and all work should, and can, be made, to mortal consciousness, to praise and glorify the Divine Name and Power.

I know a farmer whose *crops* testify to his understanding of Truth. The *weather*, when causing inharmony and anxiety in a community, has been demonstrated over by many whose names are unknown to those prominent in the ranks of C. S. In courts of law, *justice* has been caused to appear. Unjust persecution has been made to return to its native nothingness. Business men have been enabled to conduct their business upon a more just and harmonious basis for all ; yet reaped more prosperity. Children at school have been lifted to acquire their tasks with ease.

I trust the C. S. Association will let its voice be heard upon these questions.

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"MAN SHALL NOT LIVE BY BREAD ALONE."

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E. W. K.

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How significant this statement ! And yet how few, although they have read many times, and heard as often, really see its Spiritual import. How beautifully it points to the thought that our "physical life" is not sustained by that which, to the materialist, is known as the essential to keep the purely human mechanism in running order ; and leads us to inquire for something else which is indicated as a necessary element in the life of man.

If man does not live by bread alone, what else is required to give him fulness of life ? Manifestly, that which belongs to his moral nature ; the Spiritual power which takes him out of the thought that mortal life is real, and shows him that understanding of Spirit is the only complete manhood. Jesus' declaration was made to break the spell that, at the time, seemed to hold men in the belief that the life was preserved through care for the mortal body, and to direct thought to the question of the supreme value of Spiritual discernment. This declaration harmonizes with his other teachings ; that in this realm of sense we are in bondage ; while with understanding of Spiritual power, we are made free, —enabled to reach the full stature of our manhood.

What a faint conception mortals have of the power of man! What a sad spectacle to see the greater number passing through life aimlessly, or with no higher aim than to accumulate wealth, or get all enjoyment possible on the material plane! giving no thought to their real life-work; knowing not their own possibilities for accomplishment; ignorant of the fact that they possess unlimited power, if only they will come into the understanding of how to bring it out.

It is said: "Jesus wept." Is it strange, after laboring so patiently, teaching so earnestly, praying unceasingly, daily performing wonderful works, doing everything possible to make clear to humanity the matchless glory given to the sons of God; is it strange that he was so deeply moved, when forced to note how few there were who would turn, even for a moment, from the things of earth to those of heaven? With so much of convincing argument; with such clear, unmistakable evidences of His "power over all flesh," over both physical and natural forces which, prior to His time, were never thought of as being under subjection to man; is it strange that He should have been deeply grieved by their unbelief? Heavy, indeed, must have been His sorrow to see both His words and demonstrations of the power of the Truth (God), so little understood; by most, spurned and rejected.

With what infinite gratitude should we hail the glorious Truth He proclaimed: that not He alone, but "all them that believe," can come into possession of this "pearl of great price"! Truth may be accepted as a theory; but that it may become the mighty engine of our life, we must demonstrate it. Only in demonstration shall we fully appreciate the stupendous value of our possession; know that the motive power of individual life and that of the entire Spiritual universe are identical.

Those who follow the footsteps of the Master, in demonstration of the Truth as taught and proved by him, receive day by day indubitable evidence that that which sustains material life has no relation to their life as sons of God. Such as these, orthodox pulpits can do nothing to teach. The only Sermon that has instruction for them was delivered on the Mount. All they require is that, and study of the work of Him who delivered it. As their demonstration over enslavement to personal sense increases, and they come out from this bondage triumphant, they will come to understand that it is not by *bread* alone that man shall live.



## CHURCH SERVICE.

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MRS. G. P. NOYES.

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THE largely increased number of Scientists in many localities brings with it desire for churches, or public Sunday services in some form. In many instances, Scientists have been deterred from realizing these desires by an erroneous impression about a pastor or trained speaker as a necessary adjunct. So few of them have learned the "new tongue" that the supply is not equal to the demand.

For the encouragement of those who are in this situation, and as an answer to many inquiries concerning the recently organized church in Chicago, something of our experience is here related.

Recognizing that SCIENCE AND HEALTH is both our Teacher and Healer, we resolved to take it into our pulpit and make it our Preacher also, by reading selections from it, together with appropriate passages from the Scriptures in place of a sermon. This plan we adopted as an experiment, believing it would result in unity of thought and exclusion of error. The result has exceeded our most sanguine expectations. In two months both church and Sunday school have doubled in number. This large body of regular attendants is united in the opinion that a complete and satisfactory public Sunday service, in this way, has been compassed. It has thus demonstrated that a Christian Science church can be carried on successfully and profitably without a regular speaker.

A subject is chosen for each Sunday, for example: "The Spiritual Creation," "Impersonal Man," "Divine Healing," etc. One of our number is appointed to search the SCRIPTURES and SCIENCE AND HEALTH, for concurrent selections bearing upon the subject; these aggregated and interwoven, form a very impressive and helpful discourse. All who realize the great benefit derived from references given in the notes on the Sunday school lessons, can form an idea of the result of grouping the numerous passages found to illustrate and explain each of the subjects selected. The reading of these beautiful and inspiring passages

to a large body of listeners brings out unity and harmony, and largely divests the service of a sense of personality. We have also, the certainty of listening only to pure, unchallenged Christian Science. However satisfying a Christian Science sermon may be, if it expresses genuine Christian Science, the ideas are all in SCIENCE AND HEALTH. Variation in phraseology or in amplification is all we get that is new.

It is not desired to convey the impression that there are no circumstances where a pastor or speaker may not be necessary, nor to imply that it is not well to have one. There are conditions in which a speaker becomes an absolute necessity. It is apparent however that the numerous group of Scientists who are waiting, in various localities, for a pastor or speaker to establish services, can proceed at once with possibly greater advantage to themselves than could be realized with a speaker. They are certain to gain strength through reliance on their own efforts, and from participation in the worship.

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#### NOTICE.

##### BELoved STUDENTS AND CHRISTIAN SCIENTISTS :

I have concluded that it is wise for the National Christian Scientist Association to convene without me. It gives you "patience and patience worketh experience," and "love fulfills the law." Do not expect me. I shall not be there.

Affectionately yours,

April 24th, 1890.

MARY B. G. EDDY.

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"It is not in words explicable, with what divine lines and lights the *exercise* of godliness and charity will mould and gild the hardest and coldest countenance, nor to what darkness their departure will consign the loveliest. For there is not *any* virtue the exercise of which, even momentarily, will not impress a new fairness upon the features, neither on them only, but on the *whole body* the moral and intellectual faculties have operation, for all the movements and gestures, however slight, are different in their modes according to the mind that governs them — and in the gentleness and decision of *right feeling* follows grace of actions, and through continuance of this, grace of form."—  
RUSKIN.

## HOME AND CHILDREN'S DEPARTMENT.

## TO MOTHERS.

It is the object of this Department to present Christian Science in the beauty and potency of truth and purity. We would educate the young "out of sense," with its beliefs of discordant error, "into Soul," where all is harmony and Love; so that, here on earth, they may both realize and manifest the Spirit of the Master's prayer "Thy Kingdom Come." We would teach them to recognize God's voice, His all-power and all-presence; the consequent unreality of error — that thus they may be *enabled* to "follow the Lamb."

Mothers may wield inestimable power to further the work this Department hopes to accomplish. \* "Mother-love includes Purity and Truth." The higher mothers educate their little ones in Christian Science, the higher will become the order both of their demonstrations and their words; hence the purer and more elevated will become the tone of this Department which voices them. Really the children edit it. Our part is but to confine ourselves to *facts*, simply clothed in suitable language.

\* "Children, among their earliest lessons, should be taught the Christ-cure. They should be kept from discussing or entertaining theories or thoughts of sickness. To forestall for them the experiences of error, and its consequent sufferings, keep out of the mind of your children sinful or diseased thoughts. The latter should be excluded on the same Principle as the former. This is Christian Science."

Children are the holy inspirations of divine Love, given to lead us to nobler and better deeds. \* "Their most important education is to be kept mentally free from impurity." The recognition of this fact, causes us to desire that only the purest, most unselfish words and deeds enter these columns for their instruction. These accounts, from any authentic source whatever, will ever receive hearty welcome from the JOURNAL.

He prayeth best who loveth best  
All things both great and small;  
For the dear God who loveth us,  
He made and loveth all.— Coleridge.

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\* SCIENCE AND HEALTH. —

## The Little Physician.

ABOUT a year since, when not quite ten years of age, my little son went through the Metaphysical College with me, gaining the most beautiful conception of our teacher, of any one I ever have spoken with. He often says: "Mamma, people will understand who Mrs. Eddy is some day; and then they will believe the Science."

The manner of his own acceptance of the Truth was peculiar. When I first became interested, he persistently fought it; grieving that I did not call a doctor or give medicine when he was ill. Tearfully, in the most pleading way, he would say: "Mamma, you *used* to give me little pills when I was sick."

At one time, in belief of whooping cough, I seemed unable to help him. I engaged two other Scientists, but with no visible effect. He experienced no relief until one night, after one of those spasmodic spells of coughing, he exclaimed — soon as he could get his breath: "There! I can't lose my breath; I've no breath to lose. *I am a Christian Scientist!*" From that hour he was freed from the cough; and has remained a loyal little Christian ever since.

In healing, he has always been singularly successful. On his return from school one day, he said a little girl, who sat near him, had had a headache. "I just put my head down on the desk, and said 'There is no sensation in matter,' and in a few moments she told me her head was all right; that it did not ache a bit."

The best demonstration however — if there are any degrees of comparison — was the healing of a little playfellow of rheumatism. The child was quite lame and it hurt him very much to run. My sympathetic little healer thought this a great pity, and came to me about it. "Won't you treat Harry, mamma, and make him so he can run and have as much fun as I do?" he asked. I replied that he could do it as well as I. He was somewhat surprised at this; it seeming a greater undertaking than merely to demonstrate over "headaches," "falls," "cuts" etc., to which, in belief, boys are so accustomed. However, after I explained why it was no more difficult than other demonstrations, he began faithfully to treat his little friend. In a short time, Harry could run as well as he or any of the boys; and for over three years has continued so to do.

One day at play, my little lad fell down a steep embankment and struck his head on a rock. He was carried to the house;

the blood streaming down his face, and a crowd of people following. I was absent at the time, but he insisted upon sending for me, telling them: "Send for mamma; she will make me all right." After I arrived, gave a treatment, and he appeared himself again, I asked: "Is not God everywhere?" "Yes," he responded quickly. "When you think you are falling, can you get away from God?" "No." "Then how can it hurt you any more to fall down a steep place than to walk up a steep place?" He regarded me a few moments, his eyes growing larger and larger, then drawing a long breath, "Why!" he exclaimed, "that is a *great big* lesson in Christian Science!" He has, many times since, put this lesson into practice; particularly when skating on the ice.

Not long ago, he came in and told me he had been having quite a discussion with some boys about Christian Science. Some boy had said, rather tauntingly: "Let's see! you belong to those mind-curers who don't believe in taking medicine and kill people, don't you?" "No," he replied, "I believe in something better than mind cure; it is something that heals people." This is the substance of the conversation as he related it. I did not make much of it; but told him they would sometime see he was right, and that he was content to wait. He always exhibits a very Christ-like spirit now in the face of sneers and taunts, saying: "Oh, well! they don't know now, but sometime they will;—and be sorry."

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#### A "Home Missionary."

A LITTLE daughter who, with her mamma, completed the course at Mass. Metaphysical College, always explains the Science to her little friends. She is not happy until they understand and believe it.

When eight years old, a cousin of about the same age came to visit her. That evening, while disrobing, with great delight she told her mother that the little cousin believed the Science. "I have taught her, mamma dear," she said. "Explain how you taught her." "Well, I said: 'Now you believe God made everything that is made, don't you?' 'Yes,' she said. 'And you believe everything He made is good?' 'Yes.' 'Then who made sickness? Don't you see it is nothing but a belief?' and right away she said 'Yes, I see.'" Unlike her elders, *this* pupil was not even tempted to have all *seeming* explained.

There was belief of Diphtheria prevalent in the Kinder-garten; some of the little ones having been lost thereby. The following is our little teacher's version of her own experience: "One day I was taken with headache; and in belief my bones did ache awfully, and I was sick at my stomach, and my throat so sore I could scarcely swallow. Teacher noticed how pale I looked, and asked if I wasn't sick; but I said 'No, I'm not.' 'You do not feel very well though, do you?' 'Not very,' I said. 'Well, I think you had better go home.' I was really glad to go and get beyond the atmosphere of her fear. On my way home, I thought: 'Now mamma is away, and I have *got* to treat myself!' So I did, *hard as ever I could*; and in less than an hour I was all right."

This little lady once went to quite a large party given by a friend in Boston. When nearly all the guests had arrived, the little hostess said: "My cousin is coming. She has hip-disease, and has to go on crutches. I want you all to be kind to her, and not to laugh at her; for it would make her feel badly." Soon the unfortunate cousin arrived, and the children were all most amiable and gentle with her. Our little Scientist could not forget; but, for days afterward, talked to her mother almost constantly about her. At last her mamma said: "Why don't you heal your little friend?" Straightway she went to inquire if treatment would be acceptable, and, on learning that it would, began to treat faithfully twice a day; continuing so to do for nearly three weeks. The two were members of the same Sabbath school. Two Sundays, the little patient came with her crutches; — *but the third, she came without!* The little healer's delight was beyond all bounds. She was fairly lifted into the "seventh heaven" of joy and happiness, by the sight of the little cripple released. We afterward asked what she said, in treatment. "Why, just this: 'God made everything; and everything He made is good. He made you; and He never made any lame girls.'" Thus it is, in their simple faith in the power of Good, the children lead us!

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MASTER FRED E — is a little boy fourteen years of age, who is coming on beautifully in Science. He sent his own money for the JOURNAL. It is a daily marvel to me to see how quickly and easily children see and demonstrate the Truth.—LU VERNE, IOWA.



## OPEN LETTERS.

DEAR JOURNAL:— In a former number of the JOURNAL appeared an article asking all Scientists to insert their cards, if only for the benefit of travellers far from home, in belief of trouble or sickness. At the time, I thought immediately to comply; but feeling that I might *seem* to be farther advanced in the work than I really am; also knowing others here who have demonstrated Truth in so much higher degree, yet who do not advertise, I neglected to do so. I have recently had the matter come home to me. A member of my family took a trip East. Before the departure, I tried to give the address of some Scientist in each place to be visited, of which Lockport, N. Y., was one. For this city I could find no card whatever. The stay there was limited, but just long enough to find *near train time* that there were quite a number of Scientists living there. Of course this brought the case very close home to me.

If we are true Scientists, we will certainly correct in ourselves whatever in others we find is not fulfilling the law of Love, or unity of thought and action; so please at once insert a card for me.

We very much need a Normal Graduate here, as there is not nor has been one in our little city of 17,000 inhabitants. However, we hope our realization of the ever-present Truth may avail soon, as in a few instances there now *seems* to be a turning back; but we hope it will all be light to us. I hope others may soon learn, as I have, that small or great the amount, it pays in a larger degree to invest for the cause of Truth, than for any other. All my late prosperity I owe to the realization of the Allness of the Providence of Good, and of the absurdity of claiming anything as *my own*; for all is His, and all that I have that is good is from Him. Then why should we boast, or hold back from Good.

My past summer has been a continual search and longing for a true realization of the relation of this mortal belief of personality to those who have "passed on." All who understand the human yearning for companionship of those from whom, to mortal thought, we are separated, can realize all, more than I can tell, of loneliness and longing to know how or when such belief of separation would cease (in appearance); if death be not a doorway, reality, or necessity.

All lines of argument and thought I seem to have traversed,

and now, in faintest conception, I begin to discern the Truth as taught in SCIENCE AND HEALTH, viz: that they who seem to have gone were only to material sense an appearance of the Real which has been, is now, and ever shall be a perfect Spiritual creation of Good, as we also are (*not will be*). We are *with them now*; that which seemingly separates us being our lack of realization of the Spiritual being; the real and unchangeable. This belief of personality is what blinds us to our *real being* which is *now*—*not merely will be at some future time*. How, then, can they know or feel any change in the kingdom of changeless Harmony! Our work is to follow the light of Truth, observing all the laws of God, and *not the commandments of men*; yielding all beliefs of Life, Intelligence, or Substance in this so-called material manifestation, to Love, Charity, Purity, Humility,—acknowledging but one Power and that from Good in which can be neither error nor sense of error.

I have always been interested to know why Luke was called the "beloved physician," as we hear him often quoted by those interested in *materia medica*; hence, I have searched the Scriptures for some clue to his work. Unless it be in the original manuscript, I find *nothing* that would indicate his ever, at any time after becoming a follower of Jesus, using *any material remedies or previous worldly knowledge* in his work of the "beloved physician." Shall we not, therefore, rightly conclude that he was "beloved" for his faith in the supremacy of Truth's healing power *in opposition to his former false beliefs*; also for *leaving them all behind*, and accepting the Gospel of Healing?

Nor can I find any place where mortal man has been authorized to depend upon things material, or the knowledge of this world; but rather the reverse. Witness, "Ye do follow after the commandments of men and not after the commandments of God"; also "He resorted to the physicians and not unto the Lord, and he slept with his fathers." Again: "She had spent *all* that she had to the physicians, and grew no better, but rather worse"; told of the woman with issue of blood, whom Jesus healed with Truth. I find this to be the case everywhere. In Revelations one instance which all know to be typical, viz: the "tree bearing leaves for the healing of the nations," proves the single exception.

I have also often thought how singular it is that Jesus' *only writing* was in the sand. No other instance is given in the Gospels.

I hope *all* those more advanced as well as the new workers, will cast their mite into the treasury of Truth, desiring that all counterfeit thoughts be rejected. Yours in Truth, S. A. D.

## NOTES FROM THE FIELD.

FROM a child I never was well, but the last twenty years were dark ones to think of. Kidney and heart trouble in a very bad form caused the most skilful physicians to pronounce my case incurable. Was miserable and unhappy all the time, and living the life of a hermit. It is now eighteen months since I was healed, physically and spiritually. Truly, old things *have* passed away; all things have become new. It would be impossible for pen to express my gratitude to the one who brought this blessing to this age. My husband and daughter join in sending our blessing. Mr. N. has been wonderfully helped. He crushed his foot, and it was healed in one week; has also been cured of tobacco habit. We have started a Sunday school, and there seems to be a good degree of interest here. By vote of school, we have engaged Mrs. M. to come and teach us every Sunday. I find untold pleasure in reading *SCIENCE AND HEALTH*, and my *JOURNAL*. I can hardly wait from month to month for the latter. Oh, that we may see *many* coming to the light!—*Mrs. C. A. N., LOWELL, MASS.*

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I wish to thank the Christian Science Publishing Society for the new departure in Bible Lessons. In the study of these lessons, we can go to no higher authority than these two books—the *BIBLE*, and *SCIENCE AND HEALTH*; and a thorough study of both in our Sunday schools will do more to Spiritualize the thought, hence to advance the cause of Science, than any step yet taken by students in church work. Here we find the Truth unadulterated; and in proportion to our individual faithfulness in making it our own, will we see the demonstration of Spirit and of power.—*M. E. H., BROAD BROOK, CONN.*

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THERE is a little band of about twelve under the good name of "Christian Scientist," that meet every Sabbath to study the "Bible Lessons," and we can see the good our meetings are doing. I am a reader of the *JOURNAL*, and think I could not do without it.—*Mrs. G. McD., IOWA.*

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THE "Christian Science Series," together with the *JOURNAL*, are loved and welcome visitors at our home. We do not feel that we could lose even one of these little messengers. I regret

that I am not able to order them by the hundred, and give them to all that are inquiring about Christian Science, and also to some I know of that have been deceived;— have gone “hungry and thirsty,” to so-called teachers of Science, and received “stones for bread.” I was one such myself; but the terrible sorrow and disappointment that were brought on me, compelled me to make inquiry for the cause of this distress. I learned through a loyal student, Mrs. C., that I was a long way from knowing anything about Christian Science. I did not see it all at once, but being willing and anxious to know the Truth, it was revealed. Now I can see, through reading SCIENCE AND HEALTH, how I was blinded. I thank God that I can see the light, and the pages shine more and more. I am too poor to take instruction in a course of lessons, but I feel thankful for all I receive through every publication of the Teacher. I would love to say much on this subject. All is Mind, and there is but One, and I cannot feel that we are strangers. I am alone in this place, and my only comfort is derived from the study of Christian Science.—  
Mrs. I. A. J.

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PLEASE forward nine copies of the lesson leaflets beginning with the March number, for one year. I must add that we think those lesson leaflets just grand; and those that follow them closely will have a feast.— Mrs. J. R. H., NORTH COTE, MINN.

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. . . I feel that I must express my pleasure at the growing excellence of the JOURNAL, and am most glad to see the spirit of fairness and general kindness that speaks from its pages. The Bible Lessons are invaluable. I intend placing them in the hands of all students of scriptures whether Christian Scientists or not. By these lessons, people can seek and find the impersonal Truth for themselves unadulterated by the doctrine of personality.— Z. S. L., PEORIA, ILLS.

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I AM doing all I can to increase the circulation of publications. Am looking forward to the meeting in New York.—  
D. E. G., NORTH POMFRET, VT.

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I CANNOT express how helpful I have found “Theory vs. Realization”; and how much each month I find to uplift in the JOURNAL.—I believe most of all in the children’s part.— A. H. W., LEXINGTON, MO.

## QUESTIONS AND ANSWERS.

EDITOR JOURNAL: My reply to the questions of "A Seeker":  
—There are teachers, and teachers; those having gifts of teaching differing according to the grace given them. In Christian Science, all should stand together solidly on the Rock on which the Church of Christ (Scientist), is built.

Thousands have been born into the Kingdom through the teaching of SCIENCE AND HEALTH though personally unknown to its Author. Some of her students have many earnest, loving students. Is it not right that these students should look to *their* teacher as a guide and way-shower in the Science? How can the student darken his understanding by a continuous drinking in of the Truth from the well-spring of the teacher? This need not be, and in fact is not, personality. Did not Jesus keep his beloved disciples ever about him?

One teacher teaches students to "work out their own salvation with fear and trembling." Yet they do not forsake the teacher; but are always rejoiced to come together and obtain new Light to guide them on their way. They thus grow in the realization of Truth, and quicker demonstration. It is not the personality of the teacher that holds together the students; but the Christian Love that is seen and manifested in every word and action.

Another teacher has many students; but when they go from the class, they come not back: that, in great measure, is the end of them. They know not Christian Science; and what little knowledge they have gained, serves only to make "confusion worse confounded." The teacher tried to hold the students through personality alone. In the mortal thought this teacher surveys the successful teacher's work, and the gathered brood, and declaims against "coddling" students.

Another teacher keeps a few students banded together, but teaches the Science from a decidedly personal standpoint. Each and all scoff and sneer at the more successful teacher and students; gradually darken their own understanding, and eventually lose the Light.

These various teachers are known by their works. The good teacher must not be brought down to the level of the poor teacher. It is holding to personality that makes the poor teacher, and "hinders the understanding of Principle." Is it love for the Master's work, or jealousy that inspires the fault-finder? The

question of personality and leadership is not new; for in the olden time "there arose also a contention, which should be accounted to be greatest." Jesus answered, saying: "He that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve." With this kept ever in view, the questions of "A Seeker" need never again be asked, and the result of the teacher's work will be left to its own solution.—D.

UNEXCEPTIONAL DEMONSTRATION. The cry for light on the question "Why is not demonstration unexceptional?" signed F. A. G. is of great interest to me. Three years ago I was the victim of two ailments, deafness and dyspepsia, both of which had troubled me as far back as my recollection reaches. I was persuaded to try Christian Science. Dyspepsia disappeared after three weeks of treatment. I commenced studying soon after. The belief of deafness gradually lessened, until about six months ago, when my ears began to feel very much stopped up, and every one told me I was growing worse. I know the fault is in myself. All sickness is caused by sin, and sin must be destroyed before we can attain unto perfect harmony. I have found much light, and experienced much relief when working on *pride*, and I see more than ever before the necessity of meeting each claim of error ourselves, regardless of the treatment we may have had. The healer demonstrates the principle by which each must work out his own problem. Jesus trod the wine-press *alone*; and if we would have our work permanent, and be able to stand the evil day of Animal Magnetism, we must take up our crosses with humility, and follow in the footprints of Jesus.

Pride of life, pride of knowledge, spiritual pride, or pride of whatever sort *must be killed*. Our understanding (spiritual hearing) must crush the head of the serpent. We cannot expect to be physically whole while we entertain such errors, for the physical but reflects the mental state. The "thorn in the flesh" will continue to torment us until self is crucified in *all* its presumptions. The kingdom of harmony within us must rule out the kingdom of discord. We must cling steadfastly to the Truth, and demonstrate our way with courage and patience, knowing there can be no discouragement in Mind, and that all things are possible to him who does the will of Good, and has no will of his own. If not weary in well doing,—if we faint not, we shall reap in due season.—H. A. M.



I HAVE seen no reply to A. P. F. in September Number. "Are what we see with the material senses, counterfeits of the real?" The first necessity is to separate clearly the real Spiritual from the material. Accustomed, through mortal birth and education, to base conclusions upon sense-evidence, the spiritual seems but vague conjecture; for carnal man *cannot* know God. Only by starting from the one Scientific basis of omnipotent, omnipresent, omniscient God, Principle, the only Creator, can we understand that the universe—all that *really* exists—is entirely spiritual, with no possible element of matter or aught that can change or die. All man's wisdom, based on sense-evidence, shows nothing but what ends in death. This is the light that is darkness. But all the while he is more or less conscious of a light that leads to eternal life—hence the reaching out for Truth.

The child asks: "What is a circle?" and is pointed to a barrel hoop. His circle now means a quantity of coarse matter in "round" form; and if he has been hurt by its flying up at him when stepped upon, this very tangible "circle" probably impresses him with not a little fear of its power to do harm. He goes to school and finds his knowledge at fault. A circle is not a barrel hoop, but a round chalk mark on the blackboard—that is, much of the materiality of his first teaching is eliminated. The value of all his subsequent teaching and experience will depend on the degree in which they follow the same line—elimination of the material in conception.

Are not all our systems of education open to the charge that they concern themselves more with knowledge that is material and harmful than with that which relates to the highest good? Not until he learns from abstract definition, however, that a circle has neither thickness, weight, nor aught that can be changed in the least from its perfection, can he realize what is meant by the idea Spiritual. The barrel-hoop was so gross a counterfeit that a sense of the real could hardly be conjectured from it. Just so with our very material conception of man, trees, stars, etc. As we start from the abstract or spiritual definition *only*, can any true light come to us, and then we must long and faithfully "Continue in my (his) words;" if we do this the promise will be realized, "ye shall know the Truth, and the Truth shall make you free." The condition—*Continue in my words*—of our Master's promise is usually left out, both in quotation and in practice, but is very important. Nothing in Science can be left out; Jesus taught Science.—B. N.

## HEALING AND REPORTS OF CASES.

"CHRISTIAN SCIENCE rests on proof not profession. It is not a theory, but a demonstrative system of healing, and it must be supported by proof of its power to heal. It is only in this way that the false Scientist and the true are discerned, and the people undeceived."—MARY BAKER G. EDDY

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REPORTS OF CASES. Notice is hereby given that while the names of healers will never be given in these columns, and in many cases, for obvious reasons, those of patients may not be, a record of both is kept. Any person desiring to be put in communication with either, will please address the Editorial Department (enclosing a stamp for return postage,) stating in what case they are interested.

The publication of cases has two objects; the first, the help and encouragement of Scientists, and second, to lead those unacquainted with Science to look into its claims. Inquiries are therefore invited from all persons interested.

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I WOULD like to give my testimony as to what Christian Science has done for me vocally.

Previous to my cure by and study of the Science, I was greatly troubled with sore throat which so affected the vocal organs that for weeks at a time I could not sing. These would be followed by other weeks of constant practice in my attempt to regain lost ground. After completing my course in Christian Science Mind Healing, I demonstrated over this belief of sore throat, and consequent hoarseness, as follows: One evening when singing for friends, suddenly my old trouble attacked me, and with it came old fear. "Oh, you must not sing any more!" cried my friends, "you will ruin your voice." "Now is the time to *prove* your Principle to be *Omnipotence!*" whispered the "still small voice" of Truth. Aloud I said: "Yes I can sing; and I am *not* hoarse!" Therewith I demonstrated over the belief they held, and which held me. Immediately my voice welled forth in volume and, with a realization of *Spirit* that was a perfect inspiration, reached notes never before attainable. The belief then and there entirely disappeared, and I have never had a recurrence.

Moreover I was painfully timid about singing before other than members of my own family. It took me a little longer to demonstrate over this; but when once accomplished, another decided

improvement was noted in my voice. Now, when I most fully realize and rely upon *Spirit*, I sing with *perfect ease*; and, without the slightest strain upon the vocal organs, reach notes I had never supposed within my "compass."

Really fine critics have assured me that my intonations and expression are perfect; also, that I have a "deeply sympathetic" voice of wondrous character and feeling. My friends and I know that Christian Science has thus developed and perfected;—in fact, that all the praise and eulogy bestowed upon the voice, are due the Science and my teacher, the author of *SCIENCE AND HEALTH*.—A. D., NEW YORK CITY.

THE last year my financial matters have been seemingly close; yet I am not discouraged. I *cannot* be in this glorious Truth, knowing that all things work together for good to them that love Good. This makes me think of the time, four years ago, when I first heard of Christian Science. I was in Denver, Col., at the time—"could not live in Wichita," so my physician said. I was lying in bed, sick and helpless in belief, when a dear, good sister, poor in this world's goods but rich in Truth, came in to get my washing. She asked: "Are you taking medicine?" I replied: "No, the doctor can do me no good." She then said: "Come, and go with me to the Christian Scientists. They helped me, and will help you." "Christian Scientists!" said I, "what are they? what do they do? Is it Spiritualism or Mesmerism? Do they manipulate? If so, I don't want to have anything to do with them. It may seem good for a little, but it is not lasting good." "No! no!" said she, "it's not that at all. I cannot tell you much about it, but it's all about God." We were both silent for quite a while, and then I replied: "I will go with you, for if it is 'all about God,' I know it is good, for I know He is good."

In less than three hours, with her assistance, I was up and dressed. We rode three miles in an open buggy, and the day was quite cold to personal sense. I took one treatment, and, as the lady said she would teach me, my first lesson in the primary course. For a year previous to this time I had not rested at night, and had had very poor health for thirteen years. That evening I felt so well that I helped get supper, and afterward slept well all night. By the time I had finished my course I was cured of "beliefs." Since that time I have read scarcely anything but pure Christian Science literature and the Bible; while

four years before I had laid that precious Bible away as being impossible for me to understand it. (From early childhood I had regularly attended both church and Sunday school.) I said: "I believe the Bible is all right, but I cannot understand it. If I continue to read and study, I'll go crazy." As our beloved Teacher has said, "Nonsense is no sense at all." This glorious Truth is now unfolding beautifully to us all. We have here in Wichita quite a promising Sunday school — attendance over fifty, and increasing right along. I read your letter over and over. It was the first I ever had from a brother or sister in Truth, and contained such glowing words of Love and Truth as none could give except he had understood and demonstrated Truth.

Yours in Truth, MRS. C. G. C., WICHITA, KAN.

I HAD been out of health for two years, and the last six months steadily under physicians' care. One doctor told me I had catarrh, and was threatened with consumption; another that it was nervousness, and a weak spine. I constantly grew worse, and at last went to a Christian Scientist; took three treatments, and have had the best of health ever since. Without SCIENCE AND HEALTH it would undoubtedly have been less easy. When at first I tried to read, I could understand very little; but by repeated readings I see more clearly. It was over three months ago that I took my first treatment. I still continue as well as at first, and am growing stronger in the understanding of Christian Science all of the time. — M. H. O'N.

For two days symptoms kept giving me warning of a felon coming on the thumb; gaining *no* ground however, till towards evening of second day. Then it became inflamed, and painful. This is the thought in Truth, held as treatment: "*Love destroys all anger.*" It seemed a cloud of anger stood out as separate somewhere. In ten or fifteen minutes the thumb began to itch as if getting better. The inflammation left that night, and a little matter, brought to the surface under the skin, came out at the edge of the nail *painlessly*. The only thoughts held after the first, were: "*Error once destroyed cannot come to life again. All is Mind.*" This was nearly two years ago, and I have not felt a symptom since. Once I suffered with three on one hand at once; at different times they have appeared since — till this demonstration in Science. — B. S., JUNCTION CITY, KANSAS.

## EDITOR'S NOTE BOOK.

## National Association Topics in Sight.

At the Cleveland meeting, the note of the church organization was sounded, as a call for separation of the new thought from the old. It was the word for the hour; though it was but partially, and too sensually, expressed. The wise action in de-organizing both the College Association and the Boston Church, checked the tendency to materialization, and gave wiser direction to aspiration. As thus corrected, the movement towards unification (rather than organization) has been on ascending spiritual lines.

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THE Dispensary movement was inspired by the desire to lift Christian Science practice out of the rut of mere disease-healing for a livelihood, — as it is counted in mortal thought — into the preaching of the Gospel. The past year has witnessed a great advance, in this direction. Comparison of results and communion in Spirit at the coming meeting, will result in more perfect perception and higher manifestation in both these activities, which must be regarded as the leading ones — those that resume or epitomize all activities — in the unfolding of Science.

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THE sense of the Cleveland meeting was unmistakably in favor of restricting — virtually forbidding — students of one Normal teacher from studying with another. The tendency in practice, since the meeting, has been as unmistakably towards removal of restrictions; towards adoption of changes in the relation of teacher and student that necessarily follow. The subject of teachers' associations, and the relations of all those affected by them have been earnestly canvassed in private, during the last months.

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At Cleveland no proposition was brought forward to disturb the action of previous meetings concerning fees for students and patients. The nominal maintenance of a certain scale of charges has by many been considered a point of loyalty. Recent communications to the JOURNAL indicate a re-examination of all the subjects just referred to, from the new standpoints of thought. The whole field of relation of Scientists among themselves and with the public, is covered by these topics; the grander manifestations of Science in church and dispensary work depend

largely upon their regulation in the spirit of Truth and Love.

General harmony on these points of detail there must be. As to how far this result can be promoted by legislation or brotherly recommendation by students who will assemble at New York — and in how far it must be left to be worked out in the individual sense, requires wise, and above all loving consideration to determine. In restriction of study, government of associations by teachers, regulation of tuition and fees, there will be nothing tending to build up a caste. By the dissolution of the College the axe was laid at the root of this tendency, and it was settled that larger or smaller aggregations of Scientists are assemblies of Christians whose only lawful motive is growth in understanding. All action touching relations in material sense must be in imitation of our Master's, whose "concessions to material methods were for the adjustment of spiritual good." The law of conduct for all relations is found in these words: "Ye, however, may not be called Rabbi! for one is your teacher, and all *ye* are brethren. And ye may not call any of you father, upon the earth: for one is your Father, the Heavenly. Neither may ye be called leaders: because your leader is one, the Christ. And he who is greater among you shall be your minister, and whoever will exalt himself, shall be humbled: and whoever will humble himself shall be exalted."\*

THE wants of the different localities and sections should be carefully considered by each one before the meeting, that they may be properly voiced in the business sessions. Provision for many places eagerly calling for workers can thus be made on the spot. At the Publication office, inquiries more and more frequently are made for teachers and healers. If a system were established by which the Office could be kept regularly informed, both as to wants and those willing to meet such demands, great good would result. But, by proper forethought, conference and action, at New York, much of direct, immediate good can be secured.

THE donation of the ground for a Memorial Church at Boston makes the consideration of ways and means to realize such a structure, timely. We cannot resort to the machinery of solicitation employed in the old thought. The right inspiration ought to come at such a meeting as that now in preparation.

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\* Matt. xxiii. 8, Rotherham's version.



THE meeting at New York will assemble with higher realization than any previously held, that "we, the many, are one body in Christ, but severally members one of another"; that "if one member is suffering anything, all the members are jointly suffering; or if a member is being glorified, all the members are jointly rejoicing."\*

From the teaching and the example set before us we have learned at least a little more than before, how to bear "with one another in love: giving diligence to keep the oneness of the Spirit in the uniting bond of peace, so as to grow into Him in all things, who is the head, Christ," . . . thus "securing the growth of the body unto an upbuilding of itself in Love."†

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#### Teachers and Students of C. S.

THE communication printed, elsewhere, would doubtless be, in great part, accepted by "A Seeker," (April JOURNAL p. 30) and by all shades of opinion on the subject in question. The real point of "D.'s" communication is in the words "how can the student darken his understanding by a continuous drinking in of the Truth from the well-spring of the teacher?" Do these words quite harmonize with the averment that follows? — "this need not be and in fact is not, personality." Could the looking to personality find more complete expression than in the words first quoted above?

Is there any teacher of Science who would allow a student to rest in the impression that there is more than one "well-spring of Truth," or that any personality can come between it and the student?

"D." refers to the example of Jesus. Jesus sent his students out to demonstrate after their first course of lessons — new as Science then was to human consciousness. He resumed his instructions, later, but his constant endeavor was to direct them — and all others — away from his personality to the Father, the Christ—impersonal Truth. Failing in this he told them it was "expedient" that he should "go away," since the Spirit of Truth could not come to them, because they still insisted on looking to his personality as the "well-spring of Truth."

The Teacher of Science today has separated herself voluntarily from her students on account of the same error. She is

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\* Rotherham's version.

† Rotherham's version.

continually pointing to the BIBLE and SCIENCE AND HEALTH as the only "well-spring of Truth," and yet students of her students refer to and hold on — whose is the fault? — to them, instead of drinking from the one fountain.

Is not the teacher's function simply to open to students the less apparent meanings of the books — in reality one — that make the complete vesture of Truth? No one would deprive a student of the privilege of reference to a faithful and competent teacher, nor inculcate ingratitude or neglect. But is not the proof of a teacher's faithfulness the possession by the student of that degree of understanding that would make impossible such expressions as those that are the occasion of these observations and that justify such questions and criticisms as were put forward by "A Seeker"?

Do not all teachers need to let these words of Jesus search their hearts? "He who from himself talks, his own glory seeks; but he who seeks the glory of him that sent him, the same is true, and unrighteousness in him is not." \* "How can ye believe, (understand) who glory from one another receive; and the glory which comes from the only God seek not?"

THE article "Church Service," is rich in practical suggestiveness, but does it reach the ideal to be aimed at by Scientists in their assemblies? If our services be modelled on those described by Sister Noyes, will they not degenerate into routine? Collated passages of the BIBLE and SCIENCE AND HEALTH are undoubtedly more instructive than a "sermon." But these could be repeated from a phonograph, and the element of personality would be still further eliminated, and the service would hardly be more mechanical. The main feature of Assemblies in which Scientists come together to praise God should not be the reading of passages from any books. Scientists leading the life of demonstration — there are no other Scientists — are "a living epistle" that should be "known and read of all men." Their meetings should bring out facts and experience, in Life that is Spirit. Meetings modelled on those of the Mohammedans — in which readings of the Koran predominate — will not be, in the long run, much more instructive than those of the present Christian sects. In Science it is not the pastor or "trained speaker" that is to be looked to as the possessor of the "new tongue."

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\* Rotherham's version.

"This is the covenant which I will covenant to the house of Israel after those days, saith the Lord: Giving my laws into their understanding, upon their hearts also will I inscribe them:" . . .  
 "and in no wise may they teach each one his fellow citizen, and each one his brother, saying; Get to know the Lord! because all shall know me from a small one unto a great one of them."\*  
 There is the covenant under which we are living!

"Let the word of the Christ be indwelling within you richly, in all wisdom *teaching and admonishing yourselves* with psalms, hymns, spiritual songs: in your gratitude singing in your hearts to God." Is there any "small one" in Science who has not a "spiritual song" for the meetings of the brethren? Suppose our friends in Chicago and elsewhere make their meetings on the model of assemblies of the early Christians — who were also, according to their understanding, in the life of demonstration — and give us their experiences in this line. What is needed in our meetings is illustration of the BIBLE and SCIENCE AND HEALTH. How hard it is to put the new wine into old bottles! We tire of the routine of the sects, and there is danger that we set up one fetich for another. Let the voice of the living God be heard in our assemblies! Let us all speak in the "new tongue," bring out the spiritual facts of the Life that is unfolding, and thus help to realize the one consciousness.

### The New Theology and Immortality.

(Rev. Dr. Lyman Abbott in the April Forum.)

We no longer draw any sharp line between this world and the other world. We dismiss as a part of the dualism of the past, the notion of a "long and dreary sleep," a fiery resurrection, and a great gap between the dying and the rising again. Life is continuous; life is one; and death makes no break in it. The loss of an arm leaves the man unchanged; the other arm is lost, he is still unchanged. . . . Life goes on uninterrupted. The body drops into the grave and disintegrates altogether. Life still goes on uninterrupted. The dissolution of the whole body is no more than the dissolution of any part of it. . . . As man goes out of our sight, such is he on the other side of the veil which hides him from us. . . . New Theology men, refuse to accept the unscriptural dogma of the decisive nature of this life's probation for every man; for that dogma belongs to that dualism which insists on breaking life into two dis severed hemispheres, time and eternity, this world and the other world. We know no such severance. We are now in eternity; this world and the other world are one.

Christian Scientists rejoice to see the Truth recognized, even though those declaring it have not the fulness of understanding brought to light in the text book of Science. But experience teaches that the persons who thus voice only partially the Truth of Science, still holding to the reality of matter and evil, are separated by the whole heavens from understanding of Science. The issue, the only one, between Truth and error is that of the reality

\* Heb. viii. 10, Rotherham's version.

or unreality of all that is unlike Good. Spiritual perception not conjoined with the life of demonstration over the enemies of humanity only widens the gulf of separation from Truth. There is no other materialist that holds so obstinately to matter, as the New Churchman or Swedenborgian, simply because he has confirmed himself in error, rationally; none where beliefs of sickness are seemingly so inwrought with the sense of being.

The refinements of material sense by which it is made to seem more like spiritual sense, afford, then, no ground of fraternization. It is a mistake to go into transports over the persons who give utterance to such thought, or to suppose they are nearer to us. The writer of these lines has talked for hours together with those holding the high attenuations of error, whose positions were discernible to Truth, mounting higher and higher, with only a thin, transparent veil between,—and has seen that the lines of error are parallel, not converging, to those of Truth. In such persons, “the adamant of error in self-will, self-justification, and self-love” is only the harder, and can be dissolved only by a higher power of the universal solvent of Truth.

Wherein, then, is there room for rejoicing in such utterances as that quoted at the head of these lines? Dr. Lyman Abbott himself, holding such views, is harder to reach with the Truth of Science than he was in the old theology. Error has been driven out of one stronghold, and has entrenched itself anew, higher up, nearer to Truth. Here it has a stronger line of defence—as against our *present sense* of Truth—than when it was behind the bulwarks of gross materiality in what is now proven, even to Presbyterianism, to be unreason.

But the thought of Truth voiced through Dr. Abbott falls on many ears that can hear; that have not been trained to deafness in a course of theological study, nor, by life in the pulpit, into obstinate beliefs of self-hood. There is to humanity—as to the Scientist—no Dr. Abbott. Truth is spoken—as Jesus said of his words—“into the world,” into the universal consciousness. Paul said, about the preaching of Christ by those not fully in the Truth, “Notwithstanding, because *in any way*, whether in pretext or in Truth, Christ is being declared, even in this I rejoice, yea, and will rejoice.”

Continuity and unity of Life, unbroken by death—instead of “time *and* eternity, this world *and* the other world”—is a conception of Science. We rejoice when it is spoken into the world, though the particular embodiment of the sense of personality so spiritualized as to utter it—in this case named, amongst men, Dr. Lyman Abbott—may be, to our sense, all the more obstinate in error. For we know not personality, we perceive only the unfolding of Truth to the general consciousness.

**NATIONAL ASSOCIATION.****Who are expected.**

MANY are asking: "Can I vote if I attend the convention?" "Will I be allowed to listen to all the deliberations?" "I am a Methodist, will I be allowed to attend your proceedings?"

In reply to such inquiries the following statements are necessary:

First. All members of the National Association may vote on any question presented, or may address the Convention, subject only to usual parliamentary rules.

Second. All who are not now members, can become such at the first or any subsequent session of the Association, provided they comply with the conditions viz.:

- 1 Must be strictly moral and adopt the platform of Christian Science.
- 2 Males must be at least twenty-one years of age and females eighteen.
- 3 Must be vouched for as to character, and standing in Science.
- 4 Sign the Constitution and pay annual dues of one dollar.

Third. Those not Scientists, as well as those who are and yet do not care to participate in the deliberations of the Convention, are cordially invited to be present at all Sessions, except when Convention may be in Executive Session. A particular part of the hall will be assigned to visitors.

**Headquarters.**

THE UNION SQUARE HOTEL, corner 15th St. and 4th Ave., Union Sq. will be headquarters. Cars from this hotel pass the Lyceum where convention is held. Rooms range in prices from \$1 upwards according to location, size, and accommodations, e. g.: Room with single bed, \$1; with double bed, for one person, \$2; for two people, \$3. Suites of two rooms with two double beds, bath room and closets, \$5. Cots, \$1 extra. A discount of 25% from above prices given all Scientists attending convention. Table on European plan—no discount allowed. For rooms, etc., address Andrew J. Dam, at above hotel.

Board and rooms can be secured in the immediate neighborhood of Lenox Lyceum for those who prefer a private boarding house to the hotel.

For information address Mrs. F. J. Stetson, 138 5th Avenue, New York City.

**Convention Hall.**

LENOX LYCEUM, corner Madison Ave. and 59th Street, is one of the finest and most accessible auditoriums in the metropolis. It is arranged for Conventions and large gatherings, and has excellent committee and waiting rooms, etc.

A caterer will serve lunches in the banquet hall, at reasonable prices. Central Park and other points of interest being near at hand, those who wish to use the time after morning session and before that of the afternoon in sight seeing, will thus be afforded excellent opportunity.

## Programme.

CONVENTION will convene at 10 A. M., Tuesday, May 27th. Devotional exercises—address of welcome and response—appointments of Committees, and the usual preliminary work, will complete the first session. A reception will be tendered all visitors and delegates by the New York and Brooklyn Scientists, on Tuesday evening. Concert on Wednesday evening. Both reception and concert given at the Lyceum.

It is the intention of our hosts to make these occasions not only enjoyable, but to see that brethren gathering from all parts of the country shall become personally acquainted and well known to each other, ere they depart for their several homes.

## Railroad Rates to the National Christian Science Association.

It will be of interest to everyone who expects to attend our coming Convention, to learn that we have arranged for a special train to New York, via the Lake Shore & Michigan Southern and New York Central Railroads, leaving Chicago at three o'clock, Sunday afternoon, May 25, and arriving at the Grand Central depot the next evening. Special sleepers, containing the Cleveland and Buffalo delegations, will join our train at their respective points.

The fare from Chicago will be \$20 going, and \$6.67 returning, (on the Certificate plan) exclusive of the sleeping-car fare; the latter will, by special arrangement, be about \$4 per berth each way. These tickets will be good for returning until Monday, June 2d.

The railroads in the Western States' Association have made no reduction in rates for this occasion, but this will entail no hardship if the present cut rates continue in effect. If, however, regular rates should be restored before the 25th prox., it is quite likely that parties of ten or more from any one point in Missouri, Kansas, Iowa, Colorado, Dakota, Nebraska, Minnesota, Wisconsin, &c., can secure excursion tickets to and from Chicago at moderate rates.

Please let us hear from you as soon as convenient, advising us of your intentions, in order that the necessary sleeping-car space may be reserved for you. Further information given by

Yours respectfully,

G. P. NOYES,

C. L. DAVIDSON,

Com. on Transportation, Room 72, 130 Dearborn St., Chicago, Ills.

No special rates can be obtained from the NEW ENGLAND PASSENGER ASSOCIATION from points in Maine, Vermont, New Hampshire, and Massachusetts. So the Committee have made arrangements with THE FALL RIVER STEAMBOAT LINE (Old Colony) at the following rates, Boston to New York and return:



				Special Round Trip.
Rate per person	party of	25 to 49 inclusive		\$5.10
"	"	" 50 " 74	" . . . . .	4.80
"	"	" 75 " 99	" . . . . .	4.20
"	"	" 100 " 149	" . . . . .	3.90
"	"	" 150 " 299	" . . . . .	3.60
"	"	" 300 " 499	" . . . . .	3.30
"	"	" 500 and over	" . . . . .	3.00

Persons desiring to take advantage of this trip should advise party named below, not later than May 20th (to be sure of securing transportation) and state number of tickets desired. No reductions made on state rooms. Those costing \$1 are sufficiently large for two persons. A request to secure accommodations will be considered binding, even if not used. Train leaves Old Colony depot at 6 p. m.

Excursionists should meet at Reading Rooms, 24 Boylston St., 5 p. m. Monday, May 26, 1890.

For tickets and staterooms apply by letter at once to

H. H. BANGS, Secretary.

Box 522, Winchester, Mass.

TRUNK LINE PASSENGER COMMITTEE: Instructions to Persons Attending the Meeting of National C. S. Association, New York, May 27-29, 1890.

1. The concession is for persons going to the meeting from Trunk Line territory, *i. e.*, from Niagara Falls, Buffalo, and Salamanca, N. Y., Pittsburgh, Pa., Belaire, O., Wheeling and Parkersburg, W. Va., and points East thereof, except in New England.

2. The concession applies to persons starting from said territory by any of the roads listed below. If the starting point is not located on one of those roads or is a point on those roads where certificates and through tickets are not issued, tickets should be purchased to the most convenient point on any of the said lines, and thence, by direct routes only, through to place of meeting.

3. The concession is fare and a third, on Committee's certificate. It is conditional on there being an attendance at the meeting of not less than 50 persons holding such certificates.

4. The going ticket must be purchased within three days before, or two days after, the opening date of the meeting; otherwise no reduction in fare will be made on the return passage.

5. Each person availing of the concession will pay full tariff first-class fare going to the meeting, and get a certificate filled in on one side by the agent of whom the ticket is purchased. The agents at all stations of any importance keep the certificates in stock.

6. Present the certificate to the proper officer at the meeting, that the other side may be filled in.

7. Certificates are *not transferable*.

8. On presentation of the certificate, duly filled in on both sides, within three days (Sunday excepted) after the meeting, the ticket agent at the place of meeting will return the person to his starting point at one-third the highest limited fare. The return ticket will be issued over the route used in going to the meeting, and will be available for continuous passage only.

9. No refund of fare will be made on account of failure of any person to obtain a certificate.

#### Instruction to Persons Endorsing Certificates at the Meeting.

10. Fill in the blank side of the certificate, and sign same, *provided there is an attendance at the meeting of not less than 50 persons holding Trunk Line certificates*. Should the Central Traffic, Southern Passenger, Western States Passenger, or New England Association join in the concession, the certificates of either or all the Associations may be counted in the fifty. The certificate will then entitle its holder to the concession set forth in clause 8.

Delegates and others availing of the concession should present themselves at the offices for certificates and tickets at least thirty minutes before departure of trains.

#### LIST OF ROADS MAKING THE CONCESSION.

Baltimore and Ohio (Parkersburg, Bellaire, and Wheeling, and east thereof),  
Baltimore & Potomac,  
Birmingham & Rutland,\*  
Buffalo, Rochester & Pittsburgh,  
Camden & Atlantic,  
Central of New Jersey,  
Central Vermont,\*  
Chesapeake & Ohio,  
Delaware & Hudson Canal Co.,  
Delaware, Lackawanna & Western,  
Elmira, Cortland & Northern,  
Fall Brook Coal Co.,  
Fitchburg,\*  
Grand Trunk,\*  
Lehigh Valley,  
New York Central & Hudson River,

New York, Lake Erie & Western,  
New York, Ontario & Western,  
Northern Central,  
Pennsylvania (except locally between Philadelphia and New York),  
Philadelphia & Erie,  
Philadelphia & Reading (except locally between Philadelphia & New York),  
Philadelphia, Wilmington & Baltimore,  
Rome, Watertown & Ogdensburg (except on Phoenix Line—stations between Syracuse and Oswego),  
Shenandoah Valley,  
Western New York & Pennsylvania,  
West Jersey,  
West Shore.

\* Only for business originating at, or destined to, stations on the direct lines of these roads between Troy, N. Y., and Montreal, Can.

If there is not an attendance of at least fifty from the aggregate lines composing this Passenger Association, no rebate for return tickets will be allowable.

THE CENTRAL TRAFFIC ASSOCIATION gives rates over the following railroads at one first class, either limited or unlimited, to New York, and one-third fare returning;—except from points in the state of Michigan. From points in Michigan to other points in that state, the legal fare is two cents per mile each way.

Baltimore & Ohio R. R.  
 Calo, Vincennes & Chicago Line.  
 Chicago & Grand Trunk Ry.  
 Chicago & West Michigan Ry.  
 Chicago, St. Louis & Pittsburgh R. R.  
 Cincln. & Muskingum Valley Ry.  
 Cincinnati, Jackson & Mackinaw Ry.  
 Cincinnati, Wabash & Michigan Ry.  
 Cincinnati, Washington & Balt. R. R.  
 Cleveland, Akron & Columbus Ry.  
 Cleveland & Marietta Ry.  
 Cleveland & Pittsburgh R. R.  
 Cleveland, Cin., Chic. & St. Louis Ry.  
 Cleveland, Lorain & Wheeling Ry.  
 Columbus, Hocking Val. & Tol. Ry.  
 Det., Grand Haven & Milwaukee Ry.  
 Detroit, Lansing & Northern R. R.  
 Grand Rapids & Indiana R. R.  
 Grand Trunk Ry. (W. of Toronto.)  
 Indianapolis & St. Louis Ry.

Indianapolis & Vincennes R. R.  
 Jeffersonville, Madison & Ind. R. R.  
 Kanawha & Ohio Ry.  
 Lake Erie & Western Ry.  
 Lake Shore & Michigan South Ry.  
 Marietta, Columbus & North R. R.  
 Michigan Central R. R.  
 Pittsburgh & Lake Erie R. R.  
 Pittsburgh, Cincln. & St. Louis Ry.  
 Pittsburg, Ft. Wayne & Chicago Ry.  
 Saginaw Valley & St. Louis R. R.  
 Scioto Valley Ry.  
 Toledo & Ohio Central R. R.  
 Toledo, Columbus & Southern Ry.  
 Valley Ry.  
 Vandalia Line (T. H. & I.)  
 Wabash R. R.  
 Western New York & Penna. R. R.  
 39 roads.

Certificates must be procured at the point where ticket is purchased. Tickets can be bought not earlier than three days before the date of meeting, and must be presented to the ticket agent in New York, countersigned by H. H. Bangs, Secty., within three days after adjournment. For further information address

G. P. NOYES,

C. L. DAVIDSON,

Com. on Transportation, Room 72, 130 Dearborn St., Chicago, Ill.

THE TRANS-CONTINENTAL ASSOCIATION has an open excursion rate of one and one-third fares from the Pacific coast to Missouri River points, of which all who desire to attend the meeting of the National Association can avail themselves. This Round trip \$80. Persons attending the convention can buy round trip tickets at the Missouri River points, taking the usual certificate which, when countersigned by H. H. Bangs, Secty., at the meeting, will entitle them to return ticket upon payment of the one-third rate from New York.

THE SOUTHERN PASSENGER ASSOCIATION, composed of the following Companies :

Alabama Great Southern Railroad.  
 Atlantic Coast Line.  
 Atlanta & West Point Railroad.  
 Branewick & Western Railroad.  
 Charleston & Savannah Railroad.  
 Central Railroad of Georgia.  
 Cincinnati, New Orleans & Texas Pacific Ry.  
 East Tenn., Virginia & Georgia Ry.  
 Georgia Railroad.  
 Georgia Pacific Railway.  
 Illinois Central Railroad.  
 (Lines South of the Ohio River.)  
 Jacksonville, Tampa & Key West Ry.  
 Louisville & Nashville Railroad.  
 (Lines South of the Ohio River.)  
 Louisville, New Orleans & Texas Ry.  
 Mississippi & Tennessee Railroad.  
 Mobile & Ohio Railroad.  
 (Lines South of the Ohio River.)

Memphis & Charleston Railroad.  
 Nashville, Chatta. & St. Louis Ry.  
 New Orleans & Northeastern R. R.  
 Norfolk & Western Railroad.  
 Pennsylvania Railroad.  
 (Lines South of Washington.)  
 Port Royal & Augusta Railway.  
 Raleigh & Gaston Railroad.  
 Richmond & Alleghany Railroad.  
 Richmond & Danville Railroad.  
 Richmond, Fredericks & Potomac R. R.  
 Rome Railroad.  
 Savannah, Florida & Western Ry.  
 Seaboard & Roanoke Railroad.  
 Shenandoah Valley Railroad.  
 (Lines South of Potomac River.)  
 South Carolina Railway.  
 Vicksburg & Meridian Railroad.  
 Western & Atlantic Railroad.  
 Western Railway of Alabama.

Gives rates to and from New York, to persons attending the meeting of the National Christian Science Association May 27th

and 29th inclusive, of one fare going, and one-third of the highest limited fare returning.

Each person desiring the excursion rate, must purchase a first class ticket, either limited or unlimited, to New York, for which full fare must be paid; taking a certificate of such purchase from the agent of the company where such ticket is purchased. If through-tickets cannot be procured at the starting point, purchase ticket to the most convenient point where through-tickets can be purchased; taking certificates from the agent at each office where tickets are purchased.

It is important that these certificates be procured and preserved; and they are not transferable. No refund of fare will be made because of failure, on any account whatever, of the parties to obtain certificate. Without this certificate, persons will be unable to obtain the one-third return rate, and will be obliged to pay full tariff fare both ways. Return certificates will be countersigned, at the meeting of the Convention, by H. H. Bangs, Secretary; and on these the return tickets will be procurable in New York.

For further particulars address

G. P. NOYES,  
C. L. DAVIDSON,  
Com., Room 72, 130 Dearborn St., Chicago.

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#### PUBLISHER'S DEPARTMENT.

BOUND Volume One of SERIES, May 89-90, is now ready for delivery at \$1.25 per Copy prepaid.

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THOSE having copies of June '89 JOURNAL, and willing to exchange same for other literature will please notify Publisher.

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CALLS are coming from different localities for teachers and healers to locate permanently in their midst. Those ready for such work will communicate with this office. Two points are now anxious for laborers.

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THE exceeding excellent and ably written pamphlet "*Writings and Genius of the Founder of Christian Science*" has been printed in an edition of five thousand copies. It is written in admirable literary style with the added grace of a learned insight in Science.

WE trust its reduced price will procure a still wider circulation of so valuable a contribution to our cause. Price 15 cents each \$1.50 per dozen prepaid.

CHURCHES OF CHRIST (SCIENTIST) HOLD REGULAR SUNDAY SERVICES AS FOLLOWS:

ARKANSAS CITY, KAN.—Houghton Block, Summit Street, 3 p. m. Sunday school 2 p. m. Speaker, Mrs. F. E. W. Wilkins.

BEATRICE, NEBRASKA.—3.30 p. m., C.S. Hall, Court Street, bet. Fifth and Sixth. Pastor, E. M. Buswell, C.S.B. Sunday school 2.30.

BELOIT, WIS.—10.30 a. m., and 7.30 p. m., Carpenter's Block.

BOSTON.—10.30 o'clock a. m., Chickering Hall, Tremont Street. Sunday school 12 o'clock. Rev. L. P. Norcross, pastor. Praise Service, Friday, 7.30 p. m., 36 Bromfield Street.

BROOKLYN, N. Y.—10.30 a. m., and 7.30 p. m. Aurora Grata Cathedral, Madison St. and Bedford Ave. Rev. F. E. Mason, pastor.

BUFFALO, N. Y.—Music Hall Building, Main Street. 10.45 a. m. Sunday school 12 m. Rev. E. R. Hardy, pastor.

CHICAGO.—10.45 a. m.; S. S. 11.45; Kimball's Hall, cor. State and Jackson Sts.

CHICAGO.—3 p. m., First M. E. Church, corner Clark and Washington Streets. S. S. 4.30 p. m. Rev. G. B. Day, pastor.

CLEVELAND, O.—10.30 a. m., 50 Euclid Ave., Room 111. Geo. A. Robertson, pastor.

DENVER, COL.—10.30 a. m., Odd Fellows' Hall, No. 1543 Champa St. Sunday school 12 m. Jno. F. Linscott, pastor.

DULUTH, MINN.—10.30 a. m., 7.30 p. m., at 302-303 Pastoret-Stenson Building. Mrs. M. C. Swift, C.S., Speaker.

FORT HOWARD AND GREEN BAY, WIS.—10.30 a. m., Royal Arcanum Hall (Fort Howard side of river).

INDIANAPOLIS, IND.—2 p. m., S. S. 3 p. m., Plymouth Church.

INDIANAPOLIS, IND.—10.30 a. m., cor. North and Alabama Sts.

MARINETTE, WIS.—10.30 a. m., and 7.30 p. m., Johnstone's Hall.

MILWAUKEE, WIS.—10.30 a. m., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. Sunday school 11.45 a. m.

NEW YORK CITY.—10.30 a. m., Hardman Hall, No. 2 W. 19th St. Speaker, Mrs. F. J. Stetson, C.S.D. Sunday school 12 m.

OCONTO, WIS.—10.30 a. m. and 7.30 p. m. Bible class and Sabbath school 12 o'clock.

SAN FRANCISCO, CAL.—11 a. m., Sunday school 12 m., Alcazar Building, between Stockton and Powell Streets.

SYRACUSE, N. Y.—10.30 a. m., Sunday school 12 m., Greyhound Hall.

TORONTO, CANADA.—11 a. m., Sunday school 12.30 p. m., 450½ Spadina Ave., Rev. R. Rabjohn, C.S., Speaker.

Regular Sunday services of Scientists (not incorporated churches) are as follows :

- ARKANSAS CITY, KAN. — 10.30 A. M.  
 ATKINSON, NEB. — Corner Main and Sixth Streets.  
 ATLANTA, GA. — S. S., 9.30 A. M., res. Gen. Lewis, Peachtree St.  
 AUSTIN, TEX. — 4 P. M., house of Mrs. August Zillers.  
 BARRE, VT. — 11 A. M., S. S. 12.30 P. M., residence Wm. Clark.  
 BELLEVILLE, KAN. — 3 P. M., residence of T. W. Hatten.  
 BINGHAMPTON, N. Y. — 10.30 A. M., Royal Arcanum Hall.  
 BLOOMINGTON, ILL. — 3 P. M., Red Men's Hall, Sunday school.  
 BROOKLYN, N. Y. — 3 P. M., 41 Green Ave.  
 BUFFALO, N. Y. — Bible class, 3.15 P. M., 548 Main Street.  
 BANCROFT, NEB. — 3 P. M., residence of S. R. Fletcher.  
 CHARLES CITY, IOWA. — 10.30 A. M., Room 3, Cheney Block.  
 CHATTANOOGA, TENN. — 3 P. M., 1 Loveman Block, East 8th St.  
 CINCINNATI, O. — 10.30 A. M., The "Ortiz," suite 5, 4th and Sycamore.  
 COLORADO SPRINGS, COL. — 3 P. M., No. 210 Huerfano Street.  
 COUNCIL BLUFFS, IOWA. — 4 P. M., Press Club Room, Entrance No. 19 Pearl Street.  
 DAVENPORT, IOWA. — 11 A. M., Bible class 12 M.  
 DENVER, COL. — 3 P. M., 3 La Veta Place.  
 DES MOINES, IA. — 10 A. M., Second Baptist Church.  
 DETROIT, MICH. — 4 P. M., Royal Templar Hall, 209 Woodward Ave.  
 EARLVILLE, N. Y. — 3.30 P. M., residence E. E. Estey.  
 ELKHART, IND. — 10.30 A. M., Whitman Block.  
 ELROY, WIS. — Residence of E. B. Loveland, C.S.  
 FALL RIVER, MASS. — 2 P. M., 39 S. Main Street, Room 5.  
 FAIRMOUNT, MINN. — 3 P. M., residence Edw. F. Wade.  
 FORT WORTH, TEX. — S. S. 10 A. M., residence Mrs. A. C. Shugart.  
 GALESBURG, ILL. — Good Templars' Hall, East Main St., 3 P. M.  
 GALVESTON, TEX. — 5 P. M. S. S. Broadway, between 23d and 24th Sts. Sunday school, 9.30 A. M.  
 GARDEN CITY, KAN. — 3 P. M., Bible class Wed. eve., 7.20.  
 GLOUCESTER, MASS. — Bible class, 3 P. M., 79 Middle Street.  
 GLOUCESTER, MASS. — 7 P. M., Harmony Hall.  
 GRAND RAPIDS, MICH. — 10.30 A. M., Good Templars' Hall.  
 GRAND FORKS, DAK. — 3.45 P. M., residence Miss Mattie Sutton.  
 JANESVILLE, WIS. — 3.00 P. M., No. 154 South Jackson St.  
 JUNCTION CITY, KAN. — 11 A. M., house of Mr. Frederick Mann.  
 KANSAS CITY, MO. — 10.30 A. M., 28 and 30 Gibraltar Building.  
 KANSAS CITY, MO. — 3.30 P. M., at 1431 Harrison Street.  
 KEARNEY, NEB. — 3 P. M., rooms 16 and 17 Andrews Block.  
 LOGANSPORT, IND. — 3 P. M., Bible class, residence Wm. H. Aldrich, cor. West Market and Wilkinson Streets.  
 LAWRENCE, MASS. — 3.15 P. M., Bible class.



- LEAVENWORTH, KAN.—3 P. M., 614 South Fifth St.  
 LE MARS, IOWA.—4 P. M., S. S. 3 P. M., Flint Block, Main St.  
 LEXINGTON, MO.—10.30 A. M., Bible class at Mrs. Raymond's.  
 LINCOLN, NEB.—10.30 A. M., 1219 Q. Street.  
 LITTLETON, N. H.—3 P. M., Opera Block, Main Street.  
 LOCKPORT, N. Y.—7 P. M., No. 2 Central Block.  
 LONG BRANCH, N. J.—11 A. M., residence Martha Campbell.  
 LOWELL, MASS.—2.45 P. M., Wyman Exchange, Merrimac St.  
 MAQUON, ILL.—10.30 A. M., residence Mrs. Elizabeth Housh.  
 MASON CITY, IA.—10.30 A. M., S. S. 12 M., Odd Fellows' Hall.  
 MCGREGOR, IA.—10.30 A. M., residence of E. Hoxsie, C.S.  
 MEMPHIS, TENN.—4 P. M., C.S. Rooms, No. 111 Jefferson St.  
 MINNEAPOLIS, MINN.—4 P. M. 43 8th St., south.  
 MARTELLE, IOWA.—10.30 A. M., Ellison Hall.  
 MONTREAL, CAN.—2268 St. Catherine St., 4 P. M., S. S. 2.30 P. M.  
 MONTROSE, COL.—10.30 A. M., residence of M. A. Bagley.  
 MOUNT PLEASANT, MICH.—3 P. M., S. S. 4 P. M., Unity Church.  
 MANCHESTER, N. H.—7.30 P. M., Odd Fellows' Hall.  
 NASHUA, N. H.—12.30 P. M., Spalding's Block, 237 Main St.  
 NEW BEDFORD, MASS.—7.30 P. M., 187 Middle Street.  
 NEWTON, KAN.—12 M., 325 West Eighth Street.  
 NORTHCOTE, MINN.—Residence of Mrs. Brown, C.S.  
 OAKLAND, CAL.—11 A. M., S. S. 12.15 P. M., G.A.R. Hall, 13th St.  
 OGDENSBURG, WIS.—2 P. M., residence of W. J. Axtell.  
 OTTUMWA, IOWA.—3.30 P. M., No. 333 East Second St.  
 PEORIA, ILL.—3 P. M., Sunday school 4 P. M., at Church of  
 Christ (Scientist), North Monroe Street, adjoining High School.  
 PIQUA, OHIO.—10.30 A. M., Commercial Lodge I. O. O. F.  
 PLYMOUTH, MICH.—3 P. M., Grange Hall.  
 POMPEY, N. Y.—3.30 P. M., residence of Mrs. R. M. Dunham.  
 PORT HOPE, ONT.—11 A. M., at residence of Wm. H. Wright.  
 PORTLAND, ME.—7.15 P. M., 273 Cumberland St.  
 PUEBLO, COL.—10 A. M., Bible class 2.30 P. M., Stimpson Block.  
 QUINCY, ILL.—10.30 A. M., S. S. 9.30 A. M., at 622 Broadway.  
 RAVENNA, NEB.—2 P. M., residence of D. Morrison.  
 RIVERSIDE, CAL.—Bible class 10.45 A. M.  
 ROCHESTER, N. Y.—4 P. M., S. S. 3 P. M., Odd Fellows' Hall.  
 SACRAMENTO, CAL.—11 A. M., S. S. 12.15, Granger's Building.  
 SALEM, OREGON.—3.30 P. M., State Insurance Building.  
 SANBORN, IA.—Residence of Frank Brainard, C.S.  
 SANDUSKY, OHIO.—3 P. M., C.S. Rooms, 922 Washington St.  
 SAN DIEGO, CAL.—Sunday school 9.30 A. M., 1907 E Street.  
 SCRANTON, PA.—10.30 A. M., 7.30 P. M., Sunday school 12 M.,  
 No. 305 Spruce St. R. C. Hannon, C.S.B., Speaker.  
 ST. JOHN, N. B.—Bible class 4 P. M., 94 Princess Street.  
 SIOUX CITY, IA.—Sunday Class at 3 P. M. in Court House.  
 ST. JOSEPH, MO.—2.30 P. M., C.S. Hall, cor. 7th and Edmond.

- ST. CATHERINES, CAN.—3 P. M., S. S. 2 P. M., 34 Niagara St.  
 SUTHERLAND, FLA.—2 P. M., Beverly's Hall.  
 TOLEDO, O.—10.30 A. M., 7 P. M., Sunday school 12 M. The  
 Worthington, cor. Adams and Superior Streets.  
 TRURO, N. S.—3 P. M. and 7 P. M., No. 27 Walker Street.  
 TURNER, ME.—Sunday School 2 P. M., residence Mrs. E. W.  
 Blanchard, Merrills Hill.  
 TRAVERSE CITY, MICH.—3 P. M., No. 24 West 9th St., So. side.  
 UTICA, N. Y.—3.30 P. M., 705 John St.  
 WASHINGTON, IA.—3 P. M., residence of Robert McGaughey.  
 WEBSTER CITY, IA.—11 A. M., and Wednesdays 3 P. M.  
 WICHITA, KAN.—2.30 P. M., Garfield Opera House.  
 WILKESBARRE, PA.—3 P. M., 178 E. Market Street, 8 P. M.,  
 113 S. Franklin Street.  
 WINONA, MINN.—7.15 P. M., S. S. 3 P. M., 313 Washington St.  
 YATES CENTRE, KAN.—3 P. M., Bible Class.

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CHRISTIAN SCIENCE DISPENSARIES, AND READING ROOMS.

- ARKANSAS CITY, KAN.—Houghton Block, Summit Street.  
 BEATRICE, NEB.—510 Court Street.  
 BOSTON, MASS.—Room 210, 24 Boylston Street.  
 BROOKLYN, N. Y.—41 Green Ave.  
 BUFFALO, N. Y.—60 Niagara Street.  
 CHICAGO.—Room 67, 130 Dearborn Street.  
 CLEVELAND, O.—50 Euclid Avenue, Room No. 111.  
 DULUTH, MINN.—Rooms 302-3 Pastoret Building.  
 FT. HOWARD, WIS.—Corner Broadway and Mather Streets.  
 GRAND RAPIDS, MICH.—No. 41 North Division Street.  
 INDIANAPOLIS, IND.—Cor. North and Alabama Streets.  
 KANSAS CITY, MO.—818 Wyandotte Street.  
 LOCKPORT, N. Y.—No. 2 Central Block.  
 MARINETTE, WIS.—1742 Stephenson Street.  
 MILWAUKEE, WIS.—410 Milwaukee Street.  
 MINNEAPOLIS, MINN.—No. 43 Eighth Street South.  
 MONTREAL, CAN.—2268 St. Catherine Street.  
 MANCHESTER, N. H.—Room No. 6 Odd Fellows' Building.  
 NASHUA, N. H.—Spalding's Block, No. 237 Main St.  
 NEW YORK CITY.—No. 10 E. 22d Street.  
 OCONTO, WIS.—Residence of Mrs. T. Millidge.  
 PHILADELPHIA, PA.—Room 21, No. 1305 Arch St.  
 PUEBLO, COL.—Room 12, Stimpson Block.  
 READING, PENN.—38 North 6th Street.  
 SACRAMENTO, CAL.—1109 Tenth Street.  
 ST. JOSEPH, MO.—S. W. 7th and Edmond Streets.  
 SYRACUSE, N. Y.—Room 5½, Greyhound Building.  
 TOLEDO, O.—The Worthington, cor. Adams and Superior Sts.  
 TROY, N. Y.—63 Seventh Street.

# THE CHRISTIAN SCIENCE JOURNAL.

' For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds.'

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## THE WAY OUT OF EGYPT.

MRS. O. W. DAY.

WHEN the children of Israel went out from bondage in Egypt, they fled with haste. The angel of death had gone through the land, and from every Egyptian household arose lamentation for the first-born. Pharaoh's spirit was broken. The heir to the throne lay mute witness to the fact that Israel's God was on the side of Israel; for death had not entered the door whose posts and lintels the blood of the lamb had stained.

Israel's leader and ruler was Moses, and they obeyed him blindly. They were enjoined to take a lamb without blemish, break no bone of its body, and to leave not one particle undestroyed or unburned at morning or daybreak. The rite was a prophecy of the Christ, who was to lead — and is leading — the spiritual Israel out of bondage and darkness, thereby bridging the gulf of death; hence, the Passover from mortal beliefs to the sure inheritance of Life. *Material* Israel was content to reach material freedom — the inheritance or land promised to Abraham and his seed. Moses' understanding and faith were their shield and support. Like children they murmured, and complained, and questioned; asking *material* comforts from a *spiritual* God. They wandered forty years in the wilderness of doubts and beliefs of mortal suffering, laying their burdens upon the

shoulders of their leader, who in turn, as a mother carries a sick and fretful child, laid them at the feet of his God and their God. He comprehended God's patience and reflected God's love towards them.

We also have been led up out of Egypt and bondage; but cannot, as did the children of Israel, rest upon the understanding of our Moses. "The times of this ignorance God winked at, but now commandeth every man everywhere to repent." Mortal sense is our Egypt; and our task masters in our own households,—our ambitions and envys, our fears and doubts. With the Israelites, the coming out from the nation's gods to the one God was an experiment; and only as this God proved Himself (to their childish comprehensions,) the victor did they yield Him allegiance. Moses and Aaron on the contrary, saw the spiritual significance; saw the Christ that was the end of the law for righteousness; saw that man was to be led triumphantly through to his spiritual rest and inheritance.

We have enlightenment that the material Israel failed to get, because of their *blind* obedience and slothful resting upon another's faith and labors. Before Moses' comprehension of the *real* substance, the material and false red sea disappeared for the passage of his people. Because of his understanding of the *reality* of eternal Life, death passed over his trembling charge. Israel of old was led by faith in Moses; but to us, Christ must come to our flesh—to each singly, individually; not in belief, but in faith that has risen into understanding and demonstration. We must eat the passover with bitter herbs, and hasten out of Egyptian darkness into the city whose light is not of the sun nor of the moon; whose Temple is not made with hands, "and the lamp thereof is the Lamb."

In the chapter on Prayer and Atonement (SCIENCE AND HEALTH) there is this paragraph: "While I love Jesus' character more than language can tell, and my heart overflows with gratitude for what he has done for mortals, treading alone his loving pathway up to the throne of glory, in speechless agony exploring the way for me, yet I cannot see that Jesus spares me one individual experience, if I follow

his commands faithfully, or that all will not have the cup of sorrowful effort to drink, in proportion to their *demonstration* of his Truth." This is the encouragement; the way is explored for us — the King's highway — of wholeness; and it is for us to PROVE it to be the right path, by demonstration over sickness, sin, *self*. We cannot count upon *another's* demonstration of Love to destroy our sense of malice, or upon another's humility to raise us to the place of power. "The meek inherit the earth." We have but one pattern, Jesus the Christ, and the works that he did we must do, viz: demonstrate the Principle in his way.—"A new commandment give I unto you that ye love one another." "Do unto others as ye would that they should do unto you." "By your silent argument, but more by the spirit of Love you manifest, will you heal your patient." (SCIENCE AND HEALTH.) Our God is one, and man is the idea of God. "Outside of God is nothing." Outside of God is Egypt, darkness, bondage, matter, nothing. To some this comes as a revelation, a healing force, an instantaneous conviction of its reality; to others realization comes through a seemingly long and bitter struggle. There is sometimes a half yielding; then Pharaoh again asserts his authority and refuses to let the people go. It is often the convincing argument of the death of our "first-born," — that is, the loss of our highest *earthly* good — that is needed to bring us to Christ the Passover.

The children of Israel failed to reach any farther than their material land of promise, but they could not remain *there*. They have been broken up and scattered, and have again entered into bondage to the "nations" because they failed to reach spiritual rest by spiritual understanding. For forty years they struggled in the wilderness — mortal mind — and then came to an "open place — beyond Jordan." We must get where Israel did — materially, — but we must not *rest* there. We must be as patient in our progress as was Moses with his murmuring charge — as Christ was with his disciples.

After Jesus' three years patient teaching in parables and demonstrations in healing all diseases — opening the eyes of the blind, raising the dead to material life through his under-

standing of the nothingness of material conditions and laws,—two of the disciples came to him just before his last grand demonstration with the request that “when he reached his throne of glory—the material—they might sit, one on his right and one on his left hand.” His mournful reply without rebuke to them, — “Ye know not what ye ask. Can ye drink of my cup? Can ye be baptized with my baptism? Ye shall indeed drink of my cup and be baptized with my baptism! but to place you in these places of power, it is not mine to give.” In other words, “Ye will have to attain to those heights by treading my path of *self-forgetfulness* by doing the will of the Father.” It is not in the power of another to give to us the spiritual comprehension that strikes at the root of disease, sin, and death. Christ knew they would attain to it for they desired righteousness. We may be assured that every victory over selfishness, every cup of cold water given in the name of Love, is lifting the cloud that hides the face of God from His children.

It is not in will-humility but in realization of the nothingness of earthly life and its conditions—that love of serving is born to enter into our rest. The flesh-pots of Egypt must be abandoned,—all fears, doubts, envyings, jealousies. Not another's faithfulness but our own opens up the inheritance of Life eternal, and entrance into the rest that “remaineth to the people of God.”

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“THE Bible by His revelation is most absorbing. It seems so clear when He teaches! The flesh cannot receive the things of the Spirit. The Spiritual soul *never* argues; it is only the carnal mind that does so. . . . God speaks in us. If we live much in the flesh we shall not hear His voice, unless by trials and afflictions; but if we live in the Spirit, we shall, according to the degree we do so, hear His voice minutely and always. . . . Peace is a fruit of the Spirit, and obtained only by the indwelling of the Spirit. . . . Meditate much in the *fruit of the Spirit*, and with God's blessing, you will have *done with dark times*.” — *From “Letters of General Gordon.”*



THE SEAL OF LOVE.

KATHLEEN.

Rom. viii. 17.

Gen. i. 26.

WHAT is thy birthright, man,  
Child of the perfect One!  
What is thy Father's plan  
For His belovèd son?

Thou art the heir of Life;  
Then life is always thine.  
Proving its deathlessness  
Shall be thy "following sign."

Thou art Truth's honest child,  
Sinless and pure of heart.  
Treading, meek, undefiled  
In the Master's steps apart.

Born of the perfect Love, —  
Unfailing, tender, true, —  
Thou art its carrier-dove,  
Sweeping the wide world through.

Thy Father hath all power;  
His wisdom is His throne.  
In this portentous hour  
His children claim their own.

Thou in God's likeness wrought,  
Wearing Dominion's crown,  
Knowest that self is naught,  
Borne by the Christ-love down.

The dream of sense appears,  
As Truth dawns on the sight,  
A phantom of thy fears,  
Fleeing before the light.

Take then the charmèd rod;  
Thou art not error's thrall!  
Thou hast the gift from God  
—Dominion over all.

Sit on thy Father's throne,  
Co-heir with Christ, our Life,  
Ruling with Him alone  
—That *Love* that knows no strife.

## NEARER MY GOD TO THEE.

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M. F. SEVERANCE.

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THIS expression of longing is heard in song and prayer coming from those having no realization of God's nearness to man. For such realization, there must be understanding of who and what God is. He is Spirit, and He is Love; — omnipotent, omniscient and omnipresent. He occupies all space — is all and in all. He is the Ego, the only "I '(am)'" There is no Mind or Intelligence beside Him — no other Spirit or Soul, no other Love or Power. He is the one God and Father of all. If God is "All and in all," nothing in the universe of Spirit can displace Him, no one of the so-called creations: rocks, trees, animals, or human beings.

"How, then," it is asked, "can God be where I am without being within me? Isn't that Pantheistic?"

No; Pantheism is belief of God in matter — or God the Infinite, within every finite creation, the greater within the lesser; hence there must be as many Gods as there are creations — which cannot be true if the Bible is true.

This one Spirit, Mind, or Intelligence is invisible; is not cognizable by the physical senses; is discerned only spiritually. This Mind's Idea, or Thought, is the Universe and Man; creations that are not material and mortal, but spiritual and eternal. They ever were and always will be the only expression of the Entity of God. Man, the last and highest Idea in the order of creation, reflects perfectly the likeness and image of his Maker — "the triune Principle," Life, Truth, Love. This man is not material, but spiritual; he was pronounced good, and has dominion over all the earth. ("In God we live and move and have our being.") The second chapter of Genesis gives an account of the creation of another man — an allegorical account — with some very singular statements. Jesus, when on earth, called this man a lie; and it was from the bondage that results from the supposition of his creation that the Saviour came to deliver

mankind. God's Idea—the Universe and Man—always existed; Man must be immortal, since God is Life and Immortality. But how is it accounted for that Man and the Universe seem to express death and mortality more than Life? What has brought such an apparent change to God's spiritual Kingdom? How has the illusion (for such it must be) of evil crept into consciousness?

There is what is called the law of opposites. The opposite of God or Good, is devil, evil; of Light, darkness; of Life, death; of Spirit, matter, etc., etc. There is a supposed conception that, sometime, somewhere, or somehow, the opposite to Truth—viz: the lie, supposed to be as real as the Truth—has taken possession of human consciousness. That supposition has been dated from a supposed time, place, or circumstance called Adam. The allegory about "the Fall" has been accepted as a solution of the problem. "The world" of sense consists of the supposition of bondage to that lie, of mortal mind, called death,—a death in trespasses and sins. By this so-called "fall of man," comes our sense of things material; the belief of Life and Intelligence in matter (or a mind separate from and independent of God); a belief of sensation, of pain or pleasure, in matter; a belief in the consciousness that man is both good and evil; a belief in reality of sin, sickness, and death as our portion in this world, together with knowledge of material laws of cause and effect, etc., etc. This so-called fruit of the tree of knowledge of *both* Good and evil (Wisdom, Understanding, and belief combined), does not come from God, but is of the earth, earthy. It belongs to the mortal conception of what is Truth and Reality and Substance. It is from this mortal delusion or dream, which leads us away from God, that Paul says we must be awakened to the true sense; we must "put off the old and put on the new man"; for the world and its affections are at enmity with God. Now, how can God really be far from us? Paul says "Nothing can separate us from the Love of God" or from the God of Love. Love is both active and passive. "God is Love," says the Bible. Who can understand or apprehend what Love is? Who can measure its length and breadth; its height or depth?

We try, and think we have some faint conception of it. We seem to discover in the world and in ourselves what claims to be Love; but is it? The "love" that we see is changeable and selfish; it consists of different degrees of passion. There appears to be love of life and comfort; love of self, friends, and children; love of money, reputation, fame;—with a little love, we think, for God. But what is thus termed love, is love for everything but God. It is the having of other gods beside One. This is sinful, carnal; and its fruit is sin, sickness—all the ills of the supposed life, the end of which is death; for to whomsoever we are in bondage, his servants we are. All this is real to mortal sense alone; for, as the apostle declares, Love is supreme, and alone in God. How may we be liberated from this seeming death? In the way that Jesus declared: "The Truth shall make you free," and if the Truth abide in you ye shall be "free indeed." God is not discerned through material sense, but by spiritual apprehension of the deep things of God. When we fully awake to perfect consciousness of the Truth of being, we shall be satisfied, for we shall see ourselves in His perfect likeness.

This true sense is the mind of Christ; is perfect, free, and harmonious; is full of peace and joy; has dominion over all the claims of error—sin, sickness, and death. Its realization is the at-one-ment with God—even as Jesus was one with the Father. Jesus commands all men to be perfect even as the Father is perfect. He demonstrated the way man may attain this pearl of great price, this "peace that floweth like a river." He was the open door, or way, to Life. He came to save the world from this false sense. He was the "Son of God;" the only man who realized the Christ Principle as always with him. Having been born in the true order of Spirit, and being led by Spirit, he had the true consciousness of Life, as Truth and Love; of the Allness and Omnipotence of God; of the nothingness and impotence of error. He was the Ideal Man, the God-man—not God Himself, but Christ manifest in the flesh; the Word, Divine Science reflected. "He was in all points tested like as we are, yet without sin." He lived Truth. He both

taught the Principle of Life and demonstrated it, having consciously the power of Spirit to destroy the works of the devil (evil); to heal the sick and sinful; to destroy all illusion and raise the dead unto Life. Having demonstrated over all error, as our great high priest and elder brother he passed within the veil, once for all. He ascended above materiality; rose out of and above sense, into Soul. His legacy to us in his life, work, and the promises recorded: "He that doeth the will of the Father shall know of the doctrine." . . . "He that believeth in me, the works I do shall he do also; and greater works shall he do, because I go to the Father." . . . "To as many as received him, to them gave he the right to become the sons of God, and if sons then heirs; joint-heirs with Christ Jesus of eternal salvation," to begin here upon earth. There is no time, all is eternity (SCIENCE AND HEALTH). The kingdom of God is at hand even now; but is a spiritual kingdom, not a material, that is established—and that is even within you. "Blessed are the pure in heart, for they shall see God." The Holy Spirit is for all who *believe* (understand) and walk in the way marked out; for all who have the "mind which was in Him."

The spiritual Sense, which was in Jesus, in the Apostles and other primitive Christians, was lost through formalism, ritualism, and other errors which crept into the church. Now, after centuries, this Truth is again given to the world; this time in language that reaches the apprehension of all who hunger and thirst after God's righteousness—who are willing to be emptied of conceits of self, and to sit at the feet of Jesus as a child. The Truth, Divine Science, has been revealed through much travail and suffering, and has been given to the world in SCIENCE AND HEALTH. Here is imparted the clear understanding and realization of Truth that lifts mankind out of and above material sense; that gives firm, abiding trust in the omnipotence of Good; that destroys the beliefs of sin, sickness,—and ultimately of death itself, the last enemy to be overcome. This enables us to say with Paul: Nothing can separate us from the love of God, and "O death! where is thy sting? O grave! where

is thy victory?" This book is God-sent. "Its leaves are for the healing of the nations." It reveals the spiritual sense of the Bible, and shows how man may claim the inheritance incorruptible, eternal, and that fadeth not away. The exercise of perception in living the Truth leads us step by step, so that we grow into the fulness and stature of Christ; into the understanding of and oneness with the Fatherhood and Motherhood of God,—Life, Truth, and Love,—whom to know aright is Life Eternal. Rejection of Truth because it comes not to us in the way it has been looked for, leads to greater spiritual blindness. "If this counsel or work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them, lest haply ye be found even to be fighting against God." Try the spirits, whether they be good or evil. The Love brought to light through Christian Science is the God-Love which subdues all passion; which "suffereth long and is kind, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the Truth . . . against such there is no law," for "Love is the fulfilling of the law."

As we work out our own salvation through demonstration of the spirit of Christ, we become co-workers with God and have the kingdom of heaven within us; this is realization of "*Thy kingdom come and thy will be done on earth as it is in heaven.*"

NOTHING is inexorable but love. Love which will yield to prayer is imperfect and poor. Nor is it then the love that yields, but its alloy. For if at the voice of entreaty love conquers displeasure, it is love asserting itself, not love yielding its claims. It is not love that grants a boon unwillingly; still less is it love that answers a prayer to the wrong and hurt of him who prays. Love is one, and love is changeless.

For love loves unto purity. Love has ever in view the absolute loveliness of that which it beholds. Where loveliness is incomplete, and love cannot love its fill of loving, it spends itself to make more lovely that it may love more. It strives for perfection, even that itself may be perfected—not in itself but in the object. — GEORGE MACDONALD.



HOME AND CHILDREN'S DEPARTMENT.

KISSING A SUNBEAM.

MATTIE McCASLIN.

THE sun shone in glory o'er valley and hill,  
When up through the meadow and over the sill  
There dances a bright little sunbeam astray,  
Till it reaches a fair, blue-eyed baby at play.

"How pretty," says baby, and, laughing with joy,  
She casts from her hand her most cherished toy;  
And over the carpet she creeps with delight  
To grasp this new toy that now dazzles her sight.

There! her plump little hand has come down with a will,  
And she sits back in triumph; but now her eyes fill  
With a strange, baby awe, as her fingers unclose,  
And there, to her wonder, they nothing disclose.

Again and again does she strive to secure  
This prize of all prizes; but who can allure  
With charms, howe'er potent, or will of what might,  
A sunbeam to stray from the straight path of light?

She soberly watches it play on the floor,  
Till with tears her bright eyes are now running o'er;  
But her quivering lips soon break into a smile  
That outrivals the sunbeam — as free from all guile,

And she bends her bright head in a transport of bliss,  
And imprints on the sunbeam a sweet, baby kiss.  
Ah! little one, thou hast a secret revealed:  
The best way to conquer at last, is to yield.

Though sunbeams can never be brought by our will  
To stray from the path of reflection, yet still  
We can enter their warmth, we can live in their light,  
And see them dispel the dark shadows of night.

The sunlight of Truth shall forever unfold,  
Nor swerve from the centre, nought else can uphold,  
To weakly conform to what we hold in view;  
For Truth never can to itself prove untrue.

DURING our last summer's meetings, a little boy, who is not yet four, used to attend with his mother. He has an aunt who is a Scientist, and has heard much about SCIENCE AND HEALTH in his home. Hearing me speak that name in the talk we were having, he surprised us all by saying: "That's the way baby treats himself." His mother explained that for some time past, if he fell, or met with any accident, he had exclaimed: "Baby isn't hurt! SCIENCE AND HEALTH! Baby *can't* be hurt!" He is a beautiful child and has always expressed great love for Christian Scientists.

Last winter he greatly enjoyed a visit from the aunt, of course hearing much about the loved subject of Science; and is since having many beautiful demonstrations, both in his home and outside among his friends.

His little play-fellow over the way was taken very sick with fever. The doctor said he could not live if the fever rose the next day, as it probably would. Little Orville talked quietly to himself while at play, all that day. His mother, listening, heard such words as these: "Lenny isn't sick; Lennie's God's boy. God is Love. God is Spirit. God does not have any sick boys, and Lennie *can't* be sick." Even in his sleep that night she heard him murmuring such words. In the morning he awoke joyfully saying: "Lennie's all well now." It was *true*. The fever did *not* return, and the child was healed.

Later, his father was injured in moving a stove which fell upon him; bruising one side and cutting his foot so that the blood spurted up through his boot. He said: "Send for the doctor," but the mother called little Orville. The boot was removed and the child said "Papa, you must remember that you are only seeing and feeling a *belief* of a sore foot. I'll give you a treatment; then you'll be all well." Sure enough; the wound healed and the father lost no time from business on account of it.

He went with his mother to call upon an old lady who was feeble and lame; and his loving ways quite won her heart. She had heretofore expressed unwillingness to accept aid from Science; but little Orville was asked to try to help her, and joyfully consented. Then they took their departure. Afterwards the old lady was better, and declared she believed "that precious child" had helped her. So he continues, with a child's sweet faith, overcoming in the name of the Lord. I consider him a most valuable assistant to my work in J—. When *all* become as little children what mighty works will follow!

## Sandy

Is a bright, active little boy of six years who now attends our Christian Science Sunday school. He lives near the Scientist at whose home we hold our meetings, and, beaming with good nature, used to be about asking all manner of questions where Mr. C—— was sometimes at work. Having inaugurated, and still conducting the meetings at home, he one day invited Sandy to come into the class of children of which he had charge. Notwithstanding his bashfulness before strangers, he seemed full of life and ready for anything, so said he would do so if his mother would allow.

The following Sunday he appeared, bringing also his brother, a couple of years older. Mr. C——, who is himself a great lover of children, never fails to impress upon their susceptible minds their real power over mortal beliefs of sickness as well as of sin.

After three or four weeks, Sandy was one morning assailed by belief of sickness in acute form, the symptoms being similar to those which had attended the passing on of an elder sister. The mother and father, neither being Scientists, nor in fact knowing much about Christian Science, became greatly alarmed. Sandy kept calling for Mr. C——, telling his mother he would make him well if she would only send for him. She, however, not knowing the real efficacy of the Science, thought it mere nonsense and began to try to give him medicine, but he so stoutly resisted taking it that she finally despaired of doing anything for him. He slept but little that night, and could not be prevented from calling, at frequent intervals, for Mr. C——. In the morning, to satisfy the boy, and also to seek advice as to his condition which was not improved, she called upon Mr. C—— who soon went over. He sat down by the bedside, as Sandy looked up and smiled with gratification, holding out his little hand which revealed a five-cent-piece he had been holding. This proved to be a bribe which, among other influences, had been brought to bear and had momentarily caused him to forget his principles and take some medicine. He now wished to relinquish it and offered it to Mr. C—— but said nothing. While Mr. C—— was treating him, he quietly turned over and fell asleep. At night he was so far recovered that all alarm had subsided, and the next day he was out at play as usual.

From the conversation of his mother a few days since, when calling upon Mr. C——'s family, it appears he has been gaining

much of Christian Science ideas lately. They were speaking of him as a Sunday school scholar. "Yes," she responded, "he is lately having a great deal to say, for a little boy, on what he has learned at Sunday school. He has been picking me up and taking me to task when I say anything about my rheumatism;" (fondly) "the little monkey!"

He was asked in Sunday school if he had thought of God the day before. He shook his head, not remembering that he had; when his brother Earnest assured them that Sandy had, for the day before when playing he had declared he was not alone; that Someone (meaning God) was with him all the time.

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A LITTLE girl writes: "I have been having a 'time.' One day mamma held the thought that I had a cold. I worked awfully hard to 'down' her belief, but I couldn't seem to do it for a long time. I didn't get discouraged, but held to it that there was only *One Mind*, and it was *God*; and so I am victor now through Truth.

"I must tell you about the very unscientific thoughts they hold over you. They keep saying: 'She will be all pulled down if she works so hard,' and 'She will be sick next.' I deny this thought, and say: 'She is all right. Don't worry about her. God cares for her.' But you must know about the beliefs they hold over you, so you can meet and destroy them."

Ah! if mothers did but know the good they could do their dear little ones if they believed and understood Christian Science, every mother in the land would be earnestly studying SCIENCE AND HEALTH.

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A LITTLE girl says she has been treating her brother for irritability and hastiness of temper. "Now whenever he gets cross, instead of its making me cross, as it used to, I am nicer than ever to him; and I think all the time, 'God is Love. You are the child of Love. Error is nothing. All is Love.' Soon he is as calm and sweet as a May day."

Another little friend, only seven years old, says: "When people are cross or scold now, I always think: 'Poor things! error seems real to them, when really it is *nothing*, and they are God's children — all Good, and Love, and Truth.' So I treat that all is harmony and peace, and soon everything is peaceable."

"Blessed are the peacemakers," says the Sermon on the

Mount, and the children prove how blessed with the dew of God's mercy they are.

LITTLE Reggie, four years of age, while being taught to repeat the Twelve Statements of Truth, was healed of the belief of deafness, and was told he was the "perfect thought of God." Going home that night, he went up to his papa and said: "Who am I, papa?" "Why, you are my little boy." "No, I am not. Who am I?" "Why, you are Reggie, my little boy." Again came the emphatic denial: "No, I am not. I am God's perfect thought."

This he has always held to, and with such clear understanding of its deeper meaning that he is able to demonstrate almost instantly over a belief of burn or of getting hurt.

While out coasting with his little cousins, Hubert and Ethel, mortal mind began to suggest their nose getting cold. Hubert thought Christian Science could do everything but "keep a feller from getting cold;" but Reggie and Ethel declared that "God's thoughts of Love" couldn't get cold; so all concluded to stop play and "think" who they were. They repeated the Twelve Statements of Truth (SCIENCE AND HEALTH, page 537,) as they had been taught. When finished they found they were warm enough to go on with their play.

Julia W——, of same town, and eleven years old had always severe belief of nervousness after hearing of the death of anyone with whom she was acquainted. One night, after hearing such news, she went up to bed alone. Soon the old thought of fear came up, and she was tempted to go and get into bed with some older member of the family. Suddenly came the thought of what and where God was, and all fear was instantly vanished. She began repeating the *spiritual interpretation* of the Lord's Prayer, and fell asleep before it was finished; resting like a lamb in the bosom of Infinite Love, whose watchful care and tenderness were never equalled, even by mother-love.

Minnie and Myrtel, twin sisters, of thirteen years, were left to take care of a baby niece while the parents attended a reception. After getting baby to sleep, and seeing that she was nicely tucked in her little bed, they went downstairs to have a good play with others. Presently they heard a cry from baby which quickly brought them to the spot; wondering what they should do, as it was not near time for mamma to return, and baby must be kept

quiet. Suddenly Minnie said: "I will take SCIENCE AND HEALTH and, Myrtel, you take the baby and tend her while I read a while; then I will hold her, and you read. That will keep her quiet." This it really did. They had struck the keynote of harmony, and all appearance of discord disappeared, for baby soon went to sleep again, and slept sweetly the rest of the evening.

Sidney C——, a bright little boy of five years, stood watching his papa poultice his horse's feet to soften their hoofs. He very demurely asked if his papa thought that was Christian Science — or if there were any such hoofs in Truth? This was sufficient to set his papa to thinking in the light again; to enable him to see that he was trying to make a reality of error, and thereby was losing sight of the healing Principle of Truth and Love. One day Sidney was lying on quite a high bench, when he rolled off, striking quite solidly on the floor. He slowly gathered himself up, at first half inclined to cry, then, bracing up, he says: "That was nothing but mortal mind that fell. God's thought didn't get hurt at all" — then went on with his play as though nothing had ever happened. Once he lay rolling and creeping on the floor, when his auntie said: "Sidy, good little boys don't act like that." He looked roguishly up and said: "Well, this is mortal mind down here, and mortal mind is a serpent; and a snake always wriggles and crawls. This aint me, auntie, you know."

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A LITTLE boy quarrelled with his nurse one morning, and wouldn't be dressed. "Why, Harry!" said his mamma, coming in the room, "what is all this fuss about, dear?" "I guess," said Harry, looking ashamed, "it's 'cause error told me God wasn't omnipresent, and all wasn't harmony and peace. But I'll treat the error, mamma." So he threw himself on the bed, his face buried in the pillow, and lay silent about ten minutes; then he got up, flung his arms about his nurse's neck, and kissed her. "I do love you, Hannah, and I am God's boy, and all is Love," said he, his face radiant with love and joy at the victory he had won over the error.

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OUR baby, not quite three years old, stumbled and hit his head on the corner of the door. His little sister, of seven years, who was standing in the window, said: "You're all right. Error can't hurt you; can it, Robbie?" "No," came the quick re-



sponse. "Me all yight!" And he continued his play, and in a few moments forgot all about his little mishap. When his mamma came in, the little sister told her about it. "Did it leave a mark?" asked her mother. "No," said the child. "It *couldn't*. It was *error*; so it never *happened*."

The little folks are far more Scientific than their mammas.

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"My little children, let us not love in word, neither with the tongue; but in deed and Truth."  
—1 JOHN III. 18.

A LITTLE girl who had been wrongfully accused, and had also suffered serious injustice at the hands of her teacher, came home and told her mother all about it. The mother was inclined to be very angry and to resent, but the little one, only seven years old, said: "Mother, it cannot hurt me, can it? because it is *wrong*. But I feel sorry for teacher, because Mrs. Eddy says: 'The wrong done another re-acts most heavily against one's self;' so *she* will have to suffer."

The next day the teacher was sick and did not come to school. On her way home at noon the little "sufferer" of the day before picked a large bunch of daisies, and, instead of eating her lunch, carried them to the teacher's house, asked to see her, and was admitted to Miss G——'s room. After presenting the flowers, she said: "I came to see if you wouldn't let me help you. I am a Christian Scientist." Miss G—— replied: "Yes, if you think you *can* help me, you may." Though not believing the child could really aid her, yet the sweetness of that forgiving disposition quite won her over.

Without another word the little one sat down beside the bed and covered her eyes with her hand. After a brief silence Miss G——'s headache left. When the child arose to go the teacher, who had been so unkind and unjust, stopped her, and, drawing the sweet face down to her own, kissed it, then said: "Dear child, I was wrong yesterday, and I believe to-day's sickness is to punish me. Will you forgive me?"

"Every one that loveth is born of God, for God is Love."—  
1 JOHN IV. 8.

"Love is the greatest of all stages and states of being." . . .  
"Love is the substance of Christian Science. Love impels good works."—(SCIENCE AND HEALTH.)

## LETTERS FROM ABROAD.

Paris.

I HAVE been a "communicant of the church" since thirteen years of age, in mortal belief, but have ever demanded more of Christianity than serves to satisfy many. I have for many years felt that all of us had a *right* (as many as be followers of Christ) to expect the fulfilment of *all* his promises. If all were not reliable, my Spirit could not find help in those which I could not prove, simply because general acceptance defers their fulfilment to futurity — of which we know nothing. It seems to me that, as Christians, we have been content to get all we could out of materiality, and trust to realization of Christ's promises regarding "eternal salvation" (just because we had nothing *else* to hold to) in supposed conditions hereafter, that we knew nothing about.

For many a year, since I could satisfy my need with such faith, I had been groping in the dark, feeling that there must be Light, and that Christ's assurances of its enjoyment *here* and *now* must be true. I had accepted and asserted the conviction that our actual being *here* and *now* must be Spiritual; but I never realized the full force and power of what I said. I had no conception of the utter "nothingness of matter," which to me now is the grand solution of all that seemed so dark, so mysterious; of all that heretofore had seemed to present the "ways of Providence" as so utterly incomprehensible.

From this, you will see how ready, waiting, eager I was for Truth that was Light; and that when I realized its effects on my material beliefs, I felt I had found the "pearl of great price" to which nothing else could bear any comparison. To prove it *real*, no sacrifice could be too great.

In this Spirit, "to prove all things," that I might *know* Truth, and never part from it more, I laid aside "glasses" two years ago last October — and have never used them since. To me, matter is *master* or it is *nothing*. In the blindness of mental slavery, I have served it long enough. I am willing to endure anything to know my tyrant is *nothing*. If you would find the sensible meaning in such paradoxical expression, I would say: I am willing to be blind in human belief rather than not accept *any* opportunity that offers the hope of really *knowing* and *realizing* that *God is*,

and that my existence is in Him. I want to know God for no other reason than that my whole being is yearning for Him who alone can satisfy its cravings. For me, there is no question of choice, or decision as to whether I will or will not. I know of but one way: "Go forward" — as was said to the children of Israel in face of the Red Sea; for, like them, if I turn back it would be to meet and treat with the enemy (human mind) whom I count my enemy at every point.

As to the supposition that eyes have any independent action; that they can, if "misused," avenge themselves by becoming weak and blind, I have already proved it to be a lie of human belief — patent as such so long as one lives in the understanding of Being, in God. This much I have *proved*; and all the oculists on earth could not move me one iota.

It would be useless to enter into any detail of my experiences, and equally impossible to convey any adequate idea of them if I attempted so to do. Suffice it to say, that one week of what I have continued for two years, would, in human belief, perhaps produce blindness. I have to be deeply thankful that I am what is termed a lady of "leisure"; and so have held to my way.

There is another fact of which I am firmly convinced, viz: that clear, perfect sight is, and has been, in my *real being all the time*; for at intervals all along, the glorious Truth has presented itself to me, often when least expected. At such times, I read the very finest diamond print *as easily*, as clearly as a sign-board. It is a revelation to me, — "a new heaven and a new earth." Such light never was "on sea or land," and, thank God, the realization is becoming more and more permanent; so that at all times, whatever obstacle there *seems* to be, I am sure of the *power in which I live*.

I read night or day, and never choose print save to take the finest; because it matters not, since God's power knows no difference. Were this *human* dependence and belief, it would be sinful rashness; but as an understanding of, and reliance upon God, it assumes a very different phase. It is a yearning after Spirit, and a protest against matter. I feel God understands it all. It is not that I am insubordinate, but I will know no Life, no Power, but Him; and I yearn with all my being to lose myself utterly and forever in Him.

I only wonder that I have not always known that it must be Mind that sees; for were it not for Mind, what conception could

we gain of any view "limited" by its infinitesimal "picture upon the pin-hole-like entrance to the retina of the eye." Again: One seems to look directly at another, yet, with thoughts wandering, passes that other without recognition; just as when, with thoughts engaged, one hears neither ticking nor striking of a clock, that at another time might seem annoying.

It is not, after all, so-called sight I am seeking; it is the realization of God—for I know that in that all else is secured. For me, *all* must be true—or I care not for a *part*. For me there is no halfway, no compromising. I cannot look back, nor do I wish to. Christian Science is *all Truth*, or *it is nothing*.

I feel more and more convinced that the obstacle in the way, "the lion in the path," is my own development of human thought—mortal mind—with its tenacious beliefs and insidious, unconscious fears; my own mortal unlikeness to and want of unison with God. This mortal mind is to be annihilated, and unison with God to be realized at all hazards. How long it may seem to me before this is attained "God knoweth," but, at all events, I must follow on until I "apprehend that for which I am apprehended." As this is really the work to be done, and the earnest desire I have at heart, I shall stand at nothing to accomplish it. It is not that I may "see," materially, save as such proof shall in its accomplishment fit me to "see God," whom to *know* is the acme of being.

Of late comes to me with a force never before realized—though believed theoretically—that it is mortal *mind* that is the sinner, and makes the evil that it argues with. I am learning to look more upon the body as so apart, or nothing, that it is not to be considered. Heretofore I have seemed to feel that it was to be argued against, denied and watched. Now I am coming to understand that it is a *false mind* I must deny,—and let the body alone. It is only a reflection any way; only the figure I seem to find in the mirror. Mortal mind is the liar from the beginning which abode not in the Truth. To me, the so-called "Fall of man," was the conception, the false belief, of a something apart from God called "knowledge of evil." It was simply darkness in our own conceit, through which we lost the sense of Spirit—Light. Darkness is negation—nothing, unless we hold to it. Light destroys it; for Light is positive. God is Light. A lighted candle will kill darkness, as far as it shines; but all the darkness of night cannot quench the light from a candle burning.

Dublin.

MANY thanks for your kind consideration in taking time and trouble to send those letters, tracts, etc. It is helpful to get a letter occasionally from a Scientist, when one is in a country like this where it is like digging up graves trying to get the people out of their old beliefs; and, indeed, it is so to ourselves trying to burst the bonds that hold *us* down. How I long to give my whole time and labor to Science work! but it seems at present that in order to do that here, I should have risen so consciously and fully to lean upon the power of Spirit as to go preaching and healing without wanting any of the world's gold. When that time comes we will find the real gold — Divine Nature — supplying all our wants; Spirit will be All to us, and we will know the right thought for every want. It will be a grand day when we can give to, and work for a hungry world, and want nothing from it; "having meat to eat that it knows not of." Then, those who love its gold will find its value depreciating. What one member of the Body of Christ lacks, another will supply.

I have seen the power of Divine Mind in healing such cases as honestly went under treatment. One case I mention of a young woman who had prepared to go to the Hospital to have the jawbone cut out; as the surgeons said (in their belief) that it was diseased and the knife was the only help for it. One "present," followed by "absent treatment," resulted shortly in her stating she was quite well; and even the mark on her face disappeared. M—— went to see her, and heard the statements of those who saw her from day to day, including a Professor of the Royal College of Science, Ireland, a Christian man. When he saw me afterward, he said he would not deny there being such a power; but still he could not understand how organic disease could be healed by metaphysical treatment. Then, again, I have had men come and ask to be treated for serious internal disease. I have almost immediately, by looking to Spirit for guidance, sent them away; telling them that I would treat them for the Truth which they really wanted — if they came honestly desiring it — but that they knew well there was no disease requiring treatment. One of them, some days after, admitted they had tried to deceive, and seemed rather ashamed of their conduct. God will take care of His work; and He cannot be deceived.

Is there anyone who can come over to help on the work — a brother who could wait while this dry and thirsty land is being watered before expecting much from it — and who could take the rough usage with the smooth? If a sister, also, it would be better still.

## OPEN LETTERS.

DEAR JOURNAL.— You come to us each month full of helpful thought and inspiration. Many times one single article has been worth the year's subscription to me.

We have taken up a new field of labor in the western part of the city, and are meeting with a good deal of interest and encouragement.

To-day I met a prominent evangelist, who spoke of a lamp now burning in the British Museum. It was picked up in the city of Pompeii by one of the Queen's party. About nine years ago this lamp was polished and furnished with a new wick and set burning; and there it burns night and day, seemingly just because it loves to, regardless of sunshine or darkness. For nearly eighteen hundred years it had been darkened by the *debris* of the buried city. In 1881 it was brought out and lighted again. As he was telling this to me, I thought what a true and beautiful type of the Christ truth.

Eighteen hundred years ago the world was illumined by a great light, even the Christ truth, "The light of the world." But, in a few years, this light was dimmed and darkened by unbelief; was lost sight of, buried in the *debris* of doctrines and material methods. In eighteen hundred eighty-one it was brought forth by a member of the royal company, even a daughter of the Great King, and set burning in the Massachusetts Metaphysical College (chartered that year) to send forth its light day and night, in love.

Seven years (the perfect number) of active labor by the founder of this college, and its wonderful, even marvellous work was accomplished. Its niche in human history was filled, and its doors closed. But the "Christ Truth brought again the second time to human consciousness," is shining out full and luminous "lighting all within the house." How rapidly, as the lightning's flash, shining from the East even unto the West, has this truth been established! and it shall shine brighter and brighter, to us, until the perfect day.

I am so glad every day for the light of Christian Science by which to understand the Word of God and am seeking for more, and yet more light.— A. E. P. W.



FOUR years ago I came to Michigan as the wife of a Presbyterian minister. I was quite a sufferer from neuralgia; in fact had, for over a year, been constantly under the doctor's care, and it seemed only a question of a few more struggles with the pain when my life should pay the forfeit. Through one of my husband's leading helpers, — not a church-member however, — who had been healed in the Truth, I heard of Christian Science.

She became my warmest friend; and gradually I began to see the "Truth" through her teaching. Then came a day when it must needs be Truth or error — Life or death — and my friend telegraphed the Scientist who had healed her to come at once. She came not, but simply gave me an *absent treatment*; yet I was made "every whit whole from that hour." Have never since taken medicine nor given any to my little son, who has implicit faith in Christian Science.

I now can intelligently read both my BIBLE and SCIENCE AND HEALTH, putting all belief of trouble and grief aside. For two years my health has been perfect, though belief of a great sorrow has thrown the support of myself and little son entirely upon me. This "support" came by my being offered a school, which I am now teaching.

One instance of my wading through the snow this winter shows that the full realization that "God is all" *proves* there is no such thing as "La Grippe."

One very cold and stormy day, L—— and I started to school over drifts that the men thought it too severe to clear away. I said, it being my duty, *I could do it*, and did, taking our dinner with us. There were but a few of the scholars present, whom I dismissed early in the afternoon, as it was drifting so badly. I, being warm and comfortable, waited until the hour for closing, when I found it had drifted over the fences, leaving *no path visible*. I was not afraid however. Got through the first drift of about half a block in twenty-five minutes. I had a slight belief of being cold by that time; but conquered it just as one of the members of the School Board came with a snow-shovel. He said, I should not have thought of teaching on such a day, when it was impossible for the *horses* to go over the road. I remarked that since I had been treated in Christian Science I had never once let a storm keep me from what I felt to be my duty. "Perfect Love casteth out fear;" and Christian Science is Love, and "Love is over all." — TEACHER.

For the benefit of the readers of the JOURNAL, I give the experience of one who, from the first of her understanding of Christian Science, has labored that the integrity of her life might interest others in the cause. This experience reveals the fact that, although honest and earnest, it is at the outset an easy matter to get led astray. Especially addressed are the readers of Mind-cure and Theosophical works.

Healed in the beginning by Christian Science, she received what she had sought from childhood, and determined to devote her life to the cause. Of a naturally investigating disposition, after having carefully perused SCIENCE AND HEALTH and the BIBLE she began to look farther; to read a great deal from different authors. At last looking into Theosophy, she saw, as she thought, the Truth, although clouded many times with error. Still, she believed Christian Science and Theosophy were identical; and although she endeavored not to judge, many times it seemed our teacher did wrong in condemning it. As time went on, she grew stronger in her demonstrations, and realized great happiness in her work; but she also realized periods of such misery that she longed to pass from this sphere to another, hoping to gain thereby (thus limiting herself to a change in order to find Life!). At last she dreaded to take a case that might seem to take time, for fear she would have one of her "dark spells," as she called them. At length her misery became so intense that she feared suicide; but she strove for the Light, thinking: "If other Scientists have passed through this, I must. I must not leave them to battle alone." At last, the thought she had worked upon for a realization of Truth was taken from her, and she could not treat. She tried other methods, and would just begin to feel established in one when that would go, too. Finally the Truth came "in a still, small voice," and she knew her troubles were ended. She began again to read SCIENCE AND HEALTH, and it became very clear. "Why do they say it is hard to understand? My heart bleeds for the poor people whom I know are just where I was in thought. How can I reach them?" Then she thought: "I would not profit by the good advice of another, and they will not by mine." She sees that Theosophy may sparkle in part while other parts emit no lustre; that Christian Science admits no What? or Why? that it is All—with no degrees of comparison. She also feels that although many are striving to enter the sheepfold, few have entered the door as it is given

in SCIENCE AND HEALTH; that in order to maintain Truth we must seem narrow to a world broad in error.

Thanking God for His revelation, she will labor to bring the Truth in its purity to those who are desirous.—MRS. W. G. S.

I WILL relate two little incidents, hoping they may be helpful to some who still linger in the consciousness of loss, or lack of memory.

At the breakfast table this morning someone asked the name of a certain flower, one that is common and of which I had heard and spoken many times, yet was in belief, repeatedly forgetting. I began, as of old, to recall the letters of the alphabet, thinking I could gain assistance in that way; but Truth soon asked a hearing. It said: "You are God's child. With Him is all knowledge. Memory is His. He will supply every felt need. Zacharias was dumb on account of unbelief; but when Truth was recognized, he was given the right word." Just as that thought finished, the name of the flower came, and I spoke the word, Zinia.

I love to speak of Him who gives the power; so I said: "I have found a better way than the old of calling to remembrance those words and ideas seemingly lost." I was asked if it was private, and replied, "All may know who desire."

A little later, I told my mother how the word came. "Well," she said, "can you remember the names of those two ladies whom we used to know several years ago? They were cousins to each other, but lived as sisters." Their names had always bothered both mother and myself. I first thought: "Now I have my mother's unbelief to contend against." Then she suggested that she thought one of the names began with a certain letter. I voiced the thought: "The old method is seemingly taking stronger and higher ground this time." Then Truth took the field and victory was gained.

Truth said: "These are God's children, therefore your sisters. You can see their faces. Truth knows them by name. You are a child of Truth, and what Truth possesses is also your possession." Then the names came. I said to my mother: "One was Miss Cassy; the other, Miss Wiart." The reply was simply: "Yes."

In belief, I have had much trouble to recall many things, especially names of persons and places; but Truth conquers all the beliefs of error.

I think it necessary and right to apply and demonstrate this Truth in the simple, ordinary (so called) details of daily living; thus becoming happy, whatever the occupation, and ready for greater tests,—even the fiery furnace.—B.

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Eve-III.

ERROR has screamed about "personality," till it has finally uncovered "Evil" to my sense, and caused it to rebound back to its personality of the Hebrew Allegory. That all may with me rejoice more and more in its unreality and the reality of Good, I send my thought to the JOURNAL. Error is represented in the Allegory as assuming divine form and character, simply to teach mankind never to believe a lie.

Jesus treated both sin and sickness upon the same Principle, "Whether is it easier to say, Thy sins be forgiven thee; or to say, Arise and walk?" (Mark ii. 9.) Christian Science, we believe, will prove to be the tree whose "leaves were for the healing of the nations, and there shall be no more curse" (Rev. xxii. 2, 3). "*No more curse*"; losing sight of the *false claim of mankind to be living under a curse*! Thus, the negation of evil will become more and more potent, and its beneficent effects more and more apparent to us.

This mortal ego, Eve, is not Mind's idea; but "Love thy neighbor as thyself," *is*. "God is Love"; and Love is a universal language. "A new commandment I give unto you, that ye love one another." Christian Science enables us to see through the clouds of sense, and to rise above the material, serpentine lie called the Temptation and Fall.—B. S., JUNCTION CITY, KANSAS.

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YOUR sincere and Christian letter came duly to hand. Mrs. C—— called, and I found her a very pleasant and helpful visitor. She spoke of Peter, when he would have walked the deep, and allowed his eyes to be drawn away from Jesus. It has been so, truly, with me. Used only to a most secluded life, I was four years ago, by the loss of my husband, thrown suddenly into contact with such darkness and storm, I had finally almost despaired of the Master's presence. But, helped by your hopeful words and Mrs. C——'s, I feel again the quickening confidence that underneath me still are the "Everlasting Arms." I am sorry to say I do not feel physically improved, but I feel helped

in my trial and determination to perform, with the Lord's help, that all-conquering inward miracle of love to enemies.

With sincerest thanks for your swift sympathy and kindness in every way.—I. N., Washington, D. C.

. . . I RECEIVED your circular letter asking that we be more active in our efforts for the JOURNAL and the publications of our Society. I think we all need a good shaking up on this point and your letter will do good. The management of the past has had the tendency to discourage not a few. It has not been at all pleasant to send a special letter month after month regarding the non-reception of the JOURNAL. Another mistake in my opinion was the premium plan. Previous to that innovation I had been accustomed to securing what names I could by personal solicitation in each place where I have labored, but the premium plan handicapped my efforts. This is what I mean. Premiums being offered, each locality had those who were working for premiums and I did not desire to appear working for the same end. It seems to me that only that work which is done unselfishly and from Principle will stand. Subscriptions secured for premium's sake, etc., are not so apt to be renewed. Each Christian Scientist must be interested in the JOURNAL cause. It is our only means of being provided with a knowledge of our general growth. As far as its contributions are confined to the experience of the writers, and do not reach out to aid something which those trying are not able to do, or to advance some idea or criticism not occurring to the Truth as studied in SCIENCE AND HEALTH, the JOURNAL is a source of great good to the cause. Such is the present effort of the JOURNAL. We get asleep regarding our duty to the JOURNAL as well as in other lines of work. Yours with best wishes for the JOURNAL and the Society.  
—A. F., TOPEKA, KANS.

ONCE, while surf-bathing at Newport, I joined hands with two or three others and walked out into the water, until only my head was above the surface. The volume and immensity of the ocean seemed at once so great, a sudden fear came over me, and I begged those with me to turn around. As soon as the sea was behind, and I could see the land once more, my fear departed.

So it seems now, when we face this sea of error. If we would turn and put it behind us, and see only the Real and True, we would not be in such fear of being engulfed. We could more bravely go on and let the sea roar behind us;

knowing that if we but keep going towards the land ahead our feet will at last stand on the solid rock of Truth.

The only civil word Jesus ever had for error was, "Get behind me, Satan." (S. & H.)—N. B. E., LINCOLN, Neb.

I do not think the remarks about church service in May JOURNAL would have been made had Sister Noyes' article given more of detail. Some one always reads the selections from SCIENCE AND HEALTH and the BIBLE who has demonstrated enough to *believe* what he or she is reading, and this carries conviction to the hearer. In several instances to our knowledge, "the signs" have followed.

I hardly think a phonograph could fill the place any more than it could for the BIBLE readings every Sunday from the pulpits. The Word of God must be spoken, and Truth voicing itself is not putting "new wine into old bottles"; this is "living the life of demonstration." "The tree is known by its fruits," and we have much to thank God for in our being led to this point through the wilderness.—MRS. G. W.

WHEN a child is born, the father and mother talk for it. Hence, now, the BIBLE and SCIENCE AND HEALTH are speaking in our new-born church, which is founded on them. I believe churches all ought to start in this way, and that SCIENCE AND HEALTH will be shown to be the best preacher with a student who loves and understands it. The people are much pleased, and say, "How good it is to be here."

In SCIENCE AND HEALTH we recognize the Teacher, Healer, and Preacher,—the three in one, and this action is bound to prosper, for people are being healed with our service. The pure service is doing the *work*, and when we are older grown the students will be able, with God's power, to give sermons of demonstration.—M. B. B.

[THE Note Book's remarks were not made with any special reference to the services of our Chicago friends. They were directed against the spirit of routine, and the habit of dependence, either on a regular speaker or some one delegated to do a certain work for the others. It is this that destroys vitality in the public services of the sects. There is a natural tendency with Scientists, who mostly come out from the old churches, to start off on much the same lines. The more use that can be made of the BIBLE and of SCIENCE AND HEALTH, the better. Probably the experience of any one assembly cannot be exactly repeated in any other. Whether we are now working out a form of church service, or whether individual participation will characterize Scientists' meetings no one can, to-day, tell. But we can all agree that the final appeal in every development of Science among men is to demonstration.—EDITOR.]



## NOTES FROM THE FIELD.

EARLY in September, 1888, a wonderful demonstration of the healing power of Truth so aroused the people of Pompey Hill and vicinity that it was deemed best to send a healer to this locality. So urgent seemed the need, that a Scientist was by telegraph summoned from Brooklyn, N. Y. Three days later she commenced work at this point.

The first day, an elderly lady who had been for many weeks confined to her bed — and whose demise, according to medical science (?) was only a matter of time — arose from her bed, and from that time took her meals with the family.

A pronounced "incurable," with heart disease of many years' standing, began at once to deny the claims of matter, and matter conditions. After a few weeks' treatment she entered a class, and is now doing valiant work for Truth. Thus, two homes were speedily transformed from hospitals into "quiet resting-places"; and Christian Science, according to the evidence of the senses, had "spoiled two funerals on Pompey Hill"!

Much other good work was done; although some cases did not, for various reasons, respond to the Truth.

During the fall and winter of 1888-'89, a Scientist of Syracuse gave many excellent practical talks on the subject of Christian Science. A goodly number of interested hearers met him in a commodious summer hotel, the proprietor of which, with his family, being very kindly disposed towards the Science. Much valuable assistance in many ways was rendered by those through whom the work was started and carried forward.

Pompey Hill is justly proud of her eminence, not only from a geographical standpoint, but because of the notable list of gifted men and cultured women she has sent out into the noble army of the world's workers. Here from year to year gather the weary seekers who, fleeing from the dust and din of the great cities find, in the quiet seclusion of her hillside homes, rest and refreshing. Who shall estimate the good to accrue from the seed of Truth sown in honest hearts in these peaceful homes — to radiate thence into hundreds of other homes scattered throughout the States? Already six loyal, earnest workers in this and adjoining towns, are proclaiming the glad tidings of this Gospel of the Kingdom to all who will hear; and the end is not yet.

A Bible class was established early which still maintains its interest, while another class as an outgrowth of this has been organized in a neighboring town.

If we failed to chronicle much bitter opposition (which in Christian Science, as in all things else, is the "life of business"), we should feel we had omitted one incontrovertible proof of the genuineness of our work; but despite this opposition, the cause is onward, and we feel that God has abundantly blessed our labor here. Again we verify the promise: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." — L. C. N.

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... THERE are six families to whom I regularly pass my JOURNALS and occasionally some outside of my regular readers. I am in hopes in the quite near future to send you some subscriptions. I commenced my work in this place last July in the most quiet and unobtrusive way; I had been spending a few months in Chicago, where I had a course of lessons, and came home filled with the harmony of Christian Science. I never thought I would be able to interest so many. My friends wondered at the change in me, "I had an appearance of such contentment"; and thus began the questioning, until now I have quite a number gathering about me all asking for more. We are progressing in the study of the BIBLE and SCIENCE AND HEALTH. I proposed, after thinking a long time upon the matter, to meet Sunday afternoons and study the JOURNAL together, and we did so. Each and all united in saying, why did you not propose this sooner? I have always been so retiring, it is very hard to think of even having the appearance of leading. In the nine months, I have sent for five copies of SCIENCE AND HEALTH, my own copy making six in our little village.— M. W. A., CONSTANTINE, MICH.

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... AM glad for your note on page 603 of the March JOURNAL, for one voicing the same thought has nearly made some of the students here discontinue the JOURNAL. How could we get on without it? I do all I can for the JOURNAL. It makes me realize the magnitude of the work and our unity in the Spirit. I keep on sale all the pamphlets and books.—Heb. vi: 1-3.—  
MRS. E. C. B., VERMILLION, S. DAKOTA.

DEAR JOURNAL.—The April No. is at hand full of *good* things, as usual. I read the communication and answer on page 43 and, although you often tell us *opinions* are of no account, I will give it as my *opinion* that the work of the JOURNAL and C. S. Publishing Society will not be voted "finished" until *all* of the so-called sons and daughters of "Adam" are gathered into the fold of our native understanding, so we can communicate with each other by thinking. I, myself, am what is called one of the isolated ones, there not being a true C. S. within fifty miles or more; and I so long to know how the world is progressing in understanding Truth; I shall not vote the work of JOURNAL finished as long as I stay in this dream, I fear.

I have SCIENCE AND HEALTH and, through the generous kindness of a friend and brother in C. S., have all of Mrs. Eddy's smaller works also, and read them over and over. Most of the people around me are not very much interested in C. S. however, and they seem "dead" to me; but the JOURNAL comes to me full of the presence of so many living thoughts, that it seems a great boon to me. I am wishing all the time we could have a weekly paper as full of good things as is the JOURNAL; then I should not get so hungry as I do, for two or three weeks before the latter comes. Long live the JOURNAL. — H. N. C.

WE did not know before that we were doing more than others in sending out Christian Science literature. We are working quietly, trying to "sow beside all waters," scattering here and there, and trusting God for the "increase." The promise of the harvest is *sure*.

I am glad to tell you that in the pockets of our few workers are *consecrated purses*. Some of these contain only the "widow's mite." You know what Jesus said about that. Others, more bountifully filled, are opened by the fingers of "cheerful givers"; so the time of need has never come to us yet, but that the supply followed at once. We thank God, and take courage.

What a precious work our Publishing Society is doing in sending out so many messages of Truth! I think the Series and Tracts will carry the Truth into many a home which the larger publications could not reach, unless preceded by these.—M. E. E., SYRACUSE, N. Y.

THE love of Christian Science grows upon me day by day. As this date marks my 69th birthday, I am prompted to celebrate it

with a thank-offering for what that grand book has been to me, and place SCIENCE AND HEALTH in two families where I hope much good may result from its perusal. The interest of Christian Science is growing in our city, and we hope for great prosperity in the near future. Our Sunday afternoon meetings are very pleasant and we find writing out our Bible Lessons very instructive. We are looking toward our annual meeting with much interest. I think our city will be represented, at least, the Scientist part of it. They all desire to go.—S. F. R., KANSAS CITY.

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. . . I enclose herein the order for renewal of my subscription to the JOURNAL. And may I suggest that the JOURNAL is so *absolutely* the *one* medium for inquiries and helpful advice from the founder of both the Science and the JOURNAL—that I wonder if it would not be better to simply let the Truth “shine,”—without any “explanations.” It seems strange to me that “our” JOURNAL should need to be defended from criticism of those who have been students.—J. B. P., EAST LOS ANGELES.

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. . . THE little tract you sent (Familiar Talks on Christian Science) did great good in a few hours after I received it. It was the means of truly converting a physician. He said he read it and caught the hinge to Christian Science; said if Christ's teachings were right, Christian Science was right. His wife is my patient—she came seventy-two miles for treatment.—L. H., PAOLA, KANSAS.

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. . . LET me say how much I appreciate the JOURNAL. Every copy grows better and better and the last is splendid. I do not, neither could I, recommend any literature than that which comes from the Publishing Society. To mortal mind, I know this seems narrow; but “the way” is very narrow. For the senses, Jesus' sayings were narrow. “I am the way, the truth, and the life,” viewed from the senses, is not only narrow but egotistical, but these words understood, are Life, for they mean demonstration. Our JOURNAL laden with demonstrations shows the spirit or understanding that none other possibly could, no matter how clearly the letter is stated.—C. H. S.

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. . . I HAVE been privileged to listen to Brother L—the past two Sundays. He is holding up the Truth in D—, like

Paul declared the gospel of our Lord Jesus Christ. I do know there has been a wonderful awakening there since last fall — a high form of pure teaching never manifested before. The same spirit is manifest in Canon City. They have had regular weekly meetings since last January. A Sunday school has been organized, and the noble and faithful band are preaching the gospel in their lives. I rejoice to notice also the excellent condition of the work in Pueblo. Last November, a class of five was taught; in January, a class of eighteen; in February, one of eight. The JOURNAL is very necessary in every home of Christian Scientists and I do all I can in the direction of getting people interested in its reading. — E. P. S., BUFFALO SPRINGS, COLO.

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. . . ON my return to the city after an absence of some time, I found our Society in possession of your box so kindly sent us, and for which we all join in thanking you. With circulars enclosed, the JOURNALS shall be widely distributed. Truth is unfolding here slowly but surely. We are very much in earnest and are doing excellent healing. The leaven of Love is working. God will bless your Society and effort in giving to the world and to us higher Truths of which we long to know more and more about. — J. K., ATLANTA, GA.

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. . . THE April JOURNAL is good and many things helpful. While the JOURNAL is what we all want, I am glad it is growing more and more to be the means of exchange of experiences, answers to questions, etc.; that there is less and less opinion by different students on Science. For Science, we have the BIBLE and SCIENCE AND HEALTH. It is all there. — Mrs. E. E. E., WASHINGTON, IOWA.

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. . . ACCEPT my hearty thanks for the benefit the JOURNAL has wrought for me, especially the Children's Department. I fully realize that to enter the kingdom of perfect Harmony, we must become as little children. — L. D., PITTSBURG, PA.

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. . . WE are very much delighted with your Christian Science Series, and enjoy them so much that we can hardly wait for their monthly arrival. Beside the benefit we ourselves derive from them, there is no estimating the good they do in the little circle we hand them round in. — Mrs. D. C. F., WASHINGTON, D. C.

## QUESTIONS AND ANSWERS.

Is there any way in which the Truth could be brought to the notice of more of God's children who are sitting in the darkness? Am I unscientific in feeling dissatisfied, waiting for a greater recognition of this Healing power? We have a little band of ten; all would like to do. I am the oldest in the work in this city, and the students look to me for guidance. I am anxious to spread this work; and sitting idly waiting for people to come in from the highways and byways unsought, does not seem just Christlike to me. Any suggestions from you, or from a brother or sister Scientist, will be gratefully received.—M. J. D.

WE are never sitting "idly waiting" when our thoughts are filled with Truth, and we must not undervalue the silent power of the thought that "God's children are *not* sitting in the darkness." This is the all-potent thought in Truth, and the only attitude to take in Science. But there are methods of activity which are found to be productive of great results, eg: giving "informal talks" either in our own parlor, or in a small hall where the Truth can be made simple in statement and adapted to the comprehension of everyone. Let all be invited freely to come.—E. M. M.

AGAIN comes to us an appeal for advice on the subject referred to on page 603 of March JOURNAL. We can only reiterate the sentiment there expressed, and elaborated upon on page 43 of April issue:—

WE have been advised to read nothing that does not come from the pen of Mrs. Eddy. Both JOURNAL and SERIES are not to be looked at any longer. Our meetings, which were prospering finely, were stopped some months ago, for reasons unknown to the writer: and we were told that SCIENCE AND HEALTH was all we needed. Now, while we recognize this book as above all except the BIBLE, we find (Chapter 2, Footsteps of Truth, fortieth edition,) that we cannot hope to get all of the Science from perusing this text-book; yet the normal student here says that teaching classes is a thing of the past, also preaching; that SCIENCE AND HEALTH alone must be looked to for guidance by all in future.

Are those striving to live by the example of the Divine Teacher, as taught in Science, to refrain from publicly declaring this great Truth? It seems to us we cannot live the life Christlike, and not help our brother. Now our State has thousands of inhabitants, doubtless, who do not know that the book SCIENCE AND HEALTH is in existence. If it was *ever* right to teach and



preach, is it not so now? and if the JOURNAL was ever fit to read, is it not now?—W. J. H., AUGUSTA, ME.

ON page 40 in SCIENCE AND HEALTH we read: "We are Christian Scientists only as we quit our hold upon material things and grasp the spiritual, until we have left all for Christ." Does *all* mean material work? Also, on page 80: "There is no excellence without labor in a direct line. One cannot scatter fire and at the same time defeat the enemy." Does not that mean, if we expect to heal the sick, we cannot go on year after year doing all kinds of material work? When Jesus said to the fishermen, "follow me," he meant for them to leave their material work as well as their material thoughts—did he not? It seems to me that when we are gaining our bread by the sweat of the brow and at the same time have the understanding that Mind provides all, we are doing contrary to the teachings. Are not the fields already white for the harvest? In "Rudiments and Rules" the author says: "If primary students are still impecunious, it is their own fault." Does this also apply to her students' students who have come with earnest desire for the Truth and have willingly paid the price for instruction? Is it because we are not realizing that Mind provides, and till we do, shall be obliged to keep up our old ways of working? I am not the only one who has not settled this money question. Let us have some more experiences in that line. So far I have had but little encouragement from Scientists who have been in the work some time, to let go my material occupation, though all the time I prefer to study and practice Christian Science healing.—M. A. F.

The above questions can all be answered together and in a word: when the positions referred to are reached, the solutions will present themselves at the same moment. Put in all the work in getting there, and none in discussing whether the manifestation can precede realization.

SHOULD a "Free Mason" (a Scientist) in good standing retain his membership and give his support both in time and money to the Lodge, or would it be as in church-membership: "Come ye out and be ye separate"? I have come to the point where I can see that I can no longer afford to keep up my standing in the Lodge, at the expense of Christian Science. At one time the Masonic Lodge, next to my home, was the dearest place on earth to me; but the more I realize of Christian Science, the more I find it to be only a matter of time. In Science *now* is the time that we must "leave *all* and follow Jesus." Then why not *now* "come out" and give *all* our support to the cause that makes us free.—F. M.

Would not the same time and support devoted to declaring the gospel that makes "every whit whole" yield greater returns?

## HEALING AND REPORTS OF CASES.

At the age of thirty-four I was cast off by one of the very best and wisest of matter-physicians, as an incurable consumptive, and was told to go South or to Colorado; a change of climate and scenery being the final. Six years ago I went South, and in Louisiana met a physician's wife who, a year previous in Boston, had been healed by one treatment in Christian Science. She really could not tell me one thing about Christian Science; but she had sown the seed. What Christian Science was, I must know. I too must be cured.

A few months later I met a druggist's wife who also had taken C. S. treatment in Boston, being much benefited. She had *SCIENCE AND HEALTH* which she allowed me to take home and read, saying: "I cannot let you have them longer than two days." I read them through eagerly, as one would read an interesting novel; — but even in that hasty reading, a chemicalization took place which confirmed my acceptance of *SCIENCE AND HEALTH* as the word of God revealed through His divinely appointed messenger, to sick and sinful humanity. My husband immediately ordered *SCIENCE AND HEALTH*. After it came, I sat hours at a time, with that book in my lap, reading and meditating; trying to get the understanding necessary to break the shackles of belief that were holding me. The acute attacks were not so frequent, and many days of comparative peace intervened. About four months after purchasing *SCIENCE AND HEALTH*, I entered a class, and when the fact that God was Divine Principle was made so clear by illustration, also that there was no Life, Substance, or Intelligence in matter, I took off my glasses, worn eighteen years, and turned away from *my body and personality*. Leaving error behind, I started on my journey from belief in matter to understanding, which is Spirit. That was nearly four years ago. To-day I don't know that I have any lungs — no cough — no difficulty in breathing. My body which was once a thermometer for beliefs to play upon is so no longer. "Ye shall know the truth, and the truth shall make you free." I have fought many a battle — have had some doubts and many fears but the doubts and fears are now all gone. I was brought face to face with the fact, some months ago, that whilst we were so willing to give up pain and disease

which are *effects*, we must — to be *permanently healed*, to be *whole* and *holy* — also give up the belief of pleasures in matter, which are the *causes*.—L. E. W., LEAVENWORTH, KANS.

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I WISH all the world might know of the wonderful changes wrought in my family through Christian Science. My husband had, by many physicians, been given up to die with Bright's disease of the kidneys, when a Scientist kindly came to our house and told us of Christian Science. From that time he began to improve. The fourth day he "banked up" our house. It is nearly four weeks since her first call, in which time he has worked in his blacksmith shop whenever work came. Four days ago he walked from town, two miles distant, and carried twenty-one pounds of horse-shoe nails.

I myself have for years been troubled with asthma, and thought my voice gone. The day after the Scientist's first call I found myself singing as clearly as when a girl, and have had none of the troublesome breathing since.—MRS. E. N., ELMIRA, N. Y.

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I WAS a great sufferer, and also blind. I was persuaded by a friend to try Christian Science. I went to Maquon, Ill., and received treatment. My health began to improve, and then my sight came. Now I can say I am well, and can see, without glasses, to read and sew, and to thread a fine needle. Tongue can't express my joy that I can see my children once more! —MRS. S. E., TRENTON, NEB.

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IN the fall of 1888, a Christian Scientist, who had just been on to Boston to attend a primary class, on her return to Kansas City stopped in St. Louis a short time. During her stay I frequently heard of her beautiful demonstrations; and being such a sufferer, I called on her and took three or four treatments, being benefited surprisingly; from that time I was very anxious for her to return.

In December, 1889, at my earnest request, she returned and stopped with me. The first night she came, I enjoyed a good night's rest, the first in six months. This continued, and on the following Sunday I was able to stand thirty minutes; something I had not been able to do, without great inconvenience, for several years; and for three years had been unable to stand more

than three or four minutes. During the remainder of her stay, two weeks, I continued to gain rapidly.

Finally, she being called by telegram to Kansas City, I determined, before she left, to have her go with me to the dentist's office. I had desired to go for some time; but my friends thought I could not stand it to have teeth extracted, as I had, among many troubles, heart disease. As the time approached for starting, I became very nervous; but a treatment relieved me *at once*. I had no more fear, but went to the office and had five teeth taken out with no pain. In taking out the pieces of one which the dentist broke off, I felt it, but suffered no particular pain. He remarked to his assistant that they were very hard teeth to pull. I insisted that he take all that needed to come out. A lady present came up to me and said: "I wish I had such courage as you; but haven't you taken gas?" I said "Yes; I brought my gas with me. There she sits; a Christian Scientist of K. C."

When I left the chair, I was as composed as when I first entered it. I had expected to be helped, but had not for one moment thought of getting along as I did. Suffered no inconvenience at all. Gums were not even sore. — MRS. S. V., ST. LOUIS, MO.

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DEAR SIR.—I must tell you how happy we are to-night, and how much indebted to you! The hard lump has entirely disappeared after but two treatments! That it was cancer, I cannot doubt. My mother died of this trouble nine months ago. How I thank God, and you His instrument in lifting the heavy load, He alone knows. Gratefully yours,—K. K., WABASH, IND.

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Two years since, my husband was in very poor health. Three of the "best physicians in the city" were called, one after another, but he continued to grow weaker, until finally confined to the bed almost wholly with nervous prostration and heart disease. Finally, in answer to our prayers, a Scientist came among us to hold a class. My husband, though sitting up but a few moments at a time, insisted that, with my help he could walk a block, take the car, and ride seven or eight blocks to the class room. I gave him all possible assistance, and we reached the house in good order. At close of class, I wished him to return via car; but he refused, saying he could *walk* back. This he actually did, and continued so to do throughout the entire course, improving right

along. He has taken no medicine whatever, nor has he had to lie down in the daytime on account of sickness at any time since.—W. S. B., VINNENES, IND.

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A POWERFUL, frightened horse threw me to the ground and trampled upon me, finally himself falling upon me several times, until the doctors declared I could not live because of broken ribs, crushed lungs, and rupture. They wished to take me into their care but I refused, sending for a Scientist instead, as soon as I became conscious. In a short time the swelling of the lungs subsided so that I was enabled to breathe comfortably. She spoke silent words of "peace" to me, which, in spite of the professional verdict to the contrary, restored me sufficiently to enable me to walk, at the end of four days, to my home a half mile distant. In three weeks I was strong, and working as usual.—L., MT. VERNON, IOWA.

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EVER since I can remember I have been a poor, miserable creature suffering from first one belief and then another. Never a week passed without some trouble coming up. Catarrh seemed to be my worst trouble. I doctored a great deal without much relief. I was informed of a Scientist being in the neighborhood who could heal the sick. I thought I must have something done, and, as I believed in the power of God to heal the sick, I went to the Scientist, and took one treatment, which I believed was enough. I was healed from the moment I took the treatment; for the Bible declares "now is the accepted time, and now is the day of salvation." I knew God had power to heal me then and there. I have felt entirely well ever since, and to-day I am well and give God the praise for all I have received.—MRS. A. A., NOBLESVILLE, IND.

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I WAS a sufferer from rheumatism for eight years and tried everything; lastly morphine for a year. Then I was induced to try Christian Science. I went to Mrs. F——, and, through her and the book SCIENCE AND HEALTH, I was healed not only of rheumatism but failing sight. That was over a year ago and I have had no return of either trouble. My husband was healed, through the same Scientist, of kidney trouble, and a stiff shoulder and arm caused by a broken bone.—MRS. G. W. T., OMAHA, NEB.

## EDITOR'S NOTE BOOK.

## Hiding the Name of Christ.

A BROTHER recently enclosed to the JOURNAL a "proof" of a "paster" intended to hide the words "Christian Science Tract," that stand at the head of one class of the Society's publications. He argued that there are many persons to whom the words "Christian Science" are an offence, who still might be reached by the Truth thus disguised.

About the same time there was sent the JOURNAL a copy of a periodical conducted by another brother, in which the words "Christian Science" had been carefully suppressed throughout. The contents consisted largely of quotations, more or less direct, from SCIENCE AND HEALTH; but there was made no acknowledgment of the source whence they — as well as all the Science thought expressed — were derived.

Almost simultaneously with the foregoing, still another said to the present writer: "Why don't you prepare a book in which the declaration that 'there is no reality to evil, or to matter,' is not made; but in which the truth is set forth? There are multitudes of people having intense prejudice against those statements, who yet if led thereto, without knowing whither they were going, could be made to admit their truthfulness. The world is ripe for such a book, and ten million copies could be sold."

Is there not in all these instances a denial of the all-power and all-presence of good — a direct acknowledgment of the reality and power of evil? Is there not a shrinking from and flying before evil?

To the letter, mention of which introduces these observations, substantially the following answer was given: —

"From recent indications, it is apparent that this is a whispering of error; for it leads to a separation from the body of Christ, and is a disavowal of the name it is our glory to be called by in 'this evil and adulterous generation' (sense of life as material). The Master said: 'For whosoever may be ashamed of me and my words, in this adulterous and sinful generation, the Son of man also will be ashamed of him, whensoever he may come in the glory of his Father.' You glory in this name, and the



suggestion is not yours, is not a conscious treason, but a temptation that comes from mortal mind.

"Jesus commanded us to 'salute the master' of a house we would enter. Can the ambassadors of Christ steal into men's thoughts under an assumed name, or without name? Are we in such action, doing 'all in the name of Jesus Christ'? (Phil. ii. 9, 10. & Col. iii. 17.)

"The repugnance of mortal mind is to Christ, and above all to 'him crucified.' Have we a right to try to find for it a private entrance—a sort of side door—by which it may come to Christ without acknowledgment or self-surrender? Are we not acting contrary to the injunction 'but, if as a Christian let him not be ashamed: but let him be glorying in this Name'? 1 Pet. iv. 16. (Read also 1st John ii. 18-24, and iv. 1-17.)

"After reading for an hour or two the words of Jesus, of Paul, Peter, and John, the sense become tender and exultant, turn to your 'paster' with which it is proposed to hide the name of Christ, and read the words in which it is referred to, 'also a slip, used on Tracts and Series for distribution where the name CHRISTIAN SCIENCE seems an offence,' and see how it sounds. Are you willing to enter where your Master would be refused, or can you introduce him with a mask, or under pretenses or names that hide the Infinite Presence?

"'When men light a candle do they put it under a bushel?'"

To the foregoing the following answer is received. "I find everyday, that right intention is not enough, there is but one right way, and all the sincerity of desire for good does not make good come from an erroneous start or premise.

"Yes, it *is* in the name of Christ we want to work, and those who will not receive Truth in the way of Truth's appearing must be left till they are willing to do so. The personality so persists in doing *something*, rather than to let it be done *through* the mortal in the way of His appointing!"

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#### Teachers in Christian Science.

To the question, "Can the understanding of Christian Science be gained without a teacher?" the answer must unhesitatingly be "yes." "Spirit imparts the understanding which leads into all Truth. Spiritual sight is the discernment of good. . . . This understanding is not intellectual, is not aided by scholarly

attainments." It manifests itself in "distinguishing between the immortal, unerring, and infinite on the one hand, and the mortal, erring, and finite on the other." . . . in "separating Mind, and its idea, from matter — illusion." \*

Intellectual acquirements and training may hinder entrance into the kingdom of God, but their lack is not — as some seem to suppose — *prima facie* evidence of fitness for it. Jesus referring to the children said, "To such as these belongs the kingdom of God," and "whosoever may not welcome the kingdom of God as a child, in no wise may enter thereinto."† Manifestations of the false sense of intelligence, self-love, and self-righteousness are as frequent among those called poor or ignorant as with the rich and instructed. The beliefs of the false sense have to be uncovered and overcome in all alike. Experience shows that instruction is almost indispensable to success in this work. Of two persons in — as nearly as may be — equally favorable conditions, the one making a start with a teacher is often further advanced at the end of twelve months than the other after a lapse of several years. Jesus says that every one "*thoroughly instructed* as to the kingdom of the heavens, is like to a man, a householder, who puts forth out of his treasure things new and old." The frequent references by him and by the apostles to teachers and teaching, as well as their own example — establish the teacher as a legitimate factor in the work of regeneration. That "the Spirit of God is the only teacher," is true; but as held by many well-meaning persons, it is both a fallacy and an error fatal to growth. The *understanding* of Christian Science is confounded by them with the *belief* of the old thought. When said from this standpoint, the expression cited above is an intense and often bitter assertion of the claim of personality. So is the belief as expressed by such persons, that God has dealt with them in some special way or granted some special illumination. God is no respecter of persons, and there is no royal road to understanding of Him, any more than to human learning. "Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line." ‡

Understanding comes, in the words of Paul to the Hebrews, through having "the organs of perception well trained for dis-

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\* S. & H. 40th Ed., p. 434.

† Mark x. 14, Rotherham's version.

‡ S. & H. 40th Ed., p. 80.

criminating both good and evil," and it can come in no other way. The exceptionally simple-minded discern and follow Truth from the first glimpse; but with the great majority of beginners the assistance of one more advanced in understanding is almost a necessity. The simple-minded have an advantage over the sophisticated at the start, but if relied upon, it will soon disappear, and the positions will be reversed. Differences are only relative. None are free from educated beliefs, and there is only one way out of them — power of discrimination, constantly exercised, between material and spiritual sense — what the Psalmist terms the "judgments of the Lord."

Those who come into Science the most easily must finally take up their problem in this way. Looking to the Spirit without earnest striving is a delusion. The self-complacency of many beginners is rebuked by loss of demonstration and backsliding. "Teaching and admonishing one another," this is the true method. No one stands alone, and he who thinks himself led by Spirit when trying to do it, is in error. We are "members one of another," and it is only in this true order that the unfolding of Science proceeds.

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#### Some Words About a New Book.

PERHAPS nothing is more startling, as indicating change of consciousness, than the result when a Scientist takes up and undertakes to read one of the books over which, perhaps only a few months before, he hung all absorbed. The interests of the ordinary novel centre about personalities; the thought of Science works the destruction of the sense of personality, and interest in its conditions and adventures necessarily goes with it. But EDWARD BURTON,\* the book that is the occasion of these lines, is not a novel. There is barely enough of incident and plot to serve as framework for reflections on ethical, social, and religious topics that are the motive of the book.

In the chapters "Burton's School Life," "Theological Education," "Illness and its Results," "The Down East Cruise," "A Pleasant Entertainment" — the footsteps by which a New England boy, reared in strict Orthodox beliefs, passes from them into the New Theology — are traced with much clearness. There is a charming realism in the narrative part, and the higher thought is

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\* EDWARD BURTON: Lee & Shepard, Publishers, 299 pp., 12 mo.

brought out persuasively and with power. Reflections on current conventionalisms are woven into the story, which cannot fail to impress any reader.

"It is only *pseudo-science* which rakes over and over the mud of materialism, while it closes its eyes and ears to spiritual verities on every hand," are the words with which Miss Jenness ends an eloquent rebuke of Van Roden's conversational statement of the doctrine of evolution.

"All institutions and structures are but material duplicates of previous mental plans and specifications. Reform must have its basis in improved individual character, which results only from higher thinking." "The 'Divine Architect' is the only creator of realities; but in a deep sense, men are also creators. They form the particular world in which they dwell." "When the average human mind becomes imbued with a ruling consciousness that God is Love, that He is our Life, that He is not a distant, but an ever-present God, then sin, selfishness, and even bodily infirmity . . . will be overcome";—

are sentences which read by a Scientist express Scientific thought. So with much of the thought in the chapters above referred to. The whole book, indeed, is a remarkable illustration of the spiritualization of mortal thought now manifesting itself. In reading it one realizes the feeling of Jesus when looking at the young man,—he "loved him," but Jesus' words to him: "One thing to thee is wanting: withdraw! As many things as thou hast, sell, and give to the destitute, and thou shalt have treasure in heaven; and come, be following me," are the words of Science to this mortal thought, so like Truth, and yet separated from it by the impassable gulf! For this thought has not accepted nor seen God as *all*; it claims the kingdom of heaven for the self that is, after all, only the creation of a more refined mortal sense.

Read now the following extracts from Edward Burton (the italics are ours) which are free from ambiguity:—

"Matter is utterly incapable, and is nothingness, *except as it is acted upon by forces higher than itself*. It is the *external expression* of what is behind it." . . . "The physical senses are no more a part of man than is the pot of the earth a part of the blooming rose." . . . "The mind hears, and the ear is *only a natural trumpet*." . . . "Spiritual law is no less scientific than that which is material." . . . "The spiritual domain has been denominated as supernatural. If this term be used to signify that which is *higher than the material, it is well*."

Hear, now, SCIENCE and HEALTH:

"To Spirit there is no matter, even as to Truth no error, and to Good no evil. . . . At no point can these opposites mingle or unite, even though they seem to touch, one is still a curve, and the other remains a straight line."

These words of SCIENCE and HEALTH are from the "realm above," those that go before are from the "realm below." Matter cannot express Spirit nor be acted upon by Spirit; neither matter nor its forces can become spiritual whatever the degree of attenuation. The devil of

materiality may rail against evolution but it must continually uncover itself. Spirit, . . . to this thought, is only a *higher* expression of matter: "the blooming rose"—Spirit—has, after all, come from "the pot of earth,"—matter and the ear is a "natural trumpet" for mind that hears! It is material law that is the criterion, and spiritual law is *no less* scientific! Thus material sense cannot open its mouth without violating the command "Have no other gods before Me"; thus it must prove that "It has caught and interpreted in its own way the echo of Spirit; and repeated it materially," but "that it has never produced a tone or sent forth a positive sound."

The material conception of man as opposed to the scientific is well shown in the following: "The fire upon the altar of Mr. Bowbright's *inmost being* had not long been kindled, but it burned brightly and its flame *lighted up the whole apartment*," what flame is it that lights up the house of material beliefs?

It is not matter, it is not self that the "new theology" abandons. Its own grossness revolts it, and it seeks — honestly it may be, as in this case to free itself. But it is only a higher form of material belief, and we know it can never see God.

WHEN THE MASSACHUSETTS METAPHYSICAL COLLEGE Association was re-organized the teacher recommended its continuance as a voluntary assembly of Christians. The meetings have accordingly been held, as before, the first Wednesday of each month. The average attendance as well as the interest has increased. Topics referring to spiritual growth and relations of experience fill up the whole allotted time, and the arrival of the hour of adjournment is reluctantly recognized. The attendance comes from three or four neighboring States with occasional visitors from the remoter sections.

Letters of inquiry have been received from students showing that it has not been generally understood that the membership roll has been continued, and that yearly dues are received as before.

The alumni of the college will be glad to continue their membership on the voluntary basis, and to contribute for the Cause what was formerly given to hold up their own names. We know that there is no one however remote from Boston, who does not experience the benefit of the meetings, and they ought to be sustained in the general interest. The expenses are quite large of maintaining a hall and reading-room in the central part of the city. No one will regret — as letters now coming to Sister Munroe testify — the small annual dues that maintain this recognized rallying point of advanced Science thought.

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RESUMPTION.

THE instruction of classes, independent of a college organization, will be resumed. A normal class may be arranged to follow immediately after the Annual National Christian Science Association. All applicants should furnish certificates of good standing from former teachers.

Those desiring to take either the Primary, Normal, or Obstetric course will immediately communicate with Dr. E. J. Foster Eddy, 385 Commonwealth Avenue, Boston, Mass., who will teach these classes. Tuition, \$200 for each class.

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PUBLISHER'S DEPARTMENT.

THIS Society will have a moderate supply of its publications at the National Association for sale, and gratuitous circulation.

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SERIES for May, '90, beginning Volume II., were only mailed to such subscribers as had requested renewals of this publication.

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A SCIENTIST competent to teach and give public talks, is desired for a prominent Southern city. One that has had "fruits" following his or her past labors, and who can locate for a year or more, will only be acceptable.

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FRIENDS having extra copies of the JOURNAL of the following dates, and desiring to dispose of the same, will please address the publisher: Aug., Sept., and Dec. 1885; Jan. 1886; April, 1887; May, 1887; June, 1889.

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BOUND Volume I. of SERIES May, '89-'90, is now ready for delivery at \$1.25 per copy, prepaid.

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THOSE contemplating subscriptions to the QUARTERLY BIBLE LESSONS should send in names as early as possible to insure prompt reception. Second number, comprising lessons for July, August, and September, is now ready for delivery.

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MANY correspondents send us remittances of drafts, express orders, etc., payable to Christian Science Publishing Company, etc. Make all payable to CHRISTIAN SCIENCE PUBLISHING SOCIETY.



CHURCHES OF CHRIST (SCIENTIST) HOLD REGULAR SUNDAY  
SERVICES AS FOLLOWS:

ARKANSAS CITY, KAN.—Houghton Block, Summit St., 11 A. M. and 7.30 P. M., S. S. 10 A. M. Mrs. F. E. W. Wilkins, Speaker.

BEATRICE, NEBRASKA.—3.30 P. M., C.S. Hall, Court Street, bet. Fifth and Sixth. Pastor, E. M. Buswell, C.S.B. Sunday school 2.30.

BELOIT, WIS.—10.30 A. M., S. S. 12 M., Carpenter's Block.

BOSTON.—10.30 o'clock A. M., Chickering Hall, Tremont Street. Sunday school 12 o'clock. Rev. L. P. Norcross, pastor. Praise Service, Friday, 7.30 P. M., 36 Bromfield Street.

BROOKLYN, N. Y.—10.30 A. M., and 7.30 P. M. Aurora Grata Cathedral, Madison St. and Bedford Ave. Rev. F. E. Mason, pastor.

BUFFALO, N. Y.—"Chapter House," Johnson Park. 10.45 A. M. Sunday school 12 M. Rev. E. R. Hardy, pastor.

CHICAGO.—10.45 A. M.; S. S. 11.45; Kimball's Hall, cor. State and Jackson Sts.

CHICAGO.—3 P. M., First M. E. Church, corner Clark and Washington Streets. S. S. 4.30 P. M. Rev. G. B. Day, pastor.

CLEVELAND, O.—10.30 A. M., 50 Euclid Ave., Room 111. Geo. A. Robertson, pastor.

DENVER, COL.—10.30 A. M., Odd Fellows' Hall, No. 1543 Champa St. Sunday school 12 M. Jno. F. Linscott, pastor.

DULUTH, MINN.—10.30 A. M., 7.30 P. M., at 302-303 Pastoret-Stenson Building. Mrs. M. C. Swift, C.S., Speaker.

FORT HOWARD AND GREEN BAY, WIS.—10.30 A. M., Royal Arcanum Hall (Fort Howard side of river).

INDIANAPOLIS, IND.—2 P. M., S. S. 3 P. M., Plymouth Church.

INDIANAPOLIS, IND.—10.30 A. M., cor. North and Alabama Sts.

MARINETTE, WIS.—10.30 A. M., and 7.30 P. M., Johnstone's Hall.

MILWAUKEE, WIS.—10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. Sunday school 11.45 A. M.

NEW YORK CITY.—10.30 A. M., Hardman Hall, No. 2 W. 19th St. Speaker, Mrs. F. J. Stetson, C.S.D. Sunday school 12 M.

OCONTO, WIS.—10.30 A. M. and 7.30 P. M. Bible class and Sabbath school 12 o'clock.

SAN FRANCISCO, CAL.—11 A. M., Sunday school 12 M., Alcazar Building, between Stockton and Powell Streets.

SYRACUSE, N. Y.—10.30 A. M., Sunday school 12 M., Greyhound Hall.

TORONTO, CANADA.—11 A. M., Sunday school 12.30 P. M., 450½ Spadina Ave., Rev. R. Rabjohn, C.S., Speaker.

Regular Sunday services of Scientists (not incorporated churches) are as follows:

- ATKINSON, NEB. — Corner Main and Sixth Streets.  
 ATLANTA, GA. — S. S., 9.30 A. M., res. Gen. Lewis, Peachtree St.  
 AUSTIN, TEX. — 4 P. M., house of Mrs. August Zillers.  
 BARRE, VT. — 11 A. M., S. S. 12.30 P. M., residence Wm. Clark.  
 BELLEVILLE, KAN. — 3 P. M., residence of T. W. Hatten.  
 BINGHAMPTON, N. Y. — 10.30 A. M., Royal Arcanum Hall.  
 BLOOMINGTON, ILL. — 3 P. M., Red Men's Hall, Sunday school.  
 BROOKLYN, N. Y. — 3 P. M., 41 Green Ave.  
 BUFFALO, N. Y. — Bible class, 3.15 P. M., 548 Main Street.  
 BANCROFT, NEB. — 3 P. M., residence of S. R. Fletcher.  
 CHARLES CITY, IOWA. — 10.30 A. M., Room 3, Cheney Block.  
 CHATTANOOGA, TENN. — 3 P. M., 1 Loveman Block, East 8th St.  
 CINCINNATI, O. — 10.30 A. M., The "Ortiz," suite 5, 4th and Sycamore.  
 COLORADO SPRINGS, COL. — 3 P. M., No. 210 Huerfano Street.  
 COUNCIL-BLUFFS, IO. — 4 P. M., W. C. T. U. Rooms, Merrian's B'k.  
 DAVENPORT, IOWA. — 11 A. M., Bible class 12 M.  
 DENVER, COL. — 3 P. M., 3 La Veta Place.  
 DES MOINES, IA. — 10 A. M., Second Baptist Church.  
 DETROIT, MICH. — 4 P. M., Royal Templar Hall, 209 Woodward Ave.  
 EARLVILLE, N. Y. — 3.30 P. M., residence E. E. Estey.  
 ELKHART, IND. — 10.30 A. M., Whitman Block.  
 ELROY, WIS. — Residence of E. B. Loveland, C.S.  
 FALL RIVER, MASS. — 2 P. M., 39 S. Main Street, Room 5.  
 FAIRMOUNT, MINN. — 3 P. M., residence Edw. F. Wade.  
 FORT WORTH, TEX. — S. S. 10 A. M., residence Mrs. A. C. Shugart.  
 GALESBURG, ILL. — Good Templars' Hall, East Main St., 3 P. M.  
 GALVESTON, TEX. — 5 P. M. S. S. Broadway, between 23d and 24th Sts. Sunday school, 9.30 A. M.  
 GARDEN CITY, KAN. — 3 P. M., Bible class Wed. eve., 7.20.  
 GLOUCESTER, MASS. — Bible class, 3 P. M., 79 Middle Street.  
 GLOUCESTER, MASS. — 7 P. M., Harmony Hall.  
 GRAND RAPIDS, MICH. — 10.30 A. M., Good Templars' Hall.  
 GRAND FORKS, DAK. — 3.45 P. M., residence Miss Mattie Sutton.  
 JANESVILLE, WIS. — 3.00 P. M., No. 154 South Jackson St.  
 JUNCTION CITY, KAN. — 11 A. M., house of Mr. Frederick Mann.  
 KANSAS CITY, MO. — 10.30 A. M., 28 and 30 Gibraltar Building.  
 KANSAS CITY, MO. — 3.30 P. M., at 1431 Harrison Street.  
 KEARNEY, NEB. — 3 P. M., rooms 16 and 17 Andrews Block.  
 LOGANSFORT, IND. — 3 P. M., Bible class, residence Wm. H. Aldrich, cor. West Market and Wilkinson Streets.  
 LAWRENCE, MASS. — 3.15 P. M., Bible class.

- LEAVENWORTH, KAN.—3 P. M., 614 South Fifth St.  
 LE MARS, IOWA.—4 P. M., S. S. 3 P. M., Flint Block, Main St.  
 LEXINGTON, MO.—10 A. M., residence Mrs. Jno. M. Williams.  
 LINCOLN, NEB.—10.30 A. M., 1210 Q. Street.  
 LITTLETON, N. H.—3 P. M., Opera Block, Main Street.  
 LOCKPORT, N. Y.—7 P. M., No. 2 Central Block.  
 LONG BRANCH, N. J.—11 A. M., residence Martha Campbell.  
 LOWELL, MASS.—2.45 P. M., Wyman Exchange, Merrimac St.  
 MAQUON, ILL.—10.30 A. M., residence Mrs. Elizabeth Housh.  
 MASON CITY, IA.—10.30 A. M., S. S. 12 M., Odd Fellows' Hall.  
 MCGREGOR, IA.—10.30 A. M., residence of E. Hoxsie, C.S.  
 MEMPHIS, TENN.—4 P. M., C.S. Rooms, No. 111 Jefferson St.  
 MINNEAPOLIS, MINN.—4 P. M. 43 8th St., south.  
 MARTELLE, IOWA.—10.30 A. M., Ellison Hall.  
 MONTREAL, CAN.—2268 St. Catherine St., 4 P. M., S. S. 2.30 P. M.  
 MONTROSE, COL.—10.30 A. M., residence of M. A. Bagley.  
 MOUNT PLEASANT, MICH.—3 P. M., S. S. 4 P. M., Unity Church.  
 MANCHESTER, N. H.—7.30 P. M., Odd Fellows' Hall.  
 NASHUA, N. H.—12.30 P. M., Spalding's Block, 237 Main St.  
 NEW BEDFORD, MASS.—7.30 P. M., 187 Middle Street.  
 NEWTON, KAN.—12 M., 325 West Eighth Street.  
 NORTHCOTE, MINN.—Residence of Mrs. Brown, C.S.  
 OAKLAND, CAL.—11 A. M., S. S. 12.15 P. M., G.A.R. Hall, 13th St.  
 OGDENSBURG, WIS.—2 P. M., residence of W. J. Axtell.  
 OTTUMWA, IOWA.—3.30 P. M., No. 333 East Second St.  
 PEORIA, ILL.—3 P. M., Sunday school 4 P. M., at Church of  
 Christ (Scientist), North Monroe Street, adjoining High School.  
 PIERRE, SO. DAK.—3 P. M., residence of Jno. H. Boyles.  
 PIQUA, OHIO.—10.30 A. M., Commercial Lodge I. O. O. F.  
 PLYMOUTH, MICH.—3 P. M., Grange Hall.  
 POMPEY, N. Y.—3.30 P. M., residence of Mrs. R. M. Dunham.  
 PORT HOPE, ONT.—11 A. M., at residence of Wm. H. Wright.  
 PORTLAND, ME.—7.15 P. M., 273 Cumberland St.  
 PUEBLO, COL.—10 A. M., Bible class 2.30 P. M., Stimpson Block.  
 QUINCY, ILL.—10.30 A. M., S. S. 9.30 A. M., at 622 Broadway.  
 RAVENNA, NEB.—2 P. M., residence of D. Morrison.  
 RIVERSIDE, CAL.—Bible class 10.45 A. M.  
 ROCHESTER, N. Y.—4 P. M., S. S. 3 P. M., Odd Fellows' Hall.  
 SACRAMENTO, CAL.—11 A. M., S. S. 12.15, Granger's Building.  
 SALEM, OREGON.—3.30 P. M., State Insurance Building.  
 SANBORN, IA.—Residence of Frank Brainard, C.S.  
 SANDUSKY, OHIO.—3 P. M., C.S. Rooms, 922 Washington St.  
 SAN DIEGO, CAL.—Sunday school 9.30 A. M., 1907 E Street.  
 SCRANTON, PA.—10.30 A. M., 7.30 P. M., 305 Spruce St.  
 ST. JOHN, N. B.—Bible class 4 P. M., 94 Princess Street.  
 SIOUX CITY, IA.—Sunday Class at 3 P. M. in Court House.  
 ST. JOSEPH, MO.—2.30 P. M., C.S. Hall, cor. 7th and Edmond.

ST. CATHERINES, CAN.—3 P. M., S. S. 2 P. M., 34 Niagara St.  
 SUTHERLAND, FLA.—2 P. M., Beverly's Hall.  
 TOLEDO, O.—10.30 A. M., 7 P. M., Sunday school 12 M. The  
 Worthington, cor. Adams and Superior Streets.  
 TREURO, N. S.—3 P. M. and 7 P. M., No. 27 Walker Street.  
 TURNER, ME.—Sunday School 2 P. M., residence Mrs. E. W.  
 Blanchard, Merrills Hill.  
 TRAVERSE CITY, MICH.—3 P. M., No. 24 West 9th St., So. side.  
 UTICA, N. Y.—3.30 P. M., 705 John St.  
 WASHINGTON, IA.—3 P. M., residence of Robert McGaughey.  
 WEBSTER CITY, IA.—11 A. M., and Wednesdays 3 P. M.  
 WICHITA, KAN.—2.30 P. M., Garfield Opera House.  
 WILKESBARRE, PA.—3 P. M., 176 So. Franklin Street.  
 WINONA, MINN.—7.15 P. M., S. S. 3 P. M., 313 Washington St.  
 YATES CENTRE, KAN.—3 P. M., Bible Class.

CHRISTIAN SCIENCE DISPENSARIES, AND READING ROOMS.

ARKANSAS CITY, KAN.—Houghton Block, Summit Street.  
 BEATRICE, NEB.—510 Court Street.  
 BOSTON, MASS.—Room 210, 24 Boylston Street.  
 BROOKLYN, N. Y.—41 Green Ave.  
 BUFFALO, N. Y.—73 West Eagle Street, Hutchinson Building.  
 CHICAGO.—Room 67, 130 Dearborn Street.  
 CLEVELAND, O.—50 Euclid Avenue, Room No. 111.  
 DULUTH, MINN.—Rooms 302-3 Pastoret Building.  
 FT. HOWARD, WIS.—Corner Broadway and Mather Streets.  
 GRAND RAPIDS, MICH.—No. 41 North Division Street.  
 INDIANAPOLIS, IND.—Cor. North and Alabama Streets.  
 KANSAS CITY, MO.—818 Wyandotte Street.  
 LOCKPORT, N. Y.—No. 2 Central Block.  
 MARINETTE, WIS.—1742 Stephenson Street.  
 MILWAUKEE, WIS.—410 Milwaukee Street.  
 MINNEAPOLIS, MINN.—No. 47 Eighth Street South.  
 MONTREAL, CAN.—2268 St. Catherine Street.  
 MANCHESTER, N. H.—Room No. 6 Odd Fellows' Building.  
 NASHUA, N. H.—Spalding's Block, No. 237 Main St.  
 NEW YORK CITY.—No. 10 E. 22d Street.  
 OCONTO, WIS.—Residence of Mrs. T. Millidge.  
 PHILADELPHIA, PA.—Room 21, No. 1305 Arch St.  
 PUEBLO, COL.—Room 12, Stimpson Block.  
 QUINCY, ILL.—622 Broadway. Open 2 to 5 P. M.  
 READING, PENN.—38 North 6th Street.  
 SACRAMENTO, CAL.—1109 Tenth Street.  
 ST. JOSEPH, MO.—S. W. 7th and Edmond Streets.  
 SYRACUSE, N. Y.—Room 5½, Greyhound Building.  
 TOLEDO, O.—The Worthington, cor. Adams and Superior Sts.  
 TROY, N. Y.—63 Seventh Street.

# THE CHRISTIAN SCIENCE JOURNAL.

“For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds.”

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No. 4.

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## TO THE NATIONAL CHRISTIAN SCIENTIST ASSOCIATION.

MY DEAR STUDENTS AND FRIENDS,—Accept my thanks for your card of invitation, your badge, and order of exercise, all of which are complete.

When I gave you a meagre reception in Boston at the close of the first convention of the NATIONAL CHRISTIAN SCIENTIST ASSOCIATION, it was simply to give you the privilege, poor as it was, of speaking a few words aside to your teacher. I remember my regret when, having asked in general assembly if you had any questions to propose, I received no reply. Since then you have doubtless realized that such opportunity might have been improved; but that time has passed.

I greatly rejoice over the growth of my students within the last few years. It was kind of you to part so gently with the protecting wings of the mother-bird, and to spread your own so bravely. Now, dear ones, if you take my advice again, you will do—what? Even this: disorganize the National Christian Scientist Association! and each one return to his place of labor, to work out individually and alone, for himself and for others, the sublime ends of human life.

To accomplish this, you must give much time to self-examination and correction; you must control appetite, passion, pride, envy, evil-speaking, resentment, and each one of the innumerable errors that worketh or maketh a lie. Then you can give to the world your benefit, and heal and teach anew

with increased confidence. My students can *now* organize their students into associations, form churches, and hold these organizations of their own, until, in turn, their students will sustain themselves and work for others.

The time it takes yearly to prepare for this National Convention is worse than wasted, if it causes thought to wander in the wilderness, or ways of the world. The detail of conforming to society, in any way, costs you what it would to give time and attention to hygiene in your ministry and healing.

For students to work together is not always to co-operate, but sometimes to co-elbow! Each student should seek alone the guidance of our common Father—even the divine Principle which he claims to demonstrate—and especially should he prove his faith by works ethically, physically, and spiritually. Remember that the first and last lesson of Christian Science is love, perfect love, and love made perfect through the cross.

I once thought that in unity was human strength; but have grown to know that human strength is weakness,—that in unity with divine might alone is power and peace.

My counsel is applicable to the state of general growth in the members of the National Christian Scientist Association, but it is not so adapted to the members of students' organizations. And wherefore? Because their growth at first is more gradual; but whenever they are equal to the march triumphant, God will give to all His soldiers of the cross the proper command, and under the banner of His love, and with the "still, small voice" for the music of our march, we all will take step and march on.

Your loving teacher,

(signed) MARY B. G. EDDY.

CONCORD, N. H., May 23, 1890.

N. B. I recommend to this honorable body to adjourn, if it does not disorganize, for three years from this date; or, if it does disorganize, to meet again in three years. Then bring your tithes into the storehouse, and God will pour you out a blessing such even as you have not yet received.

(signed) M. B. G. EDDY.



ADDRESS OF DR. E. J. FOSTER EDDY.

*Before the N. C. S. Association, June 27, 1890.*

It gives me great pleasure, in behalf of so many who are present here this morning, to kindly thank the New York Scientists for the work they have done in order that we might come up to this feast of love. They have done much for our comfort and enjoyment, and we heartily thank them for it. Now, for what they have done to make pleasant our stay here in New York, let us recompense them with such an overwhelming tide of love, that it shall tell not only in these meetings, but throughout the entire city and the whole world.

We have not come together for personal ends. We have come together for the advancement of this cause which we know to be the greatest before humanity to-day. We know that the welfare and interest of the world depends upon Christian Science; and we know that the interest of this Science and of Christian Scientists, depends upon us individually.

This is not an hour for talking, but for demonstrating. It is not the hour to raise the standard of selfishness for self-aggrandizement, self objects and interests; but it is the hour to so raise the standard of Christian Science that it will be out of the reach and ken of personal aims.

Christian Science is our life work. It is a work not of time, but of eternity. The Leader whom God has chosen to present this Truth to the world, to deliver His people, is going before us. The open door is set before us, and no man can shut it. We must recognize the door, we must see the way; but we need not stop to worship the door, though we may honor and respect it—we must not dally in the way, but must hasten from conquering to conquest. We can enter, we can adore that which the way opens to us. Such a grand view as spreads before us! but we should fail to realize the fulness of this grandeur were we to stop at the door; we must go on, until we demonstrate the perfect life which is Spirit. We are to leave personality behind,—yet if it were not for personality what would have become of us?

—Where would we have been, had it not been for personality? They who loudest cry "personality" are those who have a great love of self; who desire to suppress all others that their own personality shall be greatest. Error in belief is striving to creep in and shut the door and hide it, because of envy, pride, ambition; so that the world thereby is shut out from the Kingdom of Heaven. But whoever by his influence, his word, his thought or his opinion, obscures that door, is not only hurting himself but is doing injury to the whole world.

We professedly stand before the world to-day as Christian Scientists; and, thank God, we have no occasion to be ashamed of it. While we stand here we must recognize what has brought us here; how we came here, and what it has cost to attain to the blessedness of our present standpoint. We must not forget what manner of men we were. We must not forget the source of our blessing.

We should not forget the way, neither can we omit to take *all the steps* in the way. There is a thought trying to gain credence among some of our people, viz: that since the way is made, we can jump from one experience to another far in advance; can omit many of the steps necessary to our advancement. We cannot do it. If we jump over one to another, thereby omitting some, we shall make a failure of our work. From the beginning we must take every step, or we shall not reach the object set before us; we shall not arrive at the goal.

You wanted to come to New York to this association, and you made arrangements at your homes with that purpose in view. You were conveyed to the cars or boat; then you left the cars or boat and went to the hotels, and from there you came here. Had you omitted to leave your homes you would be there still. Had you omitted to leave the boat or cars you would never have reached this beautiful place;—neither can you reach the kingdom of heaven if you omit any of the steps in the way of Science. It will not do for you to make to the world absolute statements of Christian Science, and not be able to demonstrate what you say. Of what avail is it to make these statements

if you cannot demonstrate them? It is simple blasphemy for you to do it. You do not know where you are or what you can do,—until you have demonstrated every step in the way. Some say: Do not speak to me of animal magnetism; do not speak to me of its evils. They do not exist; they are not here. God is all; what is there opposed to Him? While that is absolutely true, in these declarations they make a very gross mistake. We must talk less until we have proved more by demonstration; and had we proven the absolute allness of God, we would not be here to-day in these senses. We must be faithful over the little things; and when we are faithful over the little and the few things, we shall be made rulers over many and greater things,—but not until we are faithful in our demonstrations. It is the hour for demonstrations, and the world will look upon our statements as absurd if we cannot demonstrate them. It is well to abide by our Principle, and we must do it; but we must reach it by thorough demonstration. SCIENCE AND HEALTH says: "Unless every ill and evil is met aright, and fairly overcome by Truth, it is not conquered."

This large audience to-day shows that Christian Science is on the increase. We have with us greater numbers this morning than we have ever had before. Yet, while our numbers are increased, we must watch and pray and be united in Love as never before. In union of thought and purpose is strength. "United we stand, divided we fall." There must be no division of thought here. There must be no division in our life work as we go out from here. We must carry the thought of unity and of love with us always, every moment of our lives. Error, during the past year, has tried in belief to make divisions among us. Error is trying to bring about separation; but it can not do it, for it has neither power nor existence.

There is only one way of demonstrating this Science, and whoever thinks there are others, is only "shutting himself out of the true conception and possible demonstration of this Science." There is no error that can shut you out. If you are turned away, it is your own self that does it. Are we going to stand in our own light? Are we going into that

way that can bring us nothing but darkness, suffering, and despair? There is but one way in Science, and that is the straight and narrow way. No wonder that Christian Scientists are called a peculiar people, and are recognized as such wherever they are. People say, they do not know why it is, but they can see something in the true Scientist that they do not understand. Again they will say that the true Scientists are very bigoted, very narrow; they will travel in only one way; they have one Love, one Truth, and one Life, and they are not willing to go out of that way. Well, do you not see it must be so? We can have but one way, and that is *the* way. We can not have two ways;—a divided house will fall.

To show a little of the increase of the work during the past year, let us look at statistics. One year ago, the May JOURNAL reported 10 incorporated places of worship, and 13 not incorporated; making 23 in all. This year, 1890, the May JOURNAL reported 21 incorporated places of worship and 98 not incorporated; making an aggregate of 119. There are also many places, holding worship of some kind, that are not included in these reports.

Last year in the May JOURNAL there were no reports of dispensaries. This year there are 29; a pleasing increase that denotes good work done.

Last year you accepted the JOURNAL as the official organ of this association. The management of it has been very good indeed; I do not know that it could be better. The JOURNAL itself could be made very much better. How shall this be done? It depends upon every member of this association. You are individually responsible for the standard of that JOURNAL, and it should be made a grand thing. It is a grand thing; and yet it is nothing to what it can be, what it should be, and what it *must be*. Now in order to make this JOURNAL, our official organ, a grand success, it is necessary for each one of us to be interested in it, and use our time, talents, and money for it. We must so build it up that it shall be recognized as worthy such an organization. Let me state that this can not be accomplished by division. During the past year several smaller periodicals have sprung

up; which seems more like disintegration than building up, and strengthening, and perfecting. It seems like drawing from the old to build up a new. I believe we should have a good periodical; that one good periodical is better than half a dozen poor, sickly ones.

Here I would suggest,—I do not know but Mother may have done the same thing in her communication to you, but it is my own opinion, and I give it as such and not as another's,—that a committee should be appointed to examine everything that goes into our JOURNAL; to know whether scientific or unscientific. We then will not have a JOURNAL containing some grand truth and some baneful error. I find to-day that there is not a periodical issued that does not have more or less of error in it; but I do not see how it can be avoided unless there is a committee appointed who shall look after this. No one man is capable of doing it, as results have shown. "The uselessness of drugs, the emptiness of knowledge, the nothingness of matter and its imaginary laws, are apparent as we rise from the rubbish of belief to the acquisition and demonstration of spiritual understanding." "The wisdom of this world is foolishness with God." For this work we want those who can see clearly, scientifically; who can discern *spiritually*, and not wholly from the standpoint of the worldly wise. I know of work that has been done this last year—in trying to make SCIENCE AND HEALTH clearer from a worldly point of view—by one replete with the lore of men; but, strange as it may seem, that work has been a failure from the spiritual and scientific side.

I have had much interest in watching the signs of the times and the drift of thought during the past year. One student claimed, on the strength of having from time to time personally listened to a certain other, that that other was sound, and always made clear, correct statements of Christian Science. In a "clear statement" as to what was correct and what incorrect, derived from the other supposedly so accurate in the doctrine, the student speaking completely reversed Christian Science. This shows that students sometimes are incapable of judging as to the correctness of

others in the Science. It seems not a little strange to hear students claim to know what is true, and in the same statement disclose by their own words the fact that they know not whereof they speak.

Another point I believe it is wrong for a student to hold his teacher so much higher in estimation than other teachers, thereby tending to produce a factional spirit; there is but one teacher. We are all one in Christ. Personality counts for nothing. Spirituality counts for all. The letter without the spirit killeth. We must have the spirit, or we had better not have the letter.

Now some have made this observation: "Truth is truth. No matter where you find it, it is truth, and is all right." But truth may be changed to a lie, or the effect be the same in appearance. Let me illustrate: An evil-minded person may pilfer from SCIENCE AND HEALTH, not acknowledging its Author, and send it out as original with himself; thereby knowingly deceiving the people. The effect will be the same as a direct lie for the healing power of Truth is destroyed. Why? Because of the evil design back of it. "Like begets like." "An evil tree cannot bring forth good fruit," no matter how beautiful its external appearance.

There is but one way. There was but one Moses, one Jesus; and there is but one Mary. If we are true Christian Scientists we must stand by our cause, by SCIENCE AND HEALTH; and we cannot ignore its Author. When we are in darkness we have got to turn towards the light or we cannot see the light. Then we must see the door, accept the way and walk in it until we gain our God-given birthright.

I have spoken longer than I intended, still there are many things I could say; but, as I said in the beginning, this is not the hour for talking, it is the hour for demonstration. Everything that is said in this association should have no uncertain sound; that we may know by what is said, just what is meant, and just where we stand. We should demonstrate nothing but love; and nothing but a great wave of love should go out from us. Love to our neighbor as to ourself; and love to our God, with all the heart, and with all the sense, and with all the mind, should be the motto of this association.



## ADDRESS OF WELCOME.

BY MRS. F. J. STETSON, OF NEW YORK CITY.

I WOULD I could voice the thoughts that seek for expression this morning, as I look into the faces of the disciples of Christ, who have come from the East, the West, the North, and the South, to unite with us, in establishing "His kingdom on earth as it is in heaven." Language is weak to convey our message, but thought, laden with realization of Life, Truth, and Love, must reach each consciousness, as I speak the welcome the Christian Scientists of New York City extend to you, our brothers and sisters in Christ. We put out both hands, and clasp them over hands that with us, through sunshine and tempest, have held aloft the banner of Christian Science, upon which is inscribed, in letters luminous with Truth, "All is Mind, there is no matter." "God is Spirit, and man is His image and likeness, hence man is spiritual, and not material." \* Since we last met, many a worn pilgrim has been led through the ministry of Truth to the fountain of Life; many a wanderer has quit the husks of creed (the Adam thought in which all die) and has come to the understanding of the power of the Christ-mind, in which all are made alive. For the understanding of Christian Science lifts the veil of sense that hides from mortals the real and Eternal, and discloses the Principle of Being, the spiritual law of Life. Thus the sense of Life as personal disappears, and that of harmony with the One Mind—Omnipotent, Omniscient, and Omnipresent Intelligence—"in whom we live and move and are," takes its place; thus we enter "The secret place of the most High," and "abide under the shadow of the Almighty." We become conscious of the Divine Love that envelops, of the Infinite Light that illumines all; material sense begins to fall off, and we to become conscious of the Spiritual and Real. In this state of consciousness the human reaches out for the Divine.

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\* SCIENCE & HEALTH, 40th ed., p. 406.

The age of passive acquiescence to time-honored creeds and dogmas has passed. The thinker of to-day denies theological assumptions, and opposes ecclesiastical pretensions. The falsity of theological and medical theories is revealed by the light of Christian Science. Traditions lose their power, and material strongholds are shaken through the teaching of a demonstrable Christianity, and the example of verification of the promises of Jesus the Christ.

We are ambassadors and disciples of Christ. We have accepted the commission, "Go into all the world, preach the Gospel, heal the sick, cast out evils, raise the dead." The Word, which Jesus proved effectual in healing the sick ("for many were brought to him for divers diseases . . . and He healed them all with the Word" \*), has not lost its power. Through Christian Science we have found the key that unlocks the hidden mysteries of God; that opens the door of understanding to mortals groping in sense, that they may find "What the hieroglyphics mean, of the unseen in the seen." We have touched the hem of the garment of Cause—the power of the Mind of God, the potency of the Word. We are realizing the Mind that was in Christ Jesus. God's command was, and is: "Let there be Light." Christian Science—the power of God—is working the destruction of doubt, of material creeds and ritual. It meets with the same resistance that was opposed to Jesus and his early disciples, but it speaks its "Peace, be still" to the seeming tumult of error, and declares: "Now is come salvation, and strength, and the power of our Christ." To mortals in the Adam dream of "life in matter" it calls louder, and ever more loudly: "Awake thou that sleepest, and come forth from the dead, and Christ (Truth) shall give thee light."

Christian Science brings to mortals demonstration of the Eternal Truth: "I am the first, and I am the last, and beside me there is no God" (or power). The battle between Truth and error,—between the Christ-Mind and the carnal sense, or belief of Life, Substance and Intelligence in matter,—will not cease till Mind is acknowledged Supreme, and matter is revealed as illusion; as "That which seemeth to be, but is not." Jesus the Christ worked out the problem, and left the

"Way" for all who would follow Him. In this century, it is a woman, Rev. Mary B. G. Eddy, to whom the Truth of Being — her risen Lord — has been revealed; to whom has come the voice of the Christ, "Go, tell my brethren I have ascended to my Father and your Father,—to my God, and to your God." She, as God's interpreter, has heralded the power of Omnipotent Mind. She has listened to the voice of Spirit that leads into all Truth, that introduces into the sanctuary of Soul. Let us, her faithful students, follow her teachings and example, face the claims of carnal sense, which Truth uncovers as the serpent, Satan — the lie which has deceived the whole world, with its testimony of Life, Substance and Intelligence in matter — and, knowing it as illusion, destroy its seeming. A lie seems real while it is believed, and it is thus that evil has deceived the world. The illusions of the false sense, uncovered by Truth, vanish; and we wake from the dream, to find we are in His image and likeness. Love dispels fear and evil; then Truth appears, and man is seen to be the Spiritual, Eternal Idea of Infinite Principle — the Father — Life, Love, Truth.

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BE TRUE.

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BY K. L. C.

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Be true and list the voice within,  
Be true unto thy high ideal,  
Thy perfect self, that knows no sin —  
That self that is the only real.

God is the only perfect one:  
My perfect self, one must it be  
With God, then,— and that thought begun,  
It solveth all the mystery.

If true to God, and God is love,  
Then true to love deduce we then:  
"Be true" means, true to God above,  
To self, and to our fellow-men.

## HOME AND CHILDREN'S DEPARTMENT.

## EXPLANATORY.

THESE words come to us in explanation of the following tale: "My little son Walter is very fond of having stories read to him. There being so little in the line of Christian Science written for children, I have had to change nearly all the stories I read, to suit the occasion, and finally thought I would try and write some myself. The first attempt I submit to you for use, if in the least valuable, and will let you hear from me further if acceptable."

So commendable an effort to supply in some measure a serious and widely felt deficiency, should be warmly encouraged; so, though hitherto having confined ourselves exclusively to the use of fact in this department, there will in future appear from time to time, under proper caption, such productions as seem to us to contain a potent thought for good. We are loth to apply to these the term "fiction;" it seeming so entirely incongruous in this connection. Those fully believing that "All is Mind," will recognize a pure, potent thought mentally conceived for others' good, to be no less *fact* than a sister thought visibly enacted in the performance of a kind, loving deed; will understand that it is the one, eternal Fact prompting throughout "to will and to do of His good pleasure."

## Nellie's Visit To The Country.

NELLIE was a dear little girl about six years of age, who spent happy days from morn till night. There was a beautiful secret to this perennial happiness. Her parents, both of whom were Christian Scientists, taught her that God is Love; the Author of helpful, happy thoughts; that when she felt kind and loving toward anyone, God was governing her thought; so she was careful to choose as companions, thoughts of helpfulness and cheerfulness always. She also learned that there is nothing to feel afraid of, because God is everywhere — Love fills all space. Thus she found that by trusting God always, she could not have pain, show temper, or be discontented. Whenever discord *seemed* to appear, she would say: "Oh, my! I must hurry and catch my Good thought, then I shall feel all right." The result was harmony and gentleness throughout that little home circle.

I oftentimes think mammas or papas err when they put strange

fear-thoughts into baby's head. Children are fearless until someone says: "Take care, you will fall," or, "Look out, that knife is sharp;" then bump and gash are the result.

Nellie's parents were to go a long way from home to teach and heal in Christian Science, and were in quite a puzzle as to what should be done with "Sparkle," as they called her, because she was always so cheerful and bright. They at last decided she had best go to her Uncle Johnson's. This uncle owned a farm in the country, where he lived in a big old-fashioned house with a peaked roof and an attic, where games of hide-and-seek and doll-house could be played every day. He was a grape cultivator, too, and packed grapes in wooden baskets which he sent, by the load, for sale to the adjacent cities. Nellie's Aunt Carrie carefully looked after the goodies, doughnuts, cookies, pumpkin pies, etc., for the little folks to eat when they visited her.

Well, Nellie and her papa started for "Hillside farm," taking the steam cars early in the morning, and travelling until noon. Many incidents occurred to make the journey interesting. A lady and little boy sat in the seat next them; and the child kept teasing for "something to eat," when his mamma wanted him to wait. At last the lady turned and asked Nellie to talk to her little boy for a while, as she herself felt so miserable from riding in the cars that she could not hold her head up. Nellie replied, "You are thinking a mistake. *You* are all right, I know, for God don't make us suffer, and you reflect Him, don't you?" The lady sat upright and looked at Nellie, then at her papa, and said: "Who told you to say that to me?" Nellie answered: "Our Father in heaven did. That means, a good thought to help you made me say it. I am God's mouth-piece, so I must always be about my Father's business." The lady said that all this coming from a child of six so astonished her that she forgot her head until, as she turned to lie down again, she found that the pain had all gone. Nellie's papa explained further that they were Christian Scientists. While he and the lady continued talking, the children amused themselves by making on paper funny pictures made still funnier by the jolting of the cars. The boy asked: "Don't you carry lunch when you go on the cars?" "Why, yes;" said Nellie, "but it isn't time yet to eat it; besides I am too scientific to get hungry." At this their elders laughed, but the boy looked blank, and said: "I don't know what that means." "Why," answered Nellie, "I am a Christian Scientist,

and I never get as hungry as some folks do. You must keep thinking good thoughts — how to make people happy — and then you will forget about yourself. That is what Jesus said; and I am trying to follow his way, for then I can do good no matter where I am."

After a while the little boy fell fast asleep, and Nellie laid a big red apple beside him to "exprise" (surprise) him, she said, when he waked up. It was near time for Nellie and her papa to leave the train, so he told her to watch out the window and she would see the little schoolhouse where, after she had become well acquainted with the chickens and dogs at uncle's, maybe, she might go; also, that way back behind an approaching clump of trees, if she looked quickly, she would see the big farm-house itself. In a few moments the cars stopped, and there was Uncle Johnson waiting with such a queer wagon; Nellie said it looked like a chicken-house on wheels. It was the wagon they used to stack the baskets of grapes in, and from which her uncle had just put a load on board the cars. What a fine time she had sitting on the bottom of the wagon counting the "thank-you-ma'ms" along the road! And how her uncle and papa laughed when she told them to look at those "big goats," when she was really looking at some cows! This was her first visit in the country, and, strange to say, she had never seen a cow before. What mistakes the little ones make sometimes! Soon they arrived at the farm-house, where Aunt Carrie was standing on the porch to welcome them. "Just in time for a good country-dinner!" said she, and, taking Nellie up in her arms, and giving her a good "bear-hug for not having seen her before," she continued: "I reckon our little lady here can eat stone, she is so hungry." "Jesus, even, didn't turn stone to bread," was Nellie's reply, "and I am only just beginning to learn his ways. I have always known, of course, but then I couldn't say it so people understood me. Mamma and papa say that stones are only hard thoughts; and when we know that, they don't tempt us — for we can turn them to love. That is the bread of God." Such a quaint way she had of bringing in the Science on all occasions!

After dinner Nellie had such rare fun rolling in the grass, romping with the big dog, and making mud pies out by the kitchen door, she did not have time to miss mamma until bedtime. Then, the snuggle and rock in mamma's big chair



seemed sadly lacking. How could she go to bed without it all! She tried to keep from crying, remembering that papa was to go away early in the morning, when all at once the Good thought came: "I must laugh instead of cry; be happy, not sad; and if I only think it is all right, it will be so. Mortal mind is not Truth." Then she threw her arms round her papa's neck, and asked him to say "Our Father," as SCIENCE AND HEALTH teaches it, so all would be right. Together they repeated: "Our eternal supreme Being all-harmonious, Forever glorious, Ever-present, and Omnipotent; Thy supremacy appears as matter disappears. Thou givest to mortals the Bread of Life. Thy Truth destroyeth the claims of error; and, led by Spirit, mortals are delivered from sickness, sin, and death. For Thou art Spirit, Life, Truth, Love, and Man is Thy likeness forever. So be it."

All was peaceful after that. She said: "God is here just the same as He is at home. Because I asked for help *right*, I got it!" and with a bound she landed in the midst of the big feather bed, content to be just where papa and mamma thought best.

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ELEANOR heard a gentleman speak rather sneeringly of Christian Science. She is a very loyal little Scientist, and cannot bear to hear anyone speak against it without herself defending. Courageously, she said: "If you please, sir, I don't think you quite understand what Christian Scientists mean. They only want everything that is good and true to win. My mamma is one, so I know." The gentleman looked in surprise at the upturned face; but when he noticed the sweet expression it wore, he merely smiled kindly, and said: "Well, I beg your pardon, my little maid, perhaps I was mistaken." Then he continued talking, but manifested thereafter a better Spirit than before. In telling me about it, Eleanor said: "I held that error could not hide him from Truth; and the thought came to me 'Wisdom is justified of her children.'"

I thought Wisdom was plainly "justified of her children" in this case, and wished we were all as earnest and honest in defending our Christ as this little child.

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God's presence is enough for toil and enough for rest. If He journey with us by the way, He will abide with us when nightfall comes; and His companionship will be sufficient for direction on the road, and for solace and safety in the evening camp.—*Maclaren*.

## OPEN LETTERS.

## A Scientist's Letter to a Patient.

ALL students of mental science centre and agree on one point, namely: that all *real* existence is Mind and Thought. This is the theory of *Christ-Science*: that there is but one Mind; that the knowledge of this Mind is revealed through Christ, the Truth, and that the understanding of this Truth (like the kindergarten theory) is only obtained through *practice* or demonstration. The rule for this demonstration, everywhere overlooked, despised and rejected, because it seems so simple and so unscientific, is found in the two commandments: Have no other gods but Mind, and love the neighbor; and wherever and whenever this rule has been observed, great prosperity has been the result as the Bible shows. In proportion to the Jews' obedience to this rule, was sickness and disaster banished from their midst. When Anselm Rothschild died, his sons made a compact that each should look to the welfare of his brothers rather than to his own; the result is that the Rothschilds are the richest family in the world.

Christian Science shows that the purpose and object of the Bible, is to call man from the dream of matter, into the reality of thought. Here again we have the concurrence of scholastic thinkers, namely: that the exercise of all true power is in thought. I wish you would take this proposition and study on it for a little, i. e.: That action consists in working out our thoughts, in matter or otherwise — that there is *no* action unless thought precedes it. This will lead you to the conclusion that thought, not matter, is the true reality or existence. Again, when you realize that God, Mind, created man, His image and likeness, in thought (not in matter, flesh) you will read your Bible with new understanding.

You are interested to know how the observance of the rule of Divine Mind cures sickness. Lord Bacon tells us: "There is a mental cure for every physical ail." This suggestion is acted upon by the Chautauqua literary and scientific circle of to-day, as it has been heretofore acted upon for *all* ages of people. Turning the channel of belief away from self, even to the contemplation of worldly knowledge, has a most salutary

effect. It is like several feeding flocks of sheep, each eating his little measure of corn, without regarding the hand that placed it. Now comes in Christian Science to point all these sheep to *one Shepherd* that feeds and shelters continually; and now it is that people are turning from the various branches of knowledge to that Christ which leads to *eternal* Truth. To recognize the hand that dispenses Life, Truth, and Love, is to drink continually at the spiritual Fountain, and surely of the medicine "that carries healing in its wings."

To heal of sin or sickness we do not "treat God"; we do not "use God's power" ("I will not give my power to another"); neither is the human mind a healing agent; but we address ourselves to the understanding of the patient until he gives up his fear, which is the foundation of *all* sickness. We try to speak to him of the words "that abide in me." — M. E. T.

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I HAVE enjoyed reading the JOURNAL, and am delighted to hear of those healed by understanding of Christian Science as I was after thirty-five years of invalidism and almost constant suffering. I had tried almost every school of physician, with all imaginable concoctions of drugs, but without being cured. In December, 1887, a Christian Science healer from Binghamton came to our house in a friendly way, and for the purpose, he said, of healing me, and I gladly accepted treatment. On the 8th there was a wonderful demonstration of God's presence with me,—to deliver me from my horrible captivity. I was then healed of all my beliefs of sickness, and since have been a happy woman—realizing the omnipresence of God, and His omnipotent power to deliver *me* from sin; to prevent satan from causing me to believe I am sick. I thank God daily and hourly for this, to me, new revelation.

I am sixty-two years of age, and am as well and strong as though I had never been under the beliefs of weakness and illness.

Soon after I was healed, husband and I went through a class in Christian Science. Then we purchased SCIENCE AND HEALTH, which, with the JOURNAL, has done much to help me to *keep* well.

At present, there is much sickness about here. But few believe in Christ as their "strong Deliverer." Oh, that *all* might have the rich experience I have had! If they could but realize as I do, that God is *all*, and a present helper! — MRS. A. M. S., MASONVILLE, N. Y.

WHY do not Christian Scientists stand for the manifestation of the Universal Christ? The Christ spirit is universal. One cannot limit nor bind it down to any place or condition of mind; the moment one attempts to do this, one destroys its manifestation *in one's self*.

It is not safe to attempt to pass judgment upon the actions of others, for any kind of a reason. The evil which one sees and proclaims formidable, sooner or later it shall come to pass upon himself; as "with what measure ye mete it shall be measured unto you" and "thoughts, like chickens, come home to roost." To see an appearance of evil as a delusion of ignorance which can, must, and shall be dispelled, having no place in God's universe, is to see it scientifically, and to meet it in the Christ spirit for the benefit of all men. This idea of Truth takes no cognizance of persons, or of the means by which evil thoughts, actions, or mortal-mind laws came to be built up and find lodgment in the human mind as a supposed necessity of material life.

The spiritual idea of justice and love annuls human knowledge (which is foolishness with God) that would claim evil as unavoidable.

To the spiritual Idea of God *there is no evil*; and it is folly for any Christian Science healer to recognize evil in any place or condition as a reality, and expect to have demonstrations in physical healing that will convince the world, or *herself*, of the saving power of Truth. If there *is* no evil, why fear the mortal mind delusions called evil?

Why do Christian Science teachers scare their students with repetitions of "concerted action on the part of opposing 'mind-healers' to break up Christian Science associations," and all this sort of thing? It is *not* scientific so to do if it *is* scientific to declare that "Good is All-in-all," and to *heal* upon that premise. I assert that Christian Scientists *themselves* manufacture the wedges with which to make splits in their own solid ranks.

If God is for us, who *can* be against us? If mental mind-curers are in error, why pay any more attention to them than to any other class of thinkers?

If mesmerism is a delusion, why admit the possibility of its so-called power? Why does not each Christian Scientist stand unreservedly and unqualifiedly for his own highest spiritual conception of the Truth of Being, that the Son of God may be *manifest* through him? —I. P. H.

## NOTES FROM THE FIELD.

A STUDENT of Science came to Miami County in August, 1887, and did good work in healing; but the people were not yet ready for Science, and he was obliged to return to Kansas where he could find more to do. He felt he had planted good seed, however, that in due time would yield an abundant harvest. Accordingly he recommended another Scientist, who was seeking a field of labor, to come to Piqua, which he did in March, 1889. The work at once opened up; over three hundred cases being treated within five months — among them many notable demonstrations. From this effective preaching of the Truth, twenty-six students (four classes) have been taught, who have done much excellent healing. Sunday schools have been organized at both Piqua and Troy. Thus the Truth is spreading. What a wonderful growth has been made in one short year! — L. W. P., COVINGTON, OHIO.

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. . . The box of literature you so kindly sent has arrived. I have distributed about five hundred of the JOURNALS, SERIES, etc., among fellow-workers here. The balance I am giving to those here who are interested in the Science, and also am sending by mail to adjoining cities and villages where there are no Scientists. The seed is being well sown, and ere long the harvest will be ripe — and, I trust, plentiful. Thanking you for your kindness. — R. L. Z., AUSTIN, TEX.

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. . . The work here is steadily growing, slowly but surely. God blesses us abundantly, though there has been so much error (in claim) to meet and destroy. Christian Science has been represented to the people in a wrong way; but as the possession increases, the Truth becomes more widely known and talked about. I have patients in most of the townships, and these are sending more. So a little leaven is leavening the "whole lump." Each day we have greater cause to bless and thank God for her who voices the Truth to this age. — C. M. S., MONTREAL, CANADA.

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. . . I wish to make mention in the JOURNAL of our Sunday evening service, now that we have a stated place to hold our meetings. We started with a few last October. Finding that

many wished to come and learn something of this great Truth, we felt that we must obey the Master's injunction, "Feed my sheep"; therefore have leased a room that all may come.—Miss L. B. G., PORTLAND, ME.

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. . . The good work goes on in our city. Our Bible class numbers about seventy-five, and is still growing. Many are being healed of old beliefs, and Science has many friends.—Mrs. B. C. L., LOS ANGELES, CAL.

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. . . I have a copy of SCIENCE AND HEALTH, and would not exchange it for all minor literature, could I not get another, much as I enjoy reading what I have been able to secure. SCIENCE AND HEALTH is a whole library in itself, and always new. It cannot fail to enlighten, elevate, and alleviate all who earnestly peruse its pages.—Mrs. E. W., MORRISVILLE, VT.

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. . . "Good work has been done here and the progress is steady. We know Truth will destroy all error; that God is Good—Love—and there is nothing else beside Him. Some two months ago we rented a small hall, and since that time we have had a Bible study every Sunday morning at 10.50 A. M. We would be only too glad to scatter broadcast the publications of the Society, if it were possible. Will do all we can to increase the subscriptions to our publications.—C. W. W., ELMIRA, N. Y.

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. . . The first of April we moved into our new rooms. There is an increasing interest here, and a good band of earnest workers. With our enlarged facilities for extending the work, you will hear good reports from this part of the field. I think you will soon have a goodly number of new subscribers for the JOURNAL.—C. M. H., ST. JOSEPH, MO.

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. . . Will you please give me the name and address of the author of the article in the February JOURNAL on page 550, signed S. A. J.? My daughter is a subscriber to the JOURNAL, and we all read it. The article above referred to has more of the spirit and teachings of Christ, and true faith in God than anything I have ever read in the JOURNAL.—H. J. M., KENOSHA, WIS.

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. . . I am much pleased with the JOURNAL now, and think it is taking some steps in the right direction.—S. H. G., BEATRICE, NEB.



## QUESTIONS AND ANSWERS.

IN the two-volume edition of *SCIENCE AND HEALTH*, I note this statement: "Mind or Spirit makes the tree, the fruit and its seed." Is not the tree matter, also the seed and fruit? Does Spirit express matter? "Spirit is the life of all vegetation."\* Again in *SCIENCE AND HEALTH* (41st Ed.): "Mortal mind governs and controls the body." If this be true, what is the office of Immortal Mind, or Soul, outside the body? What is the animating Principle of material life?

"To-day

His haughty mandate nations away;  
To-morrow, with sorrow we bend o'er his bier,  
And drop the silent tear."

Now what has happened to produce this mighty change since yesterday? What is it that made the wonderful machinery of the human body, that set it in motion, that sustains and keeps it in motion—*perpetual* motion? I consider the circulation of the blood an illustration of perpetual motion,—perpetual as long as the machine lasts; until it runs down and, like the clock, needs winding and *re-starting* in the new machine, which is substance "not made with hands, eternal in the heavens."

Is it mortal or Immortal Mind that is the life-giving, animating Principle of material life? What is the office of mortal, and what the office of Immortal Mind?—A. P. F., OMAHA, NEB.

From the first pages of the chapter "Genesis" of *SCIENCE AND HEALTH*, a full understanding of these words will be gained. It is of the Spiritual creation that the passages above cited treat. To the second question, so far as mortal mind is concerned, answer is found, *SCIENCE AND HEALTH*, 40th Ed., pp. 33-38, 171, 172, and pp. 300, 320, and 324; as to Immortal Mind, see pp. 174 and 410 (at bottom) and p. 37 and at the bottom of p. 168, and top of p. 169, will also be found something about the perpetual motion of mortal mind. Careful reading of the passages above indicated will tend to clear out some of the materiality in the thought of all readers who are still worshipping the graven image called the human body, and indulging in the self-glorification of this impostor who says, "I am man."

WHAT are the seven devils, which Jesus cast out of many, typical of? I have myself come to the conclusion that they were negations of conception, reception, perception, hope, faith, understanding, and fructification. Am I right?—D. B. L' R.

\* The references given by this correspondent are not verified, or his citation of pages is incorrect.—Editor.

It is probable that the number "seven" had to the Jewish nation a significance not generally understood to-day. In many instances in which it is employed, it indicates a full or rounded number, completeness: as seven days, seven years. In Revelations the number "seven" occurs many times. The seven devils cast out of Mary Magdalene typifying the full claim of evil beliefs presented in one person or personified. The whole Jesus, through the understanding of Divine Science, met and destroyed. — W. B. J.

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CAN you tell me through the JOURNAL why it is that after one has been healed in Science that the old beliefs come back again? If error has been destroyed will it return? — P. A.

SCIENCE AND HEALTH answers this question as follows: "We think we are healed when a disease disappears, though it is liable to reappear; but we are never thoroughly healed until this liability is removed. Mortal mind being the remote and exciting cause of all suffering, the cause must be renovated through Science, or sense will get the victory."

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WHAT are we to understand from the account of the translations of Enoch and Elijah? — E. J.

THE translation of Enoch and Elijah proved that it is possible for one to pass on to the next experience without going through the belief of death; but still the belief in death as a reality remained. Jesus allowed (to the world's sense) the belief of death to pass upon him. The purpose of his resurrection was to prove the nothingness of the king of terrors. He destroyed its false claim; robbed the grave of its supposed victory. The declaration of Christian Science, "There is no death," is based upon Jesus' demonstration. — W. B. J.

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THERE seems to be a thought among those in our town who have a little light on the subject of Christian Science, as well as with some who have a better understanding, that a regular M. D. has more power to heal than any other healer, in the Truth. Will you be kind enough to correct this error? — M. T. O.

It is the understanding that is the conscious presence of Divine Principle that heals from the sense of suffering and sin. Principle appears as the sense of self disappears; that is, the sense of personality is destroyed by understanding. All personality is error, therefore Principle cannot prefer or know any of its supposed forms or manifestations.

## HEALING AND REPORTS OF CASES.

MY DEAR TEACHER:— We have gone back into the practice again. We gave it up for a few months, because it had assumed such large proportions we could not handle it, and at the same time teach and get time to study. As students and friends desired us to take up the work of healing again to a certain extent, however, we have done so; but our practice is getting where it was before, so large we cannot handle it. I must tell you of a few demonstrations: In one case of childbirth, the lady had had three physicians, the child being removed with instruments, and finally fainting spells set in. According to medical theory, acute Bright's disease of the kidneys was the trouble. The physicians held a consultation, pronounced her case hopeless, and said there was no use of returning, for they could do nothing. Her husband sent for me while she was unconscious, in belief. After the second treatment she looked about the room and asked who I was. Not wishing to excite her, they said I was a friend come in to see them. In a few moments she said: "That lady helped me." She improved each day, and is now well, and doing her own housework. Also, I have in mind a case of pneumonia; that of a young child that was treated by the doctor until he gave it up, saying the child could not live. I was then sent for at midnight, and now the child is perfectly well. I have treated several cases of obstetrics, each of them succeeding splendidly, with very little suffering; but it has been the earnest desire of my heart to see the Truth demonstrated so fully that there would be not one belief of pain. This desire was granted in the case of a lady who had had eight children; one previously a sufferer, not only at birth, but for weeks before. This time the child was born without a pain; and I think I never in my life felt such a depth of gratitude to my heavenly Father as I did for this manifestation of Divine harmony. The ministers have been attacking Christian Science here lately at the Ministerial Association; but Truth came out victorious over the Medical Association, and has strengthened us for whatever we may have to meet; for we know in the end we shall have perfect peace.

Your loving student, I. H. S.

HAVING tried the treatment of animals without apparent success, I was much gratified to read and test the mode of I. P. H. in the February JOURNAL. My husband came from the stable one morning with word that a valued four-year colt had got into the oat bin, had been eating all night, and was "tight as a drum." I met the erroneous claim with an emphatic mental denial, and also entered a mental protest against voicing the belief to others. Was told to telephone to the store, if it seemed necessary. As soon as possible, though not immediately, I went to the barn yard, laid my hand on the horse's head, and said in an audible voice: "You are God's horse; for all that is, He made, and pronounced perfect. You cannot overeat, have colic, or be foundered, for there is no power in material food to obstruct, or interfere with the perfect health, activity, and freedom of all that is real and spiritual. This mortal belief of flesh, blood, and bones, has no more substance than a shadow, and a shadow can have no pain or discomfort." Previous to my treatment he stood with head down, and short, rapid breathing. At noon he was all right, and I was delighted to know how to realize for the good of animals.—S. D., DECATUR, ILL.

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I WAS lately called to treat a child of thirteen, or thereabouts, somewhat instructed in Christian Science, apparently prostrated with the prevailing epidemic. Accustomed to a pleasant greeting from her, I was surprised and troubled for an instant, to find her apparently, in a state of collapse and seemingly dead to what was passing about her. A few minutes after treatment I passed into the other room, where our Bible Class had met. It could not have been more than fifteen minutes later that E—— came into the parlor smiling, the ashen hue all gone from her cheeks, declaring she was well. She gave sign of this to sense by eating a cracker with relish—the first food she had partaken of in a long time.

She remained through the class and my impression was strong that she was healed and would require no further treatment. She attended school the next day and has continued well since.

In the midst of the general panic possessing the minds of mortals it would be well to inquire, "Is there balm in Gilead, is there no Physician there?"—A. P. W.

## EDITOR'S NOTE BOOK.

## The National Association Meetings.

THE morning of May 27, in the beautiful Lyceum Hall, Madison Avenue, at corner of 59th Street, New York, the fifth annual meeting of the Association was convened. From eight hundred to one thousand faces of Scientists, gathered from all parts of the United States and Canada, expressing gladness and expectancy, greeted the President's call to order. At the "roll call" of officers, "present" came from every one.

The devotional exercises were followed by the Treasurer's report and reports of committees. That of the Treasurer showed cash received, \$518.58; cash paid out, \$224.24; balance on hand, \$294.34. The Committee on Church Organization and Dispensaries made partial reports, showing three churches of from forty to fifty members each, organized in Kansas, during the past year; four in New York State; one at Toronto, Canada, with sixty-five members; one in Colorado, and one in Peoria; also, dispensaries at several of the places where churches have been organized.\*

The Chairman of the Executive Committee stated that this Committee had had several meetings with the Publication Committee, but the details of their action would possess no interest. The committee had also prepared — no inconsiderable work — the proceedings and program for these meetings. Personality had been grown out of in this work, as far as seen practicable, and in the future, he trusted, it could be grown out of a good deal more. The Committee on Revision of the Constitution asked more time which was granted.

For the Publication Committee the Publisher said that the receipts from all sources — JOURNAL, Series, and Tracts — had been \$15,532.29; the disbursements \$13,180.86; leaving a balance of net profits in hand of \$2,351.43; when he assumed his duties the monthly receipts barely covered the monthly

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\* A more complete statement of the work of organization as shown by the JOURNAL record is as follows: eleven incorporated churches, and eighty-five unincorporated places of worship, and thirty dispensaries have been opened during the year. But this record must be regarded as incomplete. The movement of organization is entirely spontaneous and without direction, so that an exact statement of its condition at a given moment cannot be made.

payments. Fifty thousand of the Publishing Society's publications have been besides sent out to thirty-six different places for gratuitous distribution by workers pledged to fidelity in their distribution. In this quantity is included "free literature"—Tracts, Series, and the Teacher's works—of the value of \$312.44 to destitute places, from a fund of \$406.60 contributed by divers persons. The statement of these results, representing nine month's work, drew out general applause.

The "Address of Welcome" from the New York Church of Christ (Scientist) to the visiting brethren and sisters, by its pastor, was a greeting in Love, fitly expressed. In his response on behalf of the members of the Association, the President first referred to the necessity of demonstrating, instead of talking the statements of Christian Science; of recognizing, but not stopping to worship the door; we must not forget what manner of men we were, nor the way by which we have come, and must omit none of the steps of demonstration. The fear some have of naming the mortal belief of animal magnetism was also referred to as a gross mistake, and the necessity of demonstrating over evil was enforced: every Scientist was called on to use time talents, and money to make the CHRISTIAN SCIENCE JOURNAL *a grand success*; regret was expressed at the starting of small periodicals, "drawing from the old to build up anew"; The declaration "we must stand by our cause, by SCIENCE AND HEALTH and we cannot ignore its Author; when you are in darkness you have got to turn towards the light or you cannot see the light"; and the exhortation "to speak with no uncertain sound, that we may know just what is said, just what is meant, and just where we stand," concluded a statement that voiced—as was declared by frequent and general applause—the thought in which all were one.

But there was more than this; the words uttered were, to every consciousness, the Teacher's message to her students. The senses testified to listeners and a speaker; the reality was silent communion of Mother and children in Love that is Good, and fellowship of Holy Spirit.

It was moved and seconded that the Chair name a committee of five, for the nomination of officers; also, a committee of seven on Resolutions, to whom should be referred without debate, after reading to the Association, all resolutions offered during the meetings of the Association; this committee to report back



at the next session, any resolution referred to them, with their recommendation. The Association adjourned to meet at 2 P. M.

The afternoon session Tuesday, May 27, was mainly occupied by the reading of Reports from the Field — limited to three minutes each — and by Practical Talks on points of Science,— limited to seven minutes each. The Reports from the Field were based on questions addressed to workers in different parts of the country. They were intended to bring out the time when Science was planted in each place; the present condition of the work; whether and to what extent Scientists have quit their old churches; whether public sentiment has been appreciably affected by the demonstrations, and what, in the opinion of the writers, is most needed to advance the work.

About two hundred reports were received by the Executive Committee, giving answers to these questions. Their interest and importance will be readily understood. Reports from California, Colorado, Connecticut, Dublin, Ireland, and Iowa were read at this session.

The first Practical Talk was on "Instantaneous Healing the Demand of the Hour; how shall we reach it?"

Love, purity is the element that heals; there is too much effort to study out our salvation without living it. "Wash you, make you clean; put away from before mine eyes the evil of your doings; cease to do evil; learn to do well." When we become as pure in consciousness as Jesus, we shall be able to follow him in demonstration. By what authority do we ask for time to get out of error? Is it any more Scientific to ask for time to get out of error, than to ask for time in which to be sinful or sick? We *try* to do right; we *try* to heal. Why not *heal*? A result — not an attempt — is the necessity.

In the next Talk the Relation of Teacher and Student was discussed:

To mortal sense, the requirements of a teacher are exhaustive knowledge of his subject and command of language by which he may impart that knowledge, but this does not suffice in Christian Science. Knowledge of the letter of the Science, be it never so perfect, is useless without the Spirit. It is only in so far as he has demonstrated Truth that he actually knows it, and he cannot carry conviction of its reality when it is not yet real to him. He cannot destroy the belief of inharmony in another until

harmony is realized in himself. Jesus had recognized his oneness with the Father, and demonstrated over appetite, ambition, and avarice before he preached, healed, or taught. Underlying all his teaching was the thought, "Heal thyself; work out your own Salvation." "I am the Way, the Truth, and the Life; walk ye in it."

The next Talk was on "Inspiration :"

We do not doubt that Moses was inspired, yet he manifested some of the weaknesses of humanity. He spoke at one time in his own name instead of that of God, yet his inspiration is not denied. No portion of the Old Testament is so uplifting as the Psalms? Was David perfect? If Christian Science is Spiritual, it must have come through inspiration. If not, it is material, a product of the human mind, in which case, "then is our preaching vain." The point that proves it Divine is, that it uncovers and rebukes all error; takes off the covering from evil. The Love that is God, alone dares do this. "Spirit is immortal Truth; matter is mortal error. Spirit is God, and man is His image and likeness; hence man is spiritual and not material."\* The pen that wrote those words was inspired. They are the grandest words ever uttered, and Truth is the source of Truth.

A Talk on "Organization" followed :

In the belief of physical organization we fail to find Life and Harmony, and we turn to the building "not made with hands." Disorganization can, as declared by the Teacher, only take place where a higher spiritual unity is to be gained. The good end of organization must first be fully accomplished before we can meet in unity of Spirit. While under organization simplicity in outward form and expression must be observed with no catering to the senses,—thus "this building, fitly framed together, groweth unto a Holy Temple of the Lord."

A Review of the day was then made by a brother who said :

Fifteen years ago Truth unveiled the eyes of one chosen to interpret the scientific teachings of Jesus the Christ, and record them in *SCIENCE AND HEALTH*. It came in its Divine order. God always prepares the teacher for the hour and the hour for the teacher. It was a dark day for the cause of Truth when one mortal man stood as the vice-regent of Christ and Martin Luther was praying in his cell; it was a glorious morning when Luther stood and nailed his thesis to the cathedral doors. It was an hour of apathy in the religious world when not one of the 68,000 preachers of Christ's glorious Gospel in this country could obey his command to preach it with the signs of healing the sick that should

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\* *SCIENCE AND HEALTH*, 40 ed., 406.

follow. It is a glorious hour for humanity when one thousand students—representing one hundred thousand who have been taught the Divine Science as Jesus taught and demonstrated it—come together to rehearse the triumphs of Truth, and to concert with and strengthen one another for their onward march to the final victory over the enemies of mankind.

Is it any mystery why many physicians' incomes in this city have decreased five thousand dollars a year, and their drugs have lost power? It is because the Science of Christ is being preached, and the sick are being healed by it. Mothers learn from SCIENCE AND HEALTH the potency of Truth as a preventive of disease, and little children are learning that, if Good is all, there is no place for sickness.

Let us thank God and take courage for this glorious day-star risen in our land. Let the one voice be Christian Science. Let us print it on the pure, white banner of the cross in letters of gold. Over it we must write "The Holy Scripture" and under it "SCIENCE AND HEALTH;" with Divine Principle as our staff we will fly it on every hill-top and valley, till all shall hear the Truth in Science, from the least to the greatest.

"For we know that the Son of God is come, and hath given us an understanding—that we may know Him that is true; and we are in Him that is true—even in His Son, Jesus Christ. This is the true God, and Eternal Life,"—Divine Science.

It was moved and seconded that a telegraphic despatch of greeting and words of affection be sent by the Secretary to our Mother from her assembled children.

The Chair named the Committees on Nominations and on Resolutions, and the Association adjourned till the following morning.

In the evening, a *Musical* was given by the quartette of the New York church. An overflowing audience—sixteen to eighteen hundred—radiant with enjoyment of music rendered, as well as listened to, in Spirit and in understanding—filled the hall.

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At the morning session, May 28,—the second day—after devotional exercises, a telegraphic message was read as follows: "To the National C. S. Association. 'All hail! He hath filled the hungry with good things, and the sick hath he not sent empty away.' Mother Mary."

This message was felt as a benediction. It was followed by the reading of a cable message from Venice, Italy,—the word "Love"—without signature.

"The C. S. JOURNAL and Literature of the C. S. Pub. Soc.," was then made the Special Order for the day.

The following is an abstract of the remarks of some who took part in the discussion that followed: The great need of the hour is authoritative scientific literature. People have learned to distrust literature that does not come through the authorized pub-

lishing agents of this National Association. If both the younger and older healers and teachers would support their own journal by contributions and on circulation as they are qualified to do, remembering that their power and opportunity is just the measure of their responsibility, we would pour out a healing stream of pure Science that would refresh the nation. Mortal mind cannot withstand the plan and power of Divine thought, manifesting the Christ character through mortal language, inspired by Divine understanding, which is Holy Spirit power. Ever since I have been in Science I have loved to read the JOURNAL, and it has helped me to do the work I have done. When I have thought of writing anything for it, the thought has come "so many others can do it better." This was animal magnetism and I promise to do my duty in the future: That the JOURNAL is not all that its friends would desire is the fault only of the students of Christian Science. There is enough of the presence of the Spirit among Scientists to make the JOURNAL a power felt throughout the country, and if it is not, it is our own fault: Every Scientist should make it the object of effort to increase the circulation of the JOURNAL: The JOURNAL is ours; every one has an ownership in it. The JOURNAL was started by God. To her whom He used for this purpose He said, "Take your pen and write. The world received it as a waif; it was not a waif, but a child of God. It was properly born; it was born alive, and it is living to-day. Our Mother watched over it for years. A year ago she said to the children who had grown up under her instruction, "Take this child and nourish it for me." How have we cared for it? There is much in the JOURNAL we might wish to be better, but the thought conveyed is in the line of Truth. It is ours, and the question should not be "shall I take this or some other paper?" Our Mother expresses herself through the JOURNAL and her children hear what she says. Our JOURNAL will improve just as our thoughts in relation to God improve: I would suggest that the Pub. Com. see that the JOURNAL is such that the older members and the younger will have equal pleasure in reading it: The isolated student appreciates the JOURNAL. It is worth all that is paid for it. I am glad I have never denied myself the JOURNAL: We must take care of it; it is speaking for itself: the JOURNAL should be placed where the people can find it.

The Association adjourned till 2 P. M. without terminating the Special Order.

May 28, afternoon session. After the usual opening exercises, consideration of the morning Special Order was resumed. After some further remarks the discussion terminated by the adoption of resolutions pledging every individual member to earnest support in every way of the Society's publications. The pledge was sealed by hearty and universal applause.

It was then moved and seconded that "Church Organization and Church Work," be made the Special Order for the morning session, to-morrow, May 29.

The rest of this session was passed—as the afternoon of the preceding day—in listening to reports from the Field and practical Talks.

The reports were from places in Illinois, Georgia, and elsewhere.

The first practical Talk was on "Christian Science and Business Men :"

A business man should not make his minister a safety deposit vault, wherein to lock up his Christianity, from Sunday to Sunday. Christian Science takes from the business man his daily troubles and trials ; it takes from his home the fear of sickness and death ; for he has learned the power of the Christ Mind which repels and destroys sin and sickness. The merchant or the lawyer can transact his business with the prayer of Christian Science pouring unceasingly through his thought. He will be made better and more useful when he realizes the presence of Christ, here, in Spirit and in Truth. The term "Christian" will cease to be a reproach among business men where the Christian's word is better than his bond — it will then be realized that "He that followeth after righteousness and honor, findeth Life, Righteousness and Honor."

This was followed by a Talk on "A Few Test Points in Christian Science :"

No one can be a Christian to-day without taking up the cross and following in the footsteps of Christian Science, any more than in the days of Jesus, without acknowledging him as the Messiah and partaking of his cup. To human sense Christian Science healing is the sweetness of goodly promises ; but when its imperative command is realized to handle the serpent and dragon of sin scientifically, exposing its nothingness, then it becomes the bitter experience of all the servants of the master. It is this cross that bears the crown of righteousness unto salvation from all the false claims of animal magnetism.

A sister followed, speaking to the same subject :

Which is the quickest and surest way out of the claims of material belief to the point of realization expressed by the Revelator "and there was no more sea"? There is but one way — the Spiritual—Christian Science,—the word of God. Jesus encountered the claim of belief, called animal magnetism, and mastered it with Truth and Love, in all its phases. He knew its nothingness, and proved it for the benefit of humanity. Sooner or later we must all do the same.

A brother continued with more thoughts on this subject of "Test Points of Christian Science :"

Our meeting here is a manifestation of devotion actuated by love. Remembering the millions that are sitting in the bondage of the senses, should we not say with Jesus, "For their sakes I sanctify myself." Our master has again sent out his servants by two, the Bible and SCIENCE AND HEALTH, and they will abide inseparable through all time. We must expose the error that comes in the name of Christian Science. If we fear or neglect to do this, we are unworthy of the name we bear. If we do not uncover iniquity, we become accessory to misleading those who have not had equal advantages with ourselves, and our usefulness will diminish in proportion as we fail in this duty.

"A Plea for the Children" was the next Talk :

Children — not having the mortal mind trained in error — can understand this "new Tongue" of SCIENCE AND HEALTH even to the phrasing of words that are obscure to older minds clouded by errors, and educated in material conceptions. This is because Science is the language of Soul, God's Word. He teaches them. Teach children to do their own work ; they can do it.

They are so fitted to reflect Love that their demonstrations are beautiful. My children rely upon the power of the Word not only to demonstrate over ailments, but as a help in their lessons in every way. My youngest daughter — held to have defective vision — was taking her music lesson and could not see the letter "G." "O mamma," she said, "there was a miracle happened to-day. I couldn't find 'G.' I asked of God to be shown where it was, and mamma, there came a light back of the letter just as though it was a little lantern, and it was so beautiful I forgot to play." "Well, darling, what was it?" "Why mamma, don't you know God put it there? I asked Him to show it to me." A child's heart is a rich soil in which to sow the seed of Truth.



They carry the Truth with them in their school associations and thus teach the Science.

A sister gave further instances of experiences with children in Science :

"A mother, when leaving for this convention, fearful about leaving her child, stooped over her and kissed her 'good night.' The child murmured in her sleep, 'God is Love, there is no fear.'"

A child was punished by her teacher, when the teacher was in the wrong. The mother when told of it, asked her what she would do. "I shall return and demonstrate Love," was the answer. The next day the teacher was not at school, but at home sick. The child went to her house and asked if she might treat her. The teacher consented, and was almost instantly relieved. The teacher then said to the child, that she had been in the wrong, and asked her forgiveness.

A brother followed with a Review of the day. He said :—

Theology and human speculation have, by a conception of God that is impossible, practically banished Him from the world. To it, His presence—the presence of Good—seems unreal, the presence of evil real. The fool—he that is uninstructed about God—saith, in his heart, in all times, "there is no God,"—because he conceives Him as person. He knows such a God cannot be present everywhere, know and keep account of and judge even the thoughts and intents of the heart. Christians with this conception of God—every one of us in so far as we still share it—are "the wicked" to whom the Psalmist referred. Consciously, or unconsciously, this conception of God cannot help repeating "He hideth His face; He will not see; He hath forgotten."

Christian Science reveals God as Divine Principle—"the Light that lighteth every man that cometh into the world." The consciousness of Good—bright or obscure—is the revelation of God—is God to every man, and is the only God he knows or can know. No man worships, or knows anything of another's conception of God. Christian Science sets up in every individual consciousness—in place of the automatic, impossible, personal God which every human heart practically mocks at or denies—an altar to the living God,—a Divine Ideal. Every thought and intent is at every instant compared with and judged by this Holy Presence. Heaven is the approach towards Hell the receding from this Divine Ideal. Thus we become, consciously, "Sons and daughters of a Living God,"—at every instant the Rewarder of them that do well, and the Judge of them that do ill.

Lawyers and business men have stood here to-day and testified that they can transact their business with the Christian Science prayer unceasingly pouring through their thoughts. Mothers have testified from this platform that the consciousness of the God of Christian Science—Divine Principle, Good,—becomes real to children, and rules the household. What a Divine vision have these Reports from the Field opened to us! Tens of thousands of Christian Science workers, going hither and thither—without organization or direction other than from the Spirit of God—demonstrating to the seemingly darkened human consciousness the reality of the Christian Science God—Love, Good—making Him real to them in healing from the sense of sickness and sin. Is not this the God that the world wants? Is there any healing of the woes of humanity, any deliverance from evil, other than God, Good, everywhere pres-

ent, everywhere supreme? Is it not in and to the individual consciousness that God must become supreme? When all think His thoughts will He not be all-presence and all-power — the "all and in all"? Is there any other goal for humanity than realization of Love, Good as all? Are not those "fellow-workers" with God, who are demonstrating His real presence and power in works of Love?

The association then adjourned to Thursday at 10 A. M.

In the evening the New York and Brooklyn churches held a reception. The hall was cleared of seats, and for more than two hours it was well filled by the Scientists and their friends. The occasion was another of the pleasures without alloy, connected with this meeting.

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The fifth session, May 29, was opened as usual with devotional exercises and music. The rules were then suspended for the reception of communications. A cablegram from Dublin, Ireland, was read, "Gratitude from Ireland; remember us," — without signature. This brought from a brother the prediction that "before our next meeting Christian Science will have girdled the earth with its posts of Light, and this association will be 'International' instead of 'National.'"

Then amidst a hush of attention, the communication from the Teacher, that is the leader in this issue of the JOURNAL, was read; then by request it was re-read, in the midst of the same intensity of silence; then amidst applause it was voted to receive it, and that it be spread on the minutes and published in the JOURNAL. Resolutions were then offered, providing for the repeal of the constitution and by-laws, resolving the Association into a voluntary Assembly, providing for management of the publication business, and for adjournment for three years. They were referred to the committee on resolutions.

The special order "Church Organization and Church Work" was then taken up. This was especially notable for the declaration by the President to the effect that the Teacher's recommendation to disorganize was a call to come closer together, and to work more earnestly than ever in church organization, and in every line of Christian effort.

The great need of the hour is the presentation of Christian Science to the general public from a scriptural standpoint. The method of propaganda does not matter. The demand is for the work and not for organization alone, nor chiefly. Public services where the gospel of Jesus Christ is preached in Science will

attract rational and spiritually minded men, as it comes to them in the light of reason. It has the faculty of disarming the prejudice of all classes of people.

It matters not how, when, or where the work is done, so it is done "decently and in order." I have proved in my experience that SCIENCE AND HEALTH, and the Scriptures, presented together from the pulpit and the platform, unfold to preacher and hearer the mysteries of Spiritual law as no other books can.

In a city of 150,000 inhabitants our services began with a congregation of eighteen, seven months ago. To-day we have an average attendance of four hundred with an increasing interest.

Our organization consists of a committee of three appointed by our students' association. The support has been ample. Should we deem it expedient to organize with directors and trustees we would not hesitate to do it. The only value of incorporating under the laws of the State will be that as an incorporated body we can own property, sue and be sued by law of the State.

I state these things as we must all see that organization cannot, must not stand as anything in comparison with the Truth fearlessly proclaimed by one called by understanding.

The Principle, Truth will do the work and vindicate all who honestly surrender to it. As we exalt ourselves we shall be abased by the Principle; as we humbly surrender to the Principle and let it be our Master, so shall we be its disciples. All our efforts to handle the Principle has proved vain-glorious. Our work is to understand and declare it aright. As "our day is—(understanding) so shall our strength be."

A brother said, about animal magnetism—which got into the discussion of church organization—it is a false claim of mortal mind. When a person sets up a false claim to property he is often so plausible that one not acquainted with the facts, would suppose the claim a real one. The real owner must come into court and prove his title to be the real one; that is what we have to do with animal magnetism, treat it as a false claim, and bring the Truth to prove it.

The association adjourned till 2 P. M.

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At the final session, Thursday, P. M., May 29, the reports of the nominating and resolution committees were made the

special order. Wm. B. Johnson, of Boston, was nominated as Secretary; Julia S. Bartlett, as Treasurer; and Alfred Lang, of Lawrence, Mass., Mrs. E. B. Hulin, of Brooklyn, New York; David Anthony, of Providence, R. I.; Wm. G. Nixon, of Boston, Mass., and E. P. Bates, of Syracuse, N. Y., as executive committee. They were all elected unanimously.

Resolutions were then reported. (1) That a full report of the proceedings of this convention be published, and put on sale at cost to the members of this Association. (2) Pledging the members of the association to a "more earnest, individual self-devotion to these good works" of Church organization and in all other Christian activities. (3) The resolutions reported at the morning session, relative to disorganizing.

The above resolutions were all adopted unanimously, and with applause. The remainder of the session was spent in listening to remarks and addresses from the platform or the floor. One brother spoke of how to make Divine Principle our universal Guide:

All recommendations, all opinions are to be tested by that. We know that Principle can create only the good and the real. So we take the claim of the five personal senses, for example; we ask: "Did God create them?" "Is He the author of that which is mortal?" No, never; then they are not real and must be seen as a belief, as illusion. So in the widely differing opinions of those who are working in Science, we need never be confused or led astray. "Is this message of God?" "Does it bear the stamp of Infinite Love?" If so listen and obey; if not, reject it.

Another brother said:

Jesus is a perspective ideal of ourselves, which must be brought out individually. Holding to the spiritual perfection of man, we shall have no voice but that of Truth. The past will disappear even as Moses and Elias disappeared to the disciples when they saw Jesus in the light of Spirit. There is but one consciousness to hold—the spiritual. If two planks, one sound and the other rotten, are over a creek, and we try to walk on the rotten we shall go down. So we shall if we try to walk on both. We must put both feet on the sound plank—spiritual consciousness—if we would pass unharmed above the stream of mortal thought. Materiality is the rotten plank; Spirituality is the sound plank.

Words of farewell from the brethren of the New York Church were then spoken by the pastor. A brother followed with a Review of the day. \*

The last session of the "National Association," and the first of the "Universal Assembly," was then declared adjourned for three years.

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THE late meeting of the National Association was notable, first, as a reasonably fair expression of the present realization of Christian Science. The Reports from the Field presented to it are an invaluable history of its planting and growth. Also, they are the unanswerable demonstration to the world that what is called "Christian Science" is the power of God working in ways not cognizable by the senses, or that can be accounted for under any rules known to them. The Reports were supplemented, and the manifestation was carried higher by the various proceedings and utterances at the Meeting. The whole constituted a more perfect expression of Divine Principle than has been reached by any previous assemblage in the history of mankind. The full report of proceedings will be found to confirm this statement.

It is not cant, nor the repetition of a stock phrase when it is said of this meeting that it was ruled by Love. Think of it! nearly a thousand students—and individuality is nowhere so marked as among Scientists—discussed during three days the questions relating to vital interests, and changed their organic base. There was not a note of discord. Opposing thoughts were not manifested in the discussions. There were no discussions. We must invent a new word to describe this part of the proceedings of a Christian Science Convention. They were not discussions, but talks in which each brought out something additional in one thought. With a single exception there was not an opposing vote on any proposition brought before the Association, and almost every vote was followed and underlined by hearty applause. There were none of the manifestations of bustling personality that mark similar gatherings in the old thought. There were widely differing thoughts on some matters, but they were controlled by Principle. Supposed differences grew less or disappeared; those who in the old thought would have been adversaries on the floor, and would have gone home with antagonisms

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\*No report of these remarks is at hand. Ed.

strengthened, felt the attractive power of Love. There were no manifestations of difference, and they parted with kindlier thoughts of one another. No such demonstration over the belief of personality, no such expression of the brotherhood of man in unity of Spirit, has been before or elsewhere witnessed in a like assemblage.

The Reception Wednesday evening must not be overlooked, as a marked and pleasing feature in this demonstration. Everybody friendly and unconstrained, nobody to "receive" and everybody receiving; not a word of "small talk," not a remark about a personality heard by the present writer!

The *Musical*, and the music so liberally interspersed with the proceedings of the second and third day's proceedings, call for special and grateful recognition of the quartette of singers from the New York church. There was no Scientist who was not conscious of uplifting through them, towards the Principle of all harmony. The music was an important factor in the general result of harmony in all the proceedings.

The occurrences and utterances of the late Meeting mark the close of an epoch and the opening of one,—in the unfolding of Christian Science. The pamphlet Report of Proceedings will be the history and monument of that which has passed, and the prophecy of that now opening. What new displays of Divine power and presence are about unfolding none can declare, but we know "that the darkness is passing away, and the real light already shines."

"Reports from the Field" demonstrate that where Scientists have come out from their churches, there is growth, trust, confidence—progress in a word; where they have not the opposite conditions prevail. In some of the places where Christian Science was first planted, the work languishes; the number of believers is the same as four or six years ago. "A name thou hast that thou art alive, and yet thou art dead." This is because "Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line."\* The old theology is the opposite of Christian Science. Can any student live in the dream of the union of opposite faiths,—start to travel east and still go with his friends who are travelling West, as is said in SCIENCE AND HEALTH?

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\* SCIENCE AND HEALTH, 40 Ed., p. 80.



The demand for workers is another point brought out by the Reports:—for those who can give Scriptural, Scientific talks, and are demonstrators. For obvious reasons these calls are not published, but plans are forming by which workers and places calling for them can be brought together. In the meantime, let those who feel called to such work and those wanting such workers enter into correspondence with the JOURNAL.

The sense of the meeting was practically unanimous, and emphatic against the support of periodicals that are personal enterprises — “drawing from the old to build up anew.” It was unequivocal in favor of making “a great success” of the JOURNAL — the child of our Mother — by undivided “contributions of time, talent, and money.” This is simple conformity to the scientific law of development, and is it not the expression of the personal opinion or sense of the members. The personal sense would no doubt, in many cases, lead to an opposite conclusion.

From the full publication of the reports, talks, and addresses, it will appear with a force that is simply overwhelming, that Christian Science is *practical*; that in business, in the family, in all the occupations of life it is lifting up humanity towards God. This publication will silence the lie by which evil tries to turn mortals from it — that it is dreamy, impracticable, a religion of cranks; — that it is other than what it is — the regeneration of mankind realized.

If you want to leave with a minister, a lawyer, a teacher, an editor, — a friend in any walk of life, — a work on Christian Science that they will read, that they cannot help reading — give to such person a copy of this Report. It will dissolve prejudice by its silent witness.

The Report will be unique in every way. But the one thing that will be, perhaps, more surprising to “outsiders” than any other is that not a name of any person — with the exception of names of officers for the next three years — appears in it. In all similar documents thus far published, personality is at the front; popular interest centres about personalities. People want to know what Mr. This-one, and Mr. That-one has said; always it is to the personality that interest is attached; the thought is merely an attribute of the person. Just the opposite, begins at least, to be realized among Scientists. Personalities are banished from this Report, and the reader is alone with thoughts, ideas.

Will the readers of this JOURNAL tell us whether they do not

get nearer to the *thought* of the late Meeting, in the *resumé* above presented, from the absence of the personality of members? So it is in all our relations. As the sense of personality disappears Truth and Reality appear.

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SOME who took part in the proceedings at the Association Meeting, may find no mention of their remarks. This is due to a defective report, which has left much to be supplied by the editor, either from memory or by calling on such persons as he remembered and knew the names of, to help out the deficiency.

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#### A New Testament for Christian Scientists.

THE period of inception and completion of nearly all the improved translations of the Scriptures—the Revised and others—was simultaneous with the birth period of Christian Science. Infinite Wisdom brings out the purposes of Good by widely separated agencies whose connections are hidden from mortals. Each works unconscious of the others, and His action and purpose become manifest only in the measure that the limitations of sense disappear. The workings of Infinite Mind—as apart from and above the seemings of sense or personality—find striking illustration in the appearance of these new versions of the Scriptures. Without such partial opening of their spiritual meaning it would not be so apparent that the teachings of Christian Science not only harmonize with them, but are their sequel and complement.

Another point is still more striking and conclusive. SCIENCE AND HEALTH—"the Advocate," that speaks "no longer in proverbs" . . . "but with plainness of speech concerning the Father," was spoken "into the world" by "the Spirit of Truth" \* before these fruits of modern scholarship were available. These have thus become beyond all cavil, its simple witnesses. God has thereby given testimony to men, and set His seal to the declaration put in the mouth of His Witness, that "no human tongue or pen has suggested the contents of SCIENCE AND HEALTH, nor can tongue or pen overthrow it," †—for it is His Word.

Readers of the JOURNAL and students of the Bible Lessons

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\* Rotherham's version, Jno. viii. 26 and xvi. 13, 25.

† SCIENCE AND HEALTH, 40th Ed., p. 12.

will have noticed, during the last six months, frequent references to "Rotherham's version" of the New Testament. This version is based on the most approved Greek texts, embodies the best results of modern criticism, and has received the endorsement of competent authorities. Its departures from the Authorized Version are in their direction in substantial agreement with the Revised Version, and with the approved translations of Young, Noyes, and Wilson. Careful comparison shows that the variations from these are — with qualifications hereafter referred to — mainly the result of discretion in the choice between renderings equally admissible, determined by the degree of spiritual insight of the respective translators.

The practical value of the Revised Version is impaired by the fact that the readings which innovate on the Authorized version are mostly placed in the margins, or can be learned about only from notes buried in the Appendix. Besides, the "Principles and Rules" that governed the committee on Revision — published in the Preface, — show that it, with all its merits, is to be taken as the admission of a reluctant witness, rather than the free expression of the best scholarship of the age, as to what is the purport of the Sacred Original. There were too many denominational interests, too many prejudices and traditions — all subject to a two-thirds vote in a committee of twenty-four — to allow of a work really complete and satisfactory to the independent seeker after Truth. Their work shows plainly enough that they realized the flimsy nature of the old structure of theological beliefs — "creeds, dogmas, and ritual," — and they touched it with a trembling hand.

While Noyes', Young's, and Wilson's versions of the New Testament have each their special excellencies and do something to remedy the shortcomings of the Revised, in none does the Spiritual sense shine through as in Rotherham's; nor do all of them together begin to fill, in a like degree, the requirements of a student who wants to get at the real expression of the Apostolic writers.

The following are some of the distinctive advantages presented by Rotherham :

1. Double and single underlining is used to indicate emphatic words or clauses, and special characters are employed to bring out the significance of pronouns — "critical emphasis," the author styles the system. This critical emphasis is not the translator's

idea of what are important words, but it is based on their sense and position in the Greek text. It adds indescribably to the vividness and force of narrative, and statement of doctrine.

2. The text is divided into paragraphs, topically, with descriptive headings, and with references to the parallel passages in the same or other Gospels. Also, all through the text, are references to corresponding or illustrative passages in the Old and New Testaments.

3. There are critical notes at the foot of the pages, giving various readings of contested passages, or calling attention to the peculiar significance of Greek idioms and — where the departure from the English idiom is too wide to allow of their incorporation in the text — their literal translation.

4. The translation is, with the above-noted exception, a literal rendering of the Greek text. The tenses of the verbs and the positions of the words, as well as their literal meanings, are faithfully followed, unhampered by the reading in the Authorized Version,—the main stumbling-block of the Revised. There is a consequent reality and vividness of narrative and force of statement, of which an idea can be gained only by actual reading. Children who are put to sleep by—or who hear listlessly—the reading of other versions, listen eagerly to this. When questioned as to their different attitude, they reply, "Oh, this reads as though it was going on before your eyes! Read more, please!"

5. There are statements in convenient foot-notes of the number of times and the places where, in the Gospels and Epistles, certain important words occur with reasons for the different renderings sometimes given for the same words.

6. There are summarized, critical statements concerning important words or phrases, that throw light on the Scriptures both of the Old and New Testaments.

In the space at command only two or three citations illustrative of the above points, can be made.

On p. 24 is a note on the words "in this age or the coming one," as follows:

"This age and the coming" (Matt. xii. 32. Eph. i. 21), is a New Testament discrimination. 1. "This age" is characterized as one of "anxieties" (Mark iv. 19); of a mixture of good and bad in the field sown by the Son of man, Matt. xiii. 24-30, 36-43; of "persecutions" (Mark x. 30); of the need for non-conformity (Rom. xii. 2, Tit. ii. 12); of the crucifying of the Lord of glory by its rulers (1 Cor. ii. 8); of Satanic defilement (2 Cor. vi. 4); of "evil" (Gal. i. 4; compare Eph. ii. 2, 2 Tim. iv. 10). 2. "The coming age," will be signalized by the forth-coming of the glory of the Lord, (Tit. ii. 13; 1 Cor. xv. 23); the resurrection from among the dead (Luke xx. 35); the bestowal of age-abiding life (Mark x. 30; Luke xviii. 30); and the forth-coming of the righteous in the kingdom, (Matt. xiii. 36-43). "The conclusion of the age" is spoken of in Chap. xiii. 39, 40, 49; xxiv. 3; xxviii. 20; "the conjunction of the ages," Heb. ix. 26; and "the ends of the ages" 1 Cor. x. 11.

In "Unity of Good" we read: "Often we can elucidate the deep meaning of the Scriptures by reading *sense* instead of *soul*, as in the Forty-second Psalm," etc. . . . "Human language constantly uses the word *soul* for *sense*." \*

Rotherham brings out the idea in several critical notes (see pp. 4, 211, and 472) that the word "soul" in the Scriptures refers to the false sense of life as material, in distinction from the real Life—Spirit, God.

Let us take in illustration the passage John xii. 25. In the Authorized version it reads: "And he that hateth his life in this world shall keep it unto life eternal." The reader, unacquainted with the Greek text, does not suspect that the word rendered "life" in the first clause is *psyche* and that its proper rendering is "soul," nor that *psyche* is the equivalent of the Hebrew *nephesh*, translated by "Animal soul." The Greek word in the second clause is *Zoe*,—properly rendered "life"; *nephesh*, in the Old Testament, occurs about three hundred and seventy times, *psyche* in the New fifty-seven times; throughout the Scriptures, from Genesis to Revelation, these words designate the error of material sense,—mortal man.

Now, in the Authorized version the distinction between *Zoe* and *psyche* is disregarded. Both are rendered "life." In the Revised, the proper rendering of *psyche* is *sometimes* given, but in the margin, and as an alternative reading—which it is not—"or soul." There is no hint of its distinctive meaning. In other places the Revised renders *psyche* "life," as in the Authorized version; for example, Matt. ii. 20: "Who were seeking the life"—instead of, as it should be, "soul." Rotherham's Note on the two words, at p. 211, is as follows:

"Note the change of terms here, 'He that hates his *psyche* in this world, unto age-abiding *Zoe* shall preserve it,'—a distinction which ought to be reproduced in English, but which is wiped out by rendering *psyche* 'life.'"

No reflection is cast upon the good faith of the Committee of Revision, any more than upon the translators of the Authorized version. They have given what they saw. "Can a blind man guide a blind! will they not both fall into a ditch?" Any one in the understanding of Christian Science, who will take up from Young's "Concordance," the passages in which occur the words "Soul," "Spirit," "Life,"—using the Old Testament in the Revision, and Rotherham's version of the New—will find

\* P. 37.

his sense of the Bible as the Word of God wonderfully enlarged. He will also have a new sense of SCIENCE AND HEALTH as the "key" to the Bible, and of these weighty words of the Teacher: "The Divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood;" and "The one important interpretation of the Scriptures, is the Spiritual." \* The glimpses of spiritual meaning, through Science, and aided by such improved versions of the Scriptures as are thus far attainable, show that unfolding of their spiritual sense corresponds with the progressive descent of the new Heaven and the new earth.

Rotherham employs the adjective *soulical* in the famous passage at 1 Cor. xv. 44: "It is sown a soulical body, it is raised a spiritual body," to mark the distinction above referred to. The literal rendering of the entire passage, besides, destroys one of the strongholds of materialism, and shows that Paul recognized fully and understood the Scientific doctrine as to the Spiritual man and the so-called material body. The following is the note (p. 343):

"A word necessary to disclose the force of the Apostles' illustration from Gen. ii. 7; as the mere anglicizing of the words may show. 'If there is a *psychical* body, there is also a *pneumatical*.' Thus also it is written: 'The first man Adam became a living *psyche*; the last Adam a life-giving *pneuma*.' As the adjective 'pneumatical' is related to the noun 'pneuma,' so is the adjective 'psychical' related to the noun 'psyche,' and why the one pair should reveal their relationship and the other pair hide it, seems hard to say. Let us make our choice and render either. 'There is a *natural* body. . . and so it is written, The first man Adam became a living *natural*;' or, 'There is an *animal* body. . . and so it is written, The first Adam became a living *animal*;' or let us adopt some such rendering as that here offered, courageously helping to find and familiarize the needful word; but let us not conceal the Apostle's argument, and then think we are reverent students of his Epistles."

The above note shows Rotherham's thorough honesty, and expresses the indignation of the scholar at the clumsy attempts of theology to hide the Apostles' plain meaning. Lest the force of his words should be weakened for our friends in the old thought, we will here refer to the Note (p. 295) in which he disclaims any doubt of the "Personality of the Holy Spirit," while bearing honest testimony as a scholar to the absence of the article in the Original, and to the impersonal rendering "Holy Spirit." Rotherham is the witness of the old theology, an honest witness, telling what he found in the Original Text. That he was unconscious whither it led, gives all the more weight to his testimony in this evil generation.

The far-reaching significance of these notes will not escape any

\* SCIENCE AND HEALTH, pp. 193, 194.



Scientist. But this particular discussion is clinched by the following note (p. 461) on the use of *soulical* in verse 19 of Jude.

"That this word should, in the New Testament be uniformly employed in a way implying disparagement, physical or moral, is extremely suggestive. It seems to point to a great necessity for more firmly grasping and more frequently recalling the distinction between "soul" and "spirit." Except for the sake of uniformity, the words here might have been rendered "[men] of *soul*, SPIRIT not possessing". . . . The "men of soul" not merely have not the Spirit of God, even of their own spirit, in its Godward capacities, it may be said, "they *have* it, they have it *not*."

Rotherham could not have known of Christian Science when his translation was made; but had he been a conscious collaborator with the Author of SCIENCE AND HEALTH — as we know he was, in Mind — his work could hardly have been more evidently the complement of hers. But had this translation been the work of a Scientist it would not, perhaps, have carried to Scientists themselves — from the present standpoint in thought — the conviction it now does, and would have been quite without authority for unbelievers in Science.

Several months' careful use of Rotherham warrants the declaration that it is the one translation of "the New Testament in its Spiritual sense." Occasional misconceptions of Spiritual meanings through theological bias occur, but these make the book more effective for the use of Christian Scientists in this generation. Next to SCIENCE AND HEALTH every Scientist should make it his aim to possess a copy of Rotherham. It should be the inseparable companion of SCIENCE AND HEALTH in the closet, the class-room, and on the platform.

One incites to study of the other. Glimpses of the Master's meanings gained through SCIENCE AND HEALTH are reflected back, in their turn, in the study of Rotherham, on the pages of SCIENCE AND HEALTH. Thus we vibrate with increasing understanding and delight between the two, one disclosing deeper meanings of the other — for both are the Infinite Word of God. In this study we find the Psalms, the Prophets, and Moses opening; — a new heaven, and a new earth appear from each successive platform in the endless unfoldings of Good. All apparent separations between the Old and New Testaments and SCIENCE AND HEALTH dissolve, the texts disappear, and the "unity of Good" is realized in an atmosphere that is above the mists of sense, and free from the conditions of time and space.

There has been, heretofore, much difficulty in procuring Rotherham's version in this country. From our Publisher's announcement it will be seen that arrangements have been made by which it will be furnished directly from the JOURNAL office.

ALL quotations from the New Testament printed in the JOURNAL will hereafter be made to accord with Rotherham's version. Those from the Old Testament will be made to agree with the marginal readings of the Revised Version, in which, as a rule, the spiritual sense is more fully brought out. Contributors who have Rotherham and the Revision are therefore requested to use them for quotations employed in their communications. There is a bad habit among contributors to the JOURNAL of giving quotations from the Scriptures without verifying them. The greater part of such quotations in communications are not quotations, but paraphrases from memory, often very inexact. It often requires much time and trouble to rectify this negligence; contributors are requested to always verify their own quotations before sending to the JOURNAL.

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#### PUBLISHER'S DEPARTMENT.

THIS Society can furnish ROTHERHAM'S TRANSLATION OF THE NEW TESTAMENT at \$1.50 per copy; \$1.25 per copy for six to one address; \$1.15 per copy for twelve or more to one address; all prepaid.

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WE have a call for one or more copies of SCIENCE AND HEALTH of the first, or early edition when bound in one volume. Also for the two volumes about the tenth edition. Persons having a book for sale, or exchange for revised edition will please notify publisher.

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IT is now expected that the pamphlet containing report of the proceedings of the last NATIONAL CHRISTIAN SCIENTISTS' ASSOCIATION, held in New York City, will be ready for delivery by July 10th. Prices will be as follows: single copy 15 cents; twelve copies \$1.50; twenty-five copies \$2.50; all prepaid.

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INTERESTED persons living in some twenty places scattered over nearly as many States, have sent requests for Scientists to locate in their midst. This Society simply acts as a negotiator to put places wanting workers in correspondence with such, but assumes no responsibility whatever, and accepts no remuneration.

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OUR SERIES for June were much delayed owing to an unusual amount of work, following the NATIONAL ASSOCIATION. Usually this publication will be mailed from this office by the 15th of each month.

## CHURCHES OF CHRIST (SCIENTIST) HOLD REGULAR SUNDAY SERVICES AS FOLLOWS:

ARKANSAS CITY, KAN.—Houghton Block, Summit St., 11 A. M. and 7.30 P. M., S. S. 10 A. M. Mrs. F. E. W. Wilkins, Speaker.

BEATRICE, NEBRASKA.—3.30 P. M., C.S. Hall, Court Street, bet. Fifth and Sixth. Pastor, E. M. Buswell, C.S.B. Sunday school 2.30.

BELOIT, WIS.—10.30 A. M., S. S. 12 M., Carpenter's Block.

BOSTON.—10.30 o'clock A. M., Chickering Hall, Tremont Street. Sunday school 12 o'clock. Rev. L. P. Norcross, pastor. Praise Service, Friday, 7.30 P. M., 36 Bromfield Street.

BROOKLYN, N. Y.—10.30 A. M., and 7.30 P. M. Aurora Grata Cathedral, Madison St. and Bedford Ave. Rev. F. E. Mason, pastor.

BUFFALO, N. Y.—"Chapter House," Johnson Park. 10.45 A. M. Sunday school 12 M. Rev. E. R. Hardy, pastor.

CHICAGO.—10.45 A. M.; S. S. 11.45; Kimball's Hall, cor. State and Jackson Sts.

CHICAGO.—3 P. M., First M. E. Church, corner Clark and Washington Streets. S. S. 4.30 P. M. Rev. G. B. Day, pastor.

CLEVELAND, O.—10.30 A. M., 50 Euclid Ave., Room 111. Geo. A. Robertson, pastor.

DENVER, COL.—10.30 A. M., Odd Fellows' Hall, No. 1543 Champa St. Sunday school 12 M. Jno. F. Linscott, pastor.

DULUTH, MINN.—10.30 A. M., 7.30 P. M., at 302-303 Pastoret-Stenson Building. Mrs. M. C. Swift, C.S., Speaker.

FORT HOWARD AND GREEN BAY, WIS.—10.30 A. M., Royal Arcanum Hall (Fort Howard side of river).

INDIANAPOLIS, IND.—2 P. M., S. S. 3 P. M., Plymouth Church.

INDIANAPOLIS, IND.—10.30 A. M., cor. North and Alabama Sts.

MARINETTE, WIS.—10.30 A. M., and 7.30 P. M., Johnstone's Hall.

MILWAUKEE, WIS.—10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. S. S. 11.45 A. M.

NEW YORK CITY.—10.30 A. M., Hardman Hall, No. 2 W. 19th St. Speaker, Mrs. F. J. Stetson, C.S.D. Sunday school 12 M.

OCONTO, WIS.—10.30 A. M. and 7.30 P. M. Bible class and Sabbath school 12 o'clock.

SAN FRANCISCO, CAL.—11 A. M., Sunday school 12 M., Alcazar Building, between Stockton and Powell Streets.

SYRACUSE, N. Y.—10.30 A. M., S. S. 12 M., Greyhound Hall.

TOPEKA, KAS.—11 A. M., S. S. 10 A. M., 210 W. 6th Street.

TORONTO, CANADA.—11 A. M., Sunday school 12.30 P. M., 450½ Spadina Ave., Rev. R. Rabjohn, C.S., Speaker.

WICHITA, KAS.—3.30 P. M., S. S. 2.30 P. M., 213 S. Water St.

Regular Sunday services of Scientists are as follows :

- ATKINSON, NEB. — Corner Main and Sixth Streets.  
 ATLANTA, GA. — S. S., 9.30 A. M., res. Gen. Lewis, Peachtree St.  
 AUSTIN, TEX. — 11 A. M., S. S. 10 A. M., 506 W. 14th Street.  
 BARRE, VT. — 11 A. M., S. S. 12.30 P. M., residence Wm. Clark.  
 BELLEVILLE, KAN. — 3 P. M., residence of T. W. Hatten.  
 BINGHAMPTON, N. Y. — 10.30 A. M., Royal Arcanum Hall.  
 BLOOMINGTON, ILL. — 3 P. M., Red Men's Hall, Sunday school.  
 BROOKLYN, N. Y. — 3 P. M., 41 Green Ave.  
 BUFFALO, N. Y. — Bible class, 3.15 P. M., 548 Main Street.  
 BANCROFT, NEB. — 3 P. M., residence of S. R. Fletcher.  
 CARTHAGE, MO. — 3 P. M., 329 W. Vine Street.  
 CHARLES CITY, IOWA. — 10.30 A. M., Room 3, Cheney Block.  
 CHATTANOOGA, TENN. — 3 P. M., 1 Loveman Block, East 8th St.  
 CINCINNATI, O. — 10.30 A. M., The "Ortiz," suite 5, 4th and Sycamore.  
 COLORADO SPRINGS, COL. — 3 P. M., No. 210 Huerfano Street.  
 COUNCIL BLUFFS, IO. — 4 P. M., Merrian's B'k.  
 DAVENPORT, IOWA — 11 A. M., Bible class 12 M.  
 DENVER, COL. — 3 P. M., 3 La Veta Place  
 DES MOINES, IA. — 10 A. M., High Street Baptist Church.  
 DETROIT, MICH. — 10.45 A. M., 209 Woodward Ave.  
 EARLVILLE, N. Y. — 3.30 P. M., residence E. E. Estey.  
 ELKHART, IND. — 10.30 A. M., Whitman Block.  
 ELROY, WIS. — Residence of E. B. Loveland, C.S.  
 FALL RIVER, MASS. — 2 P. M., 39 S. Main Street, Room 5.  
 FAIRMOUNT, MINN. — 3 P. M., residence Edw. F. Wade.  
 FORT WORTH, TEX. — S. S. 10 A. M., residence Mrs. A. C. Shugart.  
 GALESBURG, ILL. — Good Templars' Hall, East Main St., 3 P. M.  
 GALVESTON, TEX. — 5 P. M., Sunday school, 9.30 A. M., south side P. O. St., 2d house east of 19th St.  
 GARDEN CITY, KAN. — 3 P. M., Bible class Wed. eve., 7.20.  
 GLOUCESTER, MASS. — Bible class, 3 P. M., 79 Middle Street.  
 GLOUCESTER, MASS. — 7 P. M., Harmony Hall.  
 GRAND RAPIDS, MICH. — 10.30 A. M., Good Templars' Hall.  
 GRAND FORKS, DAK. — 3.45 P. M., residence Miss Mattie Sutton.  
 JAMESTOWN, N. Y. — 10.45 A. M. and 7 P. M., Jones' Block.  
 JANESVILLE, WIS. — 3.00 P. M., No. 154 South Jackson St.  
 JUNCTION CITY, KAN. — 11 A. M., house of Mr. Frederick Mann.  
 KANSAS CITY, MO. — 10.30 A. M., 28 and 30 Gibraltar Building.  
 KANSAS CITY, MO. — 3.30 P. M., at 1431 Harrison Street.  
 KEARNEY, NEB. — 3 P. M., rooms 16 and 17 Andrews Block.  
 LOGANSPOUT, IND. — 3 P. M., Bible class, residence Wm. H. Aldrich, cor. West Market and Wilkinson Streets.  
 LAWRENCE, MASS. — 3.15 P. M., Bible class.

- LEAVENWORTH, KAN. — 3 P. M., 614 South Fifth St.  
 LE MAES, IOWA. — 4 P. M., S. S. 3 P. M., Flint Block, Main St.  
 LEXINGTON, MO. — 10 A. M., residence Mrs. Jno. M. Williams.  
 LIMA, O. — 7.30 P. M., Wednesday, 111 E. Spring Street.  
 LINCOLN, NEB. — 10.30 A. M., 1210 Q. Street.  
 LITTLETON, N. H. — 3 P. M., Opera Block, Main Street.  
 LOCKPORT, N. Y. — 7 P. M., No. 2 Central Block.  
 LONG BRANCH, N. J. — 11 A. M., residence Martha Campbell.  
 LONDON, CAN. — Bible class, 3 P. M., 468 Queen's Ave.  
 LOWELL, MASS. — 2.45 P. M., Wyman Exchange, Merrimac St.  
 MAQUON, ILL. — 10.30 A. M., residence Mrs. Elizabeth Housh.  
 MASON CITY, IA. — 10.30 A. M., S. S. 12 M., Odd Fellows' Hall.  
 MCGREGOR, IA. — 10.30 A. M., residence of E. Hoxsie, C.S.  
 MEMPHIS, TENN. — 4 P. M., C.S. Rooms, No. 111 Jefferson St.  
 MINNEAPOLIS, MINN. — 4 P. M. 43 8th St., south.  
 MARTELLE, IOWA. — 10.30 A. M., Ellison Hall.  
 MONTREAL, CAN. — 2268 St. Catherine St., 4 P. M., S. S. 2.30 P. M.  
 MONTROSE, COL. — 10.30 A. M., residence of M. A. Bagley.  
 MOUNT PLEASANT, MICH. — 3 P. M., S. S. 4 P. M., Unity Church.  
 MANCHESTER, N. H. — 7.30 P. M., Odd Fellows' Hall.  
 NASHUA, N. H. — 12.30 P. M., Spalding's Block, 237 Main St.  
 NEW BEDFORD, MASS. — 7.30 P. M., 187 Middle Street.  
 NEWTON, KAN. — 12 M., 325 West Eighth Street.  
 NORTHCOTE, MINN. — Residence of Mrs. Brown, C.S.  
 OAKLAND, CAL. — 11 A. M., S. S. 12.15 P. M., G. A. R. Hall, 13th St.  
 OGDENSBURG, WIS. — 2 P. M., residence of W. J. Axtell.  
 OTTUMWA, IOWA. — 3.30 P. M., No. 333 East Second St.  
 PAOLA, KAN. — 3 P. M., residence of Lucretia Harp.  
 PEORIA, ILL. — 3 P. M., Sunday school 4 P. M., at Church of  
 Christ (Scientist), North Monroe Street, adjoining High School.  
 PIERRE, SO. DAK. — 3 P. M., residence of Jno. H. Boyles.  
 PIQUA, OHIO. — 10.30 A. M., Commercial Lodge I. O. O. F.  
 PLYMOUTH, MICH. — 3 P. M., Grange Hall.  
 POMPEY, N. Y. — 3.30 P. M., residence of Mrs. R. M. Dunham.  
 PORT HOPE, ONT. — 11 A. M., at residence of Wm. H. Wright.  
 PORTLAND, ME. — 7.15 P. M., 273 Cumberland St.  
 PUEBLO, COL. — 10 A. M., Bible class 2.30 P. M., Stimpson Block.  
 QUINCY, ILL. — 10.30 A. M., S. S. 9.30 A. M., at 622 Broadway.  
 RAVENNA, NEB. — 2 P. M., residence of D. Morrison.  
 RIVERSIDE, CAL. — Bible class 10.30 A. M.  
 ROCHESTER, N. Y. — 4 P. M., S. S. 3 P. M., Odd Fellows' Hall.  
 SACRAMENTO, CAL. — 11 A. M., S. S. 12.15, Granger's Building.  
 SALEM, OREGON. — 3.30 P. M., State Insurance Building.  
 SANBORN, IA. — Residence of Frank Brainard, C.S.  
 SANDUSKY, OHIO. — 3 P. M., C.S. Rooms, 922 Washington St.  
 SAN DIEGO, CAL. — 11 A. M., S. S. 9.30 A. M., 1907 E Street.  
 SCRANTON, PA. — 10.30 A. M., 7.30 P. M., 305 Spruce St.  
 ST. JOHN, N. B. — Bible class 4 P. M., 94 Princess Street.  
 SIOUX CITY, IA. — Sunday Class 10.30 A. M. in Court House.

ST. JOSEPH, MO.—2.30 P. M., C.S. Hall, cor. 7th and Edmond.  
 ST. CATHERINES, CAN.—3 P. M., S. S. 2 P. M., 34 Niagara St.  
 SUTHERLAND, FLA.—2 P. M., Beverly's Hall.  
 TOLEDO, O.—10.30 A. M., 7 P. M., Sunday school 12 M. The  
 Worthington, cor. Adams and Superior Streets.  
 TRURO, N. S.—3 P. M. and 7 P. M., No. 27 Walker Street.  
 TURNER, ME.—2 P. M., residence Mrs. E. W. Blanchard.  
 TRAVERSE CITY, MICH.—3 P. M., No. 24 West 9th St., So. side.  
 UTICA, N. Y.—3.30 P. M., Room 10, Odd Fellows' Temple.  
 WASHINGTON, IA.—3 P. M., residence of Robert McGaughey.  
 WEBSTER CITY, IA.—11 A. M., and Wednesdays 3 P. M.  
 WILKESBARRE, PA.—3 P. M., 176 So. Franklin Street.  
 WINONA, MINN.—7.15 P. M., S. S. 3 P. M., 313 Washington St.  
 YATES CENTRE, KAN.—3 P. M., Bible Class.

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CHRISTIAN SCIENCE DISPENSARIES, AND READING ROOMS.

ARKANSAS CITY, KAN.—Houghton Block, Summit Street.  
 BEATRICE, NEB.—510 Court Street.  
 BOSTON, MASS.—Room 210, 24 Boylston Street.  
 BROOKLYN, N. Y.—41 Green Ave.  
 BUFFALO, N. Y.—73 West Eagle Street, Hutchinson Building.  
 BURLINGTON, KAN.—Third St., between Hudson and Miami.  
 CARTHAGE, MO.—329 W. Vine Street.  
 CHICAGO.—Room 71, 130 Dearborn Street.  
 CLEVELAND, O.—50 Euclid Avenue, Room No. 111.  
 DULUTH, MINN.—Rooms 302-3 Pastoret Building.  
 FT. HOWARD, WIS.—Corner Broadway and Mather Streets.  
 GALVESTON, TEX.—So. side P. O. St., between 18th and 19th.  
 GRAND RAPIDS, MICH.—No. 41 North Division Street.  
 INDIANAPOLIS, IND.—Cor. North and Alabama Streets.  
 JAMESTOWN, N. Y.—Jones' Block, cor. Spring and 2d Sts.  
 KANSAS CITY, MO.—818 Wyandotte Street.  
 LOCKPORT, N. Y.—No. 2 Central Block.  
 MARINETTE, WIS.—1742 Stephenson Street.  
 MILWAUKEE, WIS.—410 Milwaukee Street.  
 MINNEAPOLIS, MINN.—No. 47 Eighth Street South.  
 MONTREAL, CAN.—2268 St. Catherine Street.  
 MANCHESTER, N. H.—Room No. 6 Odd Fellows' Building.  
 NASHUA, N. H.—Spalding's Block, No. 237 Main St.  
 OCONTO, WIS.—Residence of Mrs. T. Millidge.  
 PHILADELPHIA, PA.—Room 21, No. 1305 Arch St.  
 PUEBLO, COL.—Room 12, Stimpson Block.  
 QUINCY, ILL.—622 Broadway. Open 2 to 5 P. M.  
 READING, PENN.—38 North 6th Street.  
 SACRAMENTO, CAL.—1109 Tenth Street.  
 ST. JOSEPH, MO.—S. W. 7th and Edmond Streets.  
 SYRACUSE, N. Y.—Room 5½, Greyhound Building.  
 TOLEDO, O.—The Worthington, cor. Adams and Superior Sts.  
 TROY, N. Y.—63 Seventh Street.



# THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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No. 5.

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## THE CHRISTIAN COURSE.

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G. M. R.

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"For the zeal of thine house hath eaten me up; and the reproaches of them that reproach thee are fallen upon me." — PsAL. lxi. 9.

ZEAL in the Lord's service is that eager, arduous, active interest which is begotten of sincerest love for the "kingdom of our Lord and his Christ." The individual that is really in love with the heavenly Bridegroom will naturally express devotedness in such activity. When ardent love is in the heart, it prompts to action, and we cannot contentedly be otherwise than active. We shall seek and we will find avenues for usefulness. Our zeal and service, like that of our Master and the apostles, should be devoted to developing, strengthening, and encouraging, in the way of self-sacrifice.

When we engage in that service, the growing sense of the Love that is Good will be manifest in more and more of activity, until in the end we can say, "The zeal of thine house hath eaten me up," — hath consumed me. If we are following closely in our Master's footprints, we shall find this consuming process going on and increasing in intensity from day to day. We shall find his work consuming our sense of time, our energies, our money, our reputation, our former earthly hopes and ambitions, and every talent we possess, however great or small. It will be realized how little it all is, even when judiciously used.

Just as surely as the fire of zeal is brightly burning and

consuming our sacrifice, we shall find that the reproach of the same class that reproached our Lord will fall upon us. The reproach will come thick and fast, particularly from the nominal church. The world will have little interest in either opposing or defending us, but will regard us with cool indifference. Perhaps it will think us fanatical extremists, and will not desire to associate with us lest a measure of the same reproach should attach to them. But blessed are those who shall endure unto the end, until the zeal of God's house has eaten up the personal sense. "Become thou faithful unto death, and I will give unto thee the crown of Life."

We should not be troubled then if we find that we are being used up in the Lord's service. Through zeal for the spread of Truth, and the honor of His name, do you find that your time is so used up that you scarcely have enough left for individual necessities? Do you find that your reputation as a Christian and as a man of sound common sense is about gone? Do you find that the present course if continued will put an end to the ambitions you once deemed of so much importance? Do you find your friends fewer (but thank God! truer) than formerly? Then you can truly say, "The zeal of thy house hath eaten me up."

The measure of our zeal in the service is the measure of our love for the heavenly Bridegroom who is now "making up His jewels." Only as we prove by the sacrifice of earthly things our supreme love for Truth, are we accounted worthy of such honors and exaltation. If our harmony and sympathy with Him and His great work for the race is sufficient to prompt us to sacrifice all for Truth and follow Him, then we are giving satisfactory evidence of our interest and love, and shall assuredly and *now*, be chosen; for even now such may reckon themselves His bride elect.

Those who do not manifest such zeal are simply showing themselves unworthy of the great favor to which they are called, and shall not now be numbered among His jewels. They are such as receive the truth, yet do not allow it to spur them to more than ordinary activity. If we really appreciate the Truth, it will arouse and utilize all the enthusiasm of our heavenly inspired natures. Our zeal will not be

shown in noisy, unreasonable words, but by every method in which we can successfully demonstrate the Love that is God. If we do this, very likely the reproach of the lukewarm and indifferent will be cast upon us.

Dearly beloved, let us examine ourselves by the test now being applied,—purification of thought—and we shall soon know how we individually stand. If we find that we are falling short of a full and complete sacrifice, let us strive yet more diligently to render that which we covenanted to give,—our all. Let none be discouraged as they look at the steady steps and more rapid progress of Christians of mature growth.

The babe's effort to walk and the young child's unsteady step are none the less appreciated, and with continued effort will naturally come the strength in due time. If you cannot command sufficient courage at first to do some part of the work which costs much in the way of self-denial, let yourself come to it by degrees. "Emerge gently from matter into Spirit;" from sense into Soul. Do something at first which you can do, and keep on gradually increasing your efforts and trying your strength. While thus endeavoring to develop your newly realized strength and energy, look constantly to Good for more. When your sacrifice is ended in the complete destruction of the old man, then you will have fought the good fight of faith; you will have finished your course, then the zeal of God's House will have eaten you up.

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Extract from a recent conversation between Dr. Talmage and Mr. Gladstone, at Harwarden.

"Talk about questions of the day; there is but *one* question and that is the *gospel*. It *can* and *will* correct *everything* needing correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet, I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation."

PROMISCUOUS  
CHRISTIAN SCIENCE LITERATURE.

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E. H. D.

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THE question is very often asked by beginners in Christian Science: "Why are we taught to reject all Christian Science literature that does not come from the Christian Science Publishing Society; from the Teacher and her tried and loyal students?"

This teaching sometimes seems to those just coming into the Science, bigoted and arbitrary. This is especially so, when, from their attitude of thought, the so-called Christian Science writing seems more pleasing, and easier to understand than the true literature. Those disposed to follow this thought, but earnestly seeking for light and guidance, will find help in conclusions that have been reached through demonstration.

SCIENCE AND HEALTH was given to the world from the standpoint of the highest and purest inspiration. It speaks the "Truth of God," Good, and therefore sets free the captives of sin, sickness, and sorrow. This power of Truth will be revealed to all who read the book honestly. It is the revelation through its pages of the Spirit that is Love and Truth that makes it a healer. All Christian Science literature that is imbued with the Truth and Love, with the Divine sympathy for suffering that destroys it,—that breathes in every line of SCIENCE AND HEALTH—is safe, though some of it may not be absolutely Scientific in the letter.

Many of the writers of so-called Christian Science literature have been students of the Teacher, but they have not been able to bear her faithful rebuke. When the "Discerner of the thoughts of the heart," through her instrumentality uncovered to them secret faults which they were not willing to give up, they have gone their way, saying, perhaps not audibly and sometimes doubtless not even consciously:—"Yes, Christian Science is right, but the Teacher is

wrong. We will write and teach what will be much easier to understand and to practise than what she teaches. We accept that 'All is Good,' and we will not disturb people by telling them that there is a false sense of sin that they must renounce and destroy through realization of Good. *We will be charitable,* and will say to the people: 'Eat, drink, and be merry,' for 'All is Good and there is no sense of sin to be overcome.'"

Moved by this erroneous intent against the Truth and its Teacher, they write what seems to mortal sense very pleasing. Those who are in this sense and read, say: "How much easier this is to understand than SCIENCE AND HEALTH. I wish I had read this first for much time and labor spent in study would have been saved." The fact is not at the moment realized, that the hidden motive with which these fair-seeming words were sent out, lodges and bears fruit, instead of the words themselves. A scorpion hides in the midst of the seeming flowers.

The reader of such writings, if already in Science, becomes clouded and wonders why he has lost the peace and harmony that dwelt so consciously with him while reading the Bible and SCIENCE AND HEALTH. If an inquirer only, he is turned away from taking up his problem, and soothed in the slumbers of sense.

Many read this literature ignorantly who are so hungry for the Word of Life that anything with the name "Christian Science" is eagerly devoured. The perceptions of such not having been "well-trained for discriminating both good and evil," they do not detect the falsity.

Jesus' word was with authority. That authority was the absolute, spiritual consciousness in which he spoke. So, also, if the word is spoken from a spirit of deeply concealed hatred toward the Teacher of Christian Science, or of the Word spoken through her, it will bear the fruit of evil, and "by their fruits ye shall know them."

Many of these writers are, perhaps, unconscious of the error they are voicing; not discerning its subtlety, they believe they are doing what is right and true. So much the more does the error need to be uncovered. While person-

alities are not censured,— knowing that they are deceived,— this error that bears fruit after its kind must certainly be uncovered and cast out.

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### CLOSE AT HAND.

“Did you not know Me, my child?” the lips and eyes that were all love, seemed to say to her. “You have thought the thoughts that I inspired; you have spoken my words; you set forth to fight on my side in the battle against evil; and yet you forget me, and have often gone near to deny me, while I was standing by your side and giving you the strength to speak and think. Look at me now and see if I am not better than the images that have hid you from Me.”

### *A Doubting Heart.*

THE day is long, and the day is hard;  
We are tired of the march and of keeping guard,  
Tired of the sense of a fight to be won,  
Of days to live through and of work to be done,  
Tired of ourselves and of being alone.

And all the while, did we only see,  
We walk in the Lord's own company;  
We fight, but 'tis He who strengthens our arm,  
He turns the arrows which else might harm,  
And out of the storm He brings a calm.

The work which we count so hard to do,  
He makes it easy, for He works too;  
The days that are long to live are His,  
A bit of His bright eternities,  
And close to our need His helping is.

O eyes that were holden and blinded quite,  
And caught no glimpse of the guiding Light!  
O deaf, deaf ears which did not hear  
The heavenly garment trailing near!  
O faithless heart, which dared to fear!

— SUSAN COOLIDGE.



## WORK IN CHRISTIAN SCIENCE.

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L. E. W.

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SOME think it unnecessary to study in order to understand and demonstrate the Principle and rule of Christian Science. They complain when told that SCIENCE AND HEALTH and the Bible must be made constant companions and the subject of all thought and meditation. They sometimes reply: "Why, if that is the only way of reaching heaven, they will be few who reach there." From the mortal standpoint these murmurings are not to be wondered at.

But "Progress is born of experience; it is the ripening of mortal man, that drops the mortal for the immortal." \* They who covet health, the-at-one-ment, the understanding of Principle, will count the cost and be willing to pay the price demanded. Consider the time and the efforts expended in acquiring education in what the world calls knowledge, — the hard study and close confinement that often defeat the hopes that have inspired them. Most of this knowledge has to be *unlearned* in order to gain the true understanding. All knowledge gained through beliefs of matter must be destroyed to make room for Intelligence, understanding of the Christ, Truth.

"New wine cannot be put into old bottles," neither can Christian Science be understood or demonstrated, while there is unwillingness to part with educated beliefs in matter. "If any one is for coming unto me and hates not his father, and mother, and wife, and children, and brothers, and sisters,— further, also, even his own soul — he cannot be my disciple. And, whosoever is not bearing his cross, and coming after me, cannot be my disciple."

It is not study of the formations of matter and their laws of belief that will enable us to heal the sick and sinful. SCIENCE AND HEALTH says: "In proportion as matter, to human sense, loses all entity as matter, in that proportion

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\* SCIENCE AND HEALTH, 40th ed., page 172.

does man become its master." "We are Christian Scientists only so far as we quit our hold upon the material, and grasp the Spiritual, as we leave all for Christ." Consider this shadow-land, and think of the many magnificent buildings erected as schools of "Materia Medica," theological universities, institutes, colleges, and seminaries; all to perpetuate the knowledge of physics in its many branches. Then we realize the insignificance and nothingness of it all, in Divine Science. It is unknown to God, and to the student of God, Good, is worthless, because based upon ignorance of Good, as the Divine Principle of all. We turn away from all this to contemplation of the ever-conscious, supreme Being, whose presence fills immensity, — "The animating Principle of all that is real and good, who made all that was made, and could not create an atom or an element that was the opposite of Himself."

Our nature is in reality spiritual and our home is in Spirit, but growth in the understanding of Christian Science, means what mortal mind calls "work." "There are no idlers in God's vineyard," "My Father worketh hitherto, and I work," said the Divine but, judged by the so-called wisdom of his own and our day, most unscholarly man. But he proved himself to be the best scholar the world has ever known, and stands as the teacher of Life, Truth, and Love. There are more verses in the Bible containing the word "work" than any other one word of note. This emphasizes the deep and hidden meaning back of the word. "Work: effort directed to an end" — is one of many definitions. We must be willing to work for eternal Life as we have never worked before. We are in belief of material origin and shall have to work harder than did Jesus, the offspring of purity, who knew no sin. He passed through Gethsemane; the human yielded to the divine. We shall have to do likewise. He overcame the world, the flesh, and the devil. The same is required of us.

We have got to work up to our true self which is all good; to its real manifestation through destruction of the belief of Life, Substance, and Intelligence in matter. Thus will be revealed the infinite idea of Divine principle, man; our

ideal and model being Jesus the Christ. Our only occupation is to work out in our own consciousness our true identity and the universe of Spirit, until that becomes a reality, and the universe of matter fades out of sight. We gain glimmerings of the light at first far off, but if we hold steadfast in thought, this ray of light (consciousness of Spirit) shines brighter and more bright. We can rejoice that we are to "occupy till I come," that we not only have time to work in, but all eternity—the great forever,—to learn our Infinite Father and Mother, Good. Then all will be realized as Love, and we shall have one *God*, and love our neighbor as ourselves. Seeking is not sufficient. It is striving that enables us to enter. "And every one that has this hope on him, purifies himself according as he is pure." "He that conquers shall inherit these things: and I will be to him a God and he shall be to me a son."

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#### A CARD.

MR. EDITOR:—The late articles referring to me in July issue of the *JOURNAL*, contain presentiments that I object to having uttered or written now in regard to myself. God alone appoints the befitting path and place for each of His children; and mankind should wait on Him, and let the ages declare judgment. It is my impression that at least a half century will pass away before man is permitted to render his public verdict on some of the momentous questions that are now agitating the world.

Also, the discussion of malicious animal magnetism had better be dropped until Scientists understand clearly how to handle this error,—until they are not in danger of dwarfing their growth in love, by falling into this lamentable practice in their attempts to meet it. Only patient, unceasing love for all mankind,—love that cannot mistake Love's aid,—can determine this question on the Principle of Christian Science.

MARY B. G. EDDY.

## TO HIM THAT OVERCOMETH.

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 E. B. F.
 

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ALL may drink from the same fountain of divine understanding. The Word tells us: "If any lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not." To Him, man has never fallen; but is perfect as when created. To Him, all is harmony; there is no discord. Jesus, the Christ in the flesh, knew of our infirmities because he assumed this mortal illusion; but God, *never*.

How can we understand that our beliefs are nothing? Because they are lies before Truth. This material body is illusion, is the biggest lie of all; for there is no flesh, blood, or bones. Jesus said: "Spirit hath not flesh and bones as ye see me have." Mortal mind (which is another *liar*) said it created this body — and, that is a lie too. Christian Scientists hold continually that *God is all*. God does not change one *iota*. He says: "I am the Lord; I never change." It is to ourselves the change must come. We must be reconciled to God, not God to us. We must hold continually that all we see with our *belief* of physical eyes is but a dream, an illusion. We must realize that we are Spiritual and not material. We must not hold the thought that we are both Spiritual and material.

In SCIENCE AND HEALTH God is defined as Principle — the great I am — the All-knowing, All-seeing, All-acting, All-loving and Eternal Mind, Soul, Spirit, Life, Truth, Love, Substance and Intelligence. Can we ask Him to be more? There is more of the Divine here than we can possibly appropriate. We are in harmony all the time — it is only for us to realize the fact; and we must follow in the direction we are led, if we expect ever to realize Heaven, Harmony, our Home. God knows no failures; and we, as His thought — His idea — must know none. It is only mortal mind that says we fail. Against this we must hold the thought of, and

act as possessing, all power. In what our Teacher says about rejoicing and giving thanks over every case healed, I understand we rejoice because we do realize this divine Power; because we are permitted to hold up this Truth to our fellow-beings, and so to help to destroy their beliefs — not that God knows anything about beliefs.

Is sin forgiven? \*

I think this is perfectly clear, looking at it from a Spiritual standpoint, not from a material. We must be firm, and have no half-way work about our understanding of God. God must be all, or He is nothing, He needs no assistance from mortal mind or medicine. Scientists do not take the credit for healing, neither do we wish people to think so. We want God to have all the praise; for unto Him belongeth all power and glory. In so far as we are true Christian Scientists, we are servants of the living God, and not servants of sin; which all are who serve mortal mind, whether in the form of medicine or plasters. It does make great difference if we use "remedies," since that is believing in another power, which is idolatry. Hold the thought that *God is all and there is nought beside Him*. "But," you say, "Truth doesn't know if we use remedies." No; but *we do*, and "to him who knoweth to do aright and doeth it not, to him it is sin." It is only one of the subtleties of mortal mind that says we cannot see how Truth can cast out error without knowing the error it casts out. *We can*. We say, Christ cast out evil; — it seems we cannot take the "Go in peace," to be any assurance of Truth. Mortal mind believes unrealities are real. Truth is poured in, destroying one error after another until all error is destroyed. Mortal mind disappears, and Divine Mind, the likeness of God appears as the all and only Mind, and not one trace of error is left. Then all is light, before which the darkness of evil has fled. This is the Christ, Truth, destroying, casting out the nothingness of error, evil; yet never seeing error, nothing, any more than light beholds the darkness it dispels.

Jesus, the man, by his spiritual perception, held this illu-

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\*No and Yes. p. 39: 2d.

sion of evil under *while among men* ; and taught his students the nothingness of sin, sickness, and death. Recognizing this thought clearly brings Spiritual elevation.

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## CHRISTUS CONSOLATOR.

BESIDE the dead I knelt for prayer,  
And felt a presence as I prayed.  
Lo ! it was Jesus standing there.  
He smiled, " Be not afraid."

" Lord, thou hast conquered death we know,  
Restore again to life," I said,  
" This one who died an hour ago."  
He smiled, "*She is not dead !*"

" Asleep there as thyself didst say  
Yet thou canst lift the lids that keep  
Her prisoned eyes from ours away !"  
He smiled, "*She doth not sleep !*"

" Nay, then, though haply she do wake,  
And look upon some fairer dawn,  
Restore her to our hearts that ache."  
He smiled, " She is not gone !"

" Alas ! too well we know our loss,  
Nor hope again our joy to touch  
Until the stream of death we cross."  
He smiled, "*There is no such !*"

" Yet our beloved seem so far  
The while we yearn to feel them near,  
Albeit with thee we trust they are."  
He smiled, " And I am here."

" Dear Lord, how shall we know that they  
Still walk unseen with us and thee,  
Nor sleep nor wander far away ?"  
He smiled, " Abide in Me !"

— ROSSITER W. RAYMOND.



## HOME AND CHILDREN'S DEPARTMENT.

## ANNIE.

ANNIE sat a long while gazing pensively out of the window one day; her thoughts far, far away, and her eyes evidently not seeing the pretty landscape upon which they apparently rested. Her whole attitude was one of complete self-forgetfulness; and her mother, who sat quietly sewing beside, watched with interest the varied expressions that flitted over her face. Suddenly Annie rested a hand upon her mother's and, with eyes glistening before the heavenly visions just seen, said: "Mother, I know what it means in Revelation when it says, 'There was a voice of harpers harping with their harps. and they sang a *new* song before the Throne of God,' — and 'Follow the Lamb whithersoever He goeth.'" Dear little Annie! She knew at last what it meant to "follow the Lamb."

A little later, some one asked her what she wanted most on earth. "Well, I want a lamb, a dove, a harp, and a lily," she replied. Her questioners laughed immoderately at what they considered a strange request. "Why do you want these things, darling?" asked her mother. "Because they are symbols of all that is purest and loveliest and best," was the answer of the brave little maid. "I want what is highest, purest, and best."

She studies SCIENCE AND HEALTH faithfully, and so great, so pure and holy is her love for both book and Author, that she has never had the least trouble to understand the book. The reason is that she perceives the Spirit. One day she had many duties to perform but, it being her custom always to read SCIENCE AND HEALTH before doing anything else, she sat down as usual to her reading. She was scarcely seated when her mamma entered the room, and manifested a little annoyance at finding her reading when there was "so much to be done." "Why, mother!" answered Annie, sweetly, "I must have my thoughts in order and working harmoniously first; then everything will run smoothly, and the work will be done before we know it,— because then I shall be working with God. Even if I had very little to do and had confused thoughts, I couldn't get it done."

"Yes, but why do you sit down and read SCIENCE AND HEALTH?" was the query. "If I start right, I will go through

the day right. SCIENCE AND HEALTH shows me the way to do this, and helps me, making every duty easier," was the answer. Was it not a wise one?

It was not long after, that a lady, in her presence, was talking about her to her mother. "She is perfectly healthy you say?" she questioned. An affirmative reply was given. "And yet," continued the lady, "she is the most spirituelle child I ever saw; just like a flower." "That is because I keep the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, always before my mind's eye," said Annie, not giving her mother time to reply for her.

Annie has always been very thoughtful. She lives in the Ideal. This used to frighten her mother, because she thought her little daughter would not live long. But now she has overcome that fear. She says that one day as Annie sat musing, oblivious of everything but her own thoughts, her face lighted up with a beautiful smile, at which she asked: "What is it Annie? what are you thinking about?" "About God, mother," came the reply after a moment's pause. It seems as if she had been in a "far country," as her mother expresses it. Speaking of her little girl's thoughts dwelling so constantly on God, she says: "Annie lives with the angels" (good, pure thoughts) "and sometimes I feel sorry to have to call her to earth. In the old way this would frighten me, because I should be afraid momentarily that she would die; but now, it makes me happy to know her thoughts dwell upon the perfection of God, for I know it will fashion her into the Divine Mould and fit her to serve her Master and our Cause."

Annie has already done a good deal for the Cause. She has taught all her little friends about Christian Science, and they teach others, and so the good work goes on.

The children are helping us wonderfully in "healing the sick and preaching the Gospel." They are of the Kingdom of Heaven; and their pure sense and high realization afford greater proof of the beauties of this teaching than many efforts of those versed in "worldly wisdom." Of a Truth, the "graces of the Spirit" are perfected in the children in Christian Science. "Out of the mouths of babes and sucklings Thou hast perfected praise."

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On starting for Boston to enter a primary class at the college, bending to bid my little boy good-by, I asked: "What shall I

tell Mrs. Eddy for you, Sweetheart?" He thought a moment, and then said: "Tell Mrs. Eddy that God is sweet words." Surely it is revealed unto babes!

When I returned, I brought Mrs. Eddy's photograph, which Sweetheart immediately claimed, saying: "I shall not call it Mrs. Eddy, it is *Truth*." He began to take the picture upstairs every night. One evening, when I had explained that the reason he loved Mrs. Eddy so dearly was that she had taught us about Christian Science, he said: "Then let me take one of her books upstairs with me." I consented, and every night thereafter, for some time, when he retired he took *SCIENCE AND HEALTH* or some of Mrs. Eddy's smaller works with him to place under his pillow.

Suddenly, one night, the thought came to him that it was not right. He handed me the book, saying: "I guess I do not want it, mamma, dear. I can have God just the same with me." He certainly proves this; for, in all ways, a Power beyond the human protects him from harm.

He once fell downstairs backward, putting both feet through a pane of glass, breaking it into a thousand pieces, and cutting both stockings and under-clothing badly; but there was not a bruise, cut, or a scratch even, upon his body. I could not reach him in time to prevent the fall; but realized that a child of God could not fall, that there were no accidents in God in whom we "live, and move, and have our being." Then I went calmly downstairs, feeling the Omnipotence and Omnipresence of Divine Love, and picked him up. Sweetheart looked up at me as if a little dazed, and said: "I'm not a bit hurt, mamma, dear; but I guess I hit my head somewhere!" That ended it.

Some friends in calling upon us one evening, asked him: "Who is your father and mother?" "Why, God is." "But why do you call these" (designating my husband and myself) "your father and mother?" "Oh, I have to," said he, "they would feel badly if I didn't." That evening while showing his toys to our friends, one of them picked out a miniature skeleton. "Why, what is this?" she asked. "Oh, nothing," he replied, "we call it mortal mind."

He utters many wonderful truths that give us plenty of food for thought, and keep the true Light constantly in remembrance. The other day his papa mentioned that he had forgotten something. Turning with brilliant eyes, and shaking his head in

reproof, Sweetheart said: "Why, papa, there's no *forgetting* in Truth!" What a blessing Christian Science is in the government of our households! I come more and more each day into the realization of what a glorious thing it is in the home.

LITTLE Louise, when scarcely three years of age, had repeatedly proven the Truth for herself and others. The year previous to her birth her mamma was a diligent student of SCIENCE AND HEALTH, and seldom read anything else. One day her older brother had, as he thought, sufficient cause for grief, and had been crying for some time. Presently Louise entered the room, and running to him, said most emphatically: "Robbie, *don't you know that God is all and there is none beside Him?*" In a moment the tears were dried, both were bounding gleefully away, and the fancied sorrow had returned to "its native nothingness."

On another occasion some one said to her, "Louise, I saw your finger tied up the other day, why was that?" She instantly replied: "Because I forgot to remember that 'God is Love!'" Whereupon her Auntie, not before thoroughly grounded in Science, exclaimed: "And a little child shall lead them!"

On another occasion she said, "I am God's little girl and nothing can hurt me." Robbie said to her, "Louise, you cannot see God." "But," said she, "I can feel Him when I am in my little crib at night."

The following is the substance of her prayer, often raised, and entirely arranged by herself: "God is Love, God is All, God is my Life. Nothing can hurt me because God takes care of me. Nothing can hurt papa, mamma, brothers or sister, for God is their Life, and God takes care of them all." Then she usually adds: "Now, mamma, tell me about the little girl in the ship" (referring to the beautiful story in the December JOURNAL), after which she closes her eyes and is soon in dreamland. Truly is she one of the little lambs whom "he gathers in his arms and carries in his bosom." In that sweet consciousness of Good, "no evil can befall her, neither can any plague come nigh her dwelling," for she is "perfectly environed by God."

A LITTLE boy, only two and one-half years old, has had some beautiful demonstrations in Christian Science. His grandmamma was greeted one day on her return by rather a sorry-looking

little face. "What is the matter with my pet?" she asked. "O damma!" exclaimed a plaintive voice, "Sultan and Jack have had a fight and poor Jack is drefly hurt" — (the two dogs). "Well, what shall grandma do, treat him?" asked the Scientist. "No, damma, let me tcheat him!" said the little fellow. He ran ahead into the house, and, when she arrived, was seated on the floor beside Jack giving treatment aloud. "All is Love, Jack," he said, in his baby language, "All is Love. There is no fight. There is no hate — Love, Love, Love! Good, Good, Good! Oo tan't be hurt!" Jack seemed better immediately, and by evening was entirely healed. Meantime, if anyone spoke of his wounds or said he had been fighting, the baby would stoutly deny it, saying: "No, no, no! All is Love. All is Good, Good, Good!"

This little one proves conclusively that Love is the Healer. His realization of Spirit is so vivid that the word *Love* uttered by him, carries with it deep meaning and true healing power. He usually finishes his treatments with the words: "Love, Love, Love! Good, Good, Good!" At one time his uncle was suddenly seized with one of the intermittent attacks to which he seemed subject. Instantly the "baby" was beside him declaring the Law of Love to the destruction of error. "It's a lie!" he exclaimed, "God is all. Love is all, and there is no fear." He seems to know intuitively what thought it is necessary to take up when he treats.

One of his dogs, Sultan by name, is a very fine Saint Bernard. The baby treats him for everything. If he is cross, "All is Love, Sultan," declared in a sweet baby-voice, will quiet him instantly, and he will caress the little one's hands or feet as if ashamed of his forgetfulness. He remains perfectly still when the baby is treating him, and never moves until he says: "Now me's frough, Sultan." One day the grandmother came upon them in the midst of a treatment. "What are you doing, darling?" she asked. "Me tcheat Sultan, tos he try," said the little one. For two or three days the dog's eyes had been "watering," so baby decided he must be crying and was treating him for it.

We had never left him, being so young, and when the call came to go to the Convention did not know whether we could bring ourselves to do so or not. It was no small struggle for me to decide to leave him and go; but I did so. We left at night,

and went upstairs to kiss him good-by in his sleep; my heart was full as I bent over and kissed him. He stirred and a heavenly smile lighted up his face. "All is Love, there is no fear, Good, Good, Good," he murmured in his sleep. To us it was a message direct from God. A great burden was lifted from our hearts, and in its place a beautiful peace descended upon us. We felt the presence of the Spirit, and knew that Divine Love would watch over and care for our little one, and we need have no fears for his safety. I shall always feel henceforward that he is in God's hands, not mine; and shall surrender him more completely to that Infinite Wisdom and Love that has proved in so many instances to actuate, and guide, and voice itself to us through him.

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HAVING occasion to reprimand my little daughter for neglect of a duty, I at the same time applied the Principle of Christian Science. I endeavored to show her how — by right thinking, and then putting the right thought into action — to overcome the habit of disobedience. My little son of five years, sitting near by, overheard the conversation. Upon his sister's leaving the room, he said: "Mamma, Effie was a naughty girl, because she was disobedient." Rather sternly I replied: "My child, you must not forget we are to make *ourselves* right instead of seeing the wrong in others." "Yes, mamma, I know that; but I know we can't get naughty except we forget for one little minute that God is always with us."

Lately, my youngest daughter was reading, when suddenly she exclaimed: "Oh, I am so glad!" "What?" asked the other children. "I've found a Christian Science thought," said she, and read as follows: "The *true Life* and the *pure heart*." In her childlike discernment of Truth she was delighted to see words that mean so much to Christian Scientists. A lady came to our town to teach Christian Science whom the children loved very dearly. After she had gone, our little boy said: "Well, that's the real God—Truth." I find children have wonderfully keen perception as to what is Truth and what is error; that they can readily distinguish between right and wrong teaching of Christian Science. My little son, Earnest, boldly declares the Truth wherever he goes. One day he went to a neighbor's on an errand. When he returned, he related the following: "Mr. D—— is still sick, mamma, and I told Mrs. D—— if she would give up the doctors and try Christian Science treatment, he would get well just as I did. She said: 'Oh, pooh! what nonsense!' But I told her we knew very well the doctors and medicine couldn't make people well, but that God did; so we let God heal us, and got well quickly."



## OPEN LETTERS.

## The Way Christian Science Reached Our Home.

THREE years last August, there appeared in our little daughter of eight years what the senses call *Corea*, or St. Vitus dance. The doctor to whom we went told us that he did not think that he could do anything for her, and that she would be likely to have it until she was fifteen. This troubled us very much. By a friend, we were then informed of a lady who had been healed of granulated eye-lids, and who also had learned how it was done; so we concluded to see her. We did not know the nature or method of the treatment, though some said it was animal magnetism. We cared not what it was if it just helped our little sufferer. The glorious result was that in three weeks she was well; there being not a sign of the trouble left. Then we became anxious to know of the power that healed. We decided to learn. The substance of the instruction was that life is not in the body, but that we are the expression of Spirit. The teacher gave us two volumes, by different authors, also a Christian Science JOURNAL, and advised us to get SCIENCE AND HEALTH. We studied these books diligently, but could get nothing to satisfy our desire. We saw in the JOURNAL some wonderful cures wrought by Christian Science as taught by Mrs. M. B. G. Eddy, of Boston, and also the advertisement of SCIENCE AND HEALTH. We sent for the book on receipt of which we laid the others aside and began to study SCIENCE AND HEALTH. At the first reading we gained no information, being blinded by ideas contained in the other books; but we did not let that hinder us. We began again. Then the light began to dawn, and as we travelled along it grew brighter and brighter. We studied the BIBLE also, in connection with SCIENCE AND HEALTH, and the beliefs that seemed to possess us began to leave us, from the oldest to the youngest. We were so deeply interested in the study that we did not notice their leaving, but when we came to think of them, they were gone. We procured all of the great author's works, and studied diligently. Have committed to memory a large portion of SCIENCE AND HEALTH; so that its teachings are ever before us, a bright light to lighten our pathway. We studied in this way for two years, during which time we had some excellent demon-

strations. We then went to Mrs. E. B. F —, of Nebraska, and took a course of lectures. There we received much light on many points not clearly discerned before. Since then, we have had some wonderful demonstrations; some of them in cases that the medical faculty could not relieve. We had no help but SCIENCE AND HEALTH, and the BIBLE, and our governing thoughts were: "The Lord is my Shepherd, I shall not want;" "If God is for us, who can be against us?" and "Father, lead us in the ways of all Truth." These perfect thoughts have fought for us a great many hard battles, wherein we learned that the hidden enemy and its power was an evil belief which represented nothing in the presence of Truth; that Truth was omnipresent, which showed us that both were nothing to be accepted, but something to be denied.— S. P. H.

DEAR JOURNAL: — I claim to be one of the lambs of the little flock of Scientists, in El Dorado, Kansas. It has been over a year since I began to investigate Christian Science, which has opened up a new world to me. I can say I knew a woman, over a year ago, who seemed helplessly bound with the belief of paralysis, kidney disease, catarrh in ears and throat, neuralgia, and deathly weakness. Medicine did her no good; she tried about all material aids and found no relief until she laid hold on eternal Life and came into transformation of the body by the renewing of the Mind. It was not long until she lost the belief of a twofold creation. I can say the woman I knew, I now know no more. I have died to the sense of such a person, but yet I live! It is not the human sense that lives but Love and Intelligence. I feel that I am renewed in that creation. It has caused chains of bondage to fall from me; it has taken away all my sorrow and care. I feel like the birds, careful for nothing; and yet I am fed and all my wants are supplied; I am so glad I am a reflection of God's love instead of a creation of the human sense of things. What beliefs of ignorance we have been brought up under, what superstition! No wonder the Saviour said: "Father forgive them, they know not what they do!" I find what heals the understanding, heals the body. If we get the *sure* knowledge, the body will reflect the Truth, and the old beliefs, or the old man and his deeds will be cast out. To be a true Scientist, we must have pure thoughts; we must not let anything that defiles enter into this new creation; if we do, be

sure our sins will find us out. It is better to take hold of this work for one's self than to have another treat; for one can stand more steadfastly at the door of his own thoughts than can his neighbor. Let nothing enter our thoughts that we would not have reflected upon our body. By watching, we *can* put off the old man with his deeds, but we must make the inside (thought) clean, before we can make the outside (body) pure and harmonious.—C. D., ELDORADO, KAN.

DEAR EDITOR OF THE JOURNAL.—At the convention recently held in New York, we were urged to send our thoughts to the JOURNAL. Mortal sense says, "What good can your thoughts do to any one? All can have the same by turning to our divine Source." But I *know* that thoughts are suggestive; and, even though we know that the silent method is all potent, yet expressed thought does help. In the JOURNAL for June, page 117, I find mention of the fact that, "Memory is His." I can bear testimony to the truth of this; for of late it has demonstrated itself constantly to me. Even the veriest trifle comes back to consciousness the moment the external senses are stilled sufficiently to enable me to hear the "still small voice within." Practice in the "little things" enables us to have consciously at hand the necessary strength for the great testing places.

To my thought, it seems clear that if Truth is worth anything, it is worth everything. The supply is unfailing. We must use it constantly or, better, we must let it use us. We must understand that we are channels for the Truth to flow through. Truth is responsible, we are but instruments. Truth does the work—when we *let* it. What we call error is absolutely nothing,—God is all. There cannot be two equal powers. God is Love. "Love is a consuming fire;" therefore, if we are filled full of love, we cannot hold anything else. When my children cry out: "O mamma! there is a man behind the chair," or table, or wherever is cast a shadow in the half light of the diminished gas jet, I at once turn on the gas and ask: "Where, children?"

So we, who are only children after all, cry out in our fear, as we see through mortal sense; but in the pure white light of Truth, we see our fears are only shadows cast by the half light. "Now we know in part, but when that which is perfect is come, that which is in part shall be done away."

I love to read in the *Diaglott*: "We live and are moved and

have our being in Him." We are moved when we let Love move us. We need not fight; only stand still and *know*. Jesus says: "Only believe." The burden of his message is: "According to your *faith* be it unto you." Mrs. Eddy writes: "Truth is a law unto error." Let us apply Truth. Pilate asked: "What is Truth?" Jesus said: "Behold the Man." We are God's children now. We are heirs of God, and joint-heirs with Christ *now*. Long enough have we been taught to grovel with the "muck rake." Long enough have we been told that we are "worms of the dust." Child of God, heir of the Universe, stand on your feet and know that you are of your Father, — Good, Life, Love, Truth, Substance, Intelligence. "Lift up the heads that are bowed down, strengthen the feeble knees." God is our Father. Whom shall we fear? There is the true picture. Long have we looked at the wrong side of it; now, let us stand in *front* of it, and let it manifest itself in us, — reflect itself. Let us now *affirm* we are reflections of *Love*. — F. J. M.

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THE gentleman from whom the enclosed letter is just received, is an M. D., as he wrote me last summer when he applied for absent treatment for his wife who had been pronounced an incurable by four other M. D.'s, and had been bed-ridden for a long time. She was entirely healed by absent treatment alone. Through my realizations for her, which necessarily included him because of his reports for her and intimate connection with her, the gentleman himself was cured of deafness, and other infirmities contracted in the army, though *I did not know he had any physical ailments, till after he wrote me of his own cure*. He has gained all the understanding he has, first, through the letters necessary in the treatment of his wife, and then in the study of SCIENCE AND HEALTH, by both himself and wife. He has never met or talked with a Christian Scientist. I send his letter as a demonstration that SCIENCE AND HEALTH is the teacher of this age, — the one that will lead all who hunger for understanding to the Teacher of all teachers, even to the Universal Christ: —

The plague La Grippe is having a regular riot here, and a great many deaths have occurred, and no signs of abating. Two doctors of this city died last week, and four doctors near here have died within the last ten days. I do not know of a single family that has escaped the plague, nor of a single person who has recovered health after having it — but I am too fast! There are two exceptions, and those two are Mrs. — and myself. Immedi-

ately after my last letter to you, we were both attacked. Mrs. S. had a light attack, treated herself very successfully, and was well in a couple of days. I had a very violent attack, which came on during the night without previous warning. When morning came, I commenced to treat myself, but was in such distress that I could not collect my thoughts more than a minute or two at a time. Every effort did good, however, and by seven o'clock in the evening my pains were so reduced that I was able to give myself a thorough treatment, and *in one half hour I was perfectly well*, and I have not felt the effects of the disease since. Mrs. S.'s recovery was entire. We feel secure. What do you think about this plague? I am regarding it as ominous.—E. M. S.

In my own experience those who stand firmest and most fearlessly in Truth, and *freest from the fear of animal magnetism* are those who have first been healed, then taught by SCIENCE AND HEALTH. I regard all my patients as my students, and have many fine demonstrations among them. I always tell my absent patients plainly that this *is* the "second coming of Christ" for which Christians have so long and so anxiously looked; and I have very marked success with absent patients. It is true that I have had with my realizations many, to me, wonderful "revelations" and "visions"; but I have always made Christian Science so practical in its uses that I have never attempted to write down such experiences, not even new ideas as they came; but have saved only the "git" of the kernel to apply to my own daily benefit and to that of others who came to me. I have followed the rule, "Take no thought what ye shall speak," etc., and never once have found that instruction to fail me, even when called in the most unexpected ways to meet "learned" criticism.—I. P. H.

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THINKING that my own experience would be interesting to readers of the JOURNAL, I state the following:—

Two years ago last March, I commenced working in a shop where there was a Christian Scientist. The first time I heard him say anything about the Science, I made fun of him; but he very quietly said, "If I could get time to talk to you, I would show you what Christian Science is." "Well," I said, "you can't commence any too soon." He proved to me in one half hour what a sinner I was, and told me the way to reform. I asked: "Why can't I learn this and cure my wife?" He replied: "You can. Go home and read the Bible and commence to do right."

I did. Wife was sick in bed. I read the Bible, but she did not know it. Next evening, while I was reading, she got out of bed alone, came to the room and asked: "What are you doing?" I said: "I am reading the Bible." She said: "Why don't you come and read to me?" I did so, and in a half hour she was asleep — the first time for a month! I looked at her sleeping quietly, and exclaimed: "If the Bible don't beat medicine!" The next night the same results followed a second reading, — and no medicine has been in our home since. Wife had the belief of a quick consumption, but got better every day, until the Fourth of July she took measles, in belief, and was treated. But her old belief seemed worse, so we moved into town, where she was treated about two months, and she has been well and fat ever since. That fall we took primary course from Mrs. B—— and from that time until now, have had great success in healing, more physically than spiritually, but God knows the thoughts and intents of the heart.

From the time I first talked with L—— I never thought of chewing or smoking, or drinking whiskey or beer, or of swearing. All old acquaintances said: "Janes is crazy." I told them if that was what it was doing for me, I would have more — the full consciousness of Good and morality! Through studying SCIENCE AND HEALTH and the Bible, I have raised one said to be dying, whom the doctor told them could not live twenty minutes. In one hour and a half she sat up in bed, and ate a piece of chicken, the first in three days, and drank a glass of milk. I have sat by the bedside of the dying and seen them pass out of consciousness of life here without a struggle; but the thought would come to me that I must give myself wholly to Truth, and be able to save them that in belief were passing away. My desire is to know the Truth, and the Truth shall make me free. The first C. S. meeting at this place occurred last Sunday evening at my house. All were pleased and thanked God in their hearts for the way to live and not do evil. Meeting every Sunday evening now at my house for the study of SCIENCE AND HEALTH and the Bible. There are four or five who have taken the primary course, but they felt unequal to starting a meeting. These do not practise any; but I couldn't do that. I must go into the vineyard and work. I am looking for the books.—  
H. D. J.



## NOTES FROM THE FIELD.

AN attempt was made to start the work of Christian Science in Rochester in the spring of 1886; but it was not fully established until the spring of 1887. The people being conservative, success was *then* attained only through the full determination of its followers, God with them, to plant it there at whatever cost. The spring of 1887 found the Scientist in charge with more than she unaided could do; but students were taught, and the work went on.

All tendency to differences has uniformly been discouraged; and *one* faith in *one* Lord, *one* baptism, *one* God and Father of all — *one* "strait and narrow way," has been so thoroughly discussed and accepted that harmony has prevailed. Striving "to be of the same mind that was in Christ Jesus," we have been strong to cope with error, and few have gone astray.

A Sunday school has been established, and public services consisting of music, silent prayer, and a Bible lecture in explanation of the Scripture from the standpoint Christian Science, are held every Sunday afternoon, with an attendance of from forty to fifty. No association, but that of Love has been formed. Student's meetings, held on Tuesday afternoon and Thursday evenings are well attended. No dispensary has been organized, but each practitioner does all of this work that is possible. Christian Science literature has been freely circulated.

The demonstrations of Christian Science have changed public opinion in a marked degree; even some of the most eminent physicians admitting that this blessed Truth is a *power*. Although it is still bitterly opposed in some quarters it is steadily gaining ground — those most bitter, one by one accepting it.

This spiritualization of thought, has so changed the pulpits, that they are fast forgetting to preach their doctrine, and are giving much Truth instead.

Rochester having long been known to mortal sense as the city of spiritualism, mesmerism, magnetism, and theosophy, there appears much wrong thought to destroy. Christian Science has been established upon a firm basis however; its foundation being none other than the Bible and SCIENCE AND HEALTH; hence most of its adherents are able to meet and conquer this seeming error.

All that is needed to hasten the work in this locality is quiet, earnest, prayerful thought — the outcome of the "still small voice" that surely produces demonstration.— S. P.

DEAR JOURNAL.—I wish very much to send a word of greeting to the dear Scientists at home, from this country across the sea. I have been travelling about the continent for several months, and everywhere have found work to do in Science. Hardly a day passes in which I do not have some opportunity to sow a little "seed," and all whom I have conversed with seemed glad to receive, and eager to acquire a deeper knowledge. I have been everywhere struck with the deep-seated unrest, manifested by people of every pursuit, profession, and especially of every religious persuasion. Everywhere time-honored (?) creeds are being deserted for larger teachings, and, in consequence, the churches are seizing at compromises which, a few years ago, would have been regarded as heresies. One feature, which seems to me very significant, is the widespread interest shown in the sermons and pamphlets which are flooding the country. Many of them are from the pen of the clergy of the Church of England, and have reached enormous editions. They teach the idea of God as Spirit, Love, Truth; urge that "the *personal* be left out of religion and the churches," and, in many ways, are undoubtedly making ready the mortal thought for the reception of Truth. Is this not the "silent leavening"? Must we not read "the signs of the times"?

I am most grateful to our dear JOURNAL for the helpful thoughts it has brought to me, and the reports of the great work which is going on at home. During my wanderings, away from intercourse with Scientists, the "Notes from the Field" have been more than ever welcome and inspiring. I have felt keenly this separation from my fellow workers, yet I am fully persuaded that forced to rely solely upon Principle, we learn lessons which we can be taught in no other way.—D. D. S., GERMANY, June 13, 1890.

. . . SCIENCE AND HEALTH, the JOURNAL and Series, are the bread of life to me. I do know, with my little understanding of Truth, that we can only gain immortality in proportion as we blot out mortal sense, and live in the consciousness that love is the "fulfilling of the law." — W. S. S., HORTON, KANS.

DEAR JOURNAL:—As each month rolls by and we are again greeted with the helpful thoughts contained in each new number, I more fully realize that Christian Science is, indeed, daily growing in the realization of many dear brothers and sisters; and, best of all, is being demonstrated more and more. Truly, "the good time coming" is "almost here"; the marked improvement in JOURNAL being sufficient evidence of itself that Scientists are slowly but surely progressing—are "growing into the perfect stature of manhood which was with Christ Jesus." The day is indeed breaking through the clouds and darkness that seemed so real. I will insert right here a short article copied from the *Syracuse Standard*.

"A hopeful sign," from the *Toledo Bee*; "It is a good omen for the world of women, that of the body's coming to be a part of the creed of good and true living. The days for extolling a saintly soul within a pained and suffering body that ought to be healthy and vigorous, are happily passed away. The idea that the time will come when disease will be looked upon as almost a crime or the hereditary result of ignorance, which will be classed with crime, is not so startling as it was when first promulgated."

Although not altogether scientific it will do very well, having come through the hands of two editors of daily newspapers.

A dear sister in Truth gave one helping thought lately, viz.: "Realize fully that the people in your town do want to know the Truth, but they are not conscious of it."

I enclose money-order for six half-yearly subscriptions to JOURNAL, hoping it may help at least as many dear ones to behold the light which is shining therein.—N. B. W.

I LOVE the JOURNAL and SERIES and feel that I could not go on the way without their timely words. I am trying to work for the Master and I love the work. I cannot see the fruits of my labor as I could wish, but this I know that whereas three years ago when I began to speak of Christian Science, some would "laugh me to scorn," others would gnash on me with their teeth; now those same persons read the JOURNAL and SERIES. I have given out a number of the tracts, "The Way to Begin in Christian Science." Am going to take a course of lectures soon and am in hopes to grow stronger and "put on the whole armor of God" and be able to stand.—MRS. H. B. J., CAMBRIDGE, ILL.

YET does the "still, small voice" of Truth come to our hearts, bringing its messages of Life and Love, and strengthening us with its daily manna, to work out this problem of life. I thank God for His love in showing me more and more of Himself. I am led to exclaim: "Oh, the length, and breadth, and height and depth!" It was infinite Love that gave me the teachings of Science, in order to give me a right understanding of my relationship to Himself. But I feel the need of a much greater understanding; that I must be wholly crucified to self to be able to demonstrate more fully. I can only rely on Him who "giveth liberally and upbraideth not."

We have Bible class every Wednesday and Sunday; and find it a source of pleasure and profit to meet and commune with one another. Living in the shadow of Yale University, we have some false claims to take up and handle. It is sometimes asked what *good* our meetings are doing; but *Truth* will steadily advance, and Love is deep and abiding. We are earnestly seeking to be like the Christ, in following in his footsteps, and sowing the seed. — M., NEW HAVEN, CONN.

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. . . Please accept congratulations upon the JOURNAL the last few months. I wish I could place the April number in every house in this city. I can hardly wait till each copy comes. No one but a pioneer can tell what a blessing it is to receive it each month. The work in Truth is growing beautifully here. I have sold four copies of SCIENCE AND HEALTH. I think when I can place that volume in a home, that the seed is sown that eventually will bring forth good fruit. One of our ministers of the gospel cannot understand how it is that a boy can heal the sick when they who have spent years in college and study of the Scriptures cannot. Some of them have tried to preach against it; but they only advertise it, as error is powerless before Truth. I have, under treatment, one minister who says, like the blind man: "Once I was blind, but now I see." — D. S. R., LONDON, ONT.

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. . . ENCLOSED find New York draft for four subscriptions to the JOURNAL to the following addresses, commencing with the April number. . . . We note a grand improvement in our beloved JOURNAL with every succeeding number. — A. S., ARKANSAS CITY, KANSAS.

THROUGH the instrumentality of a faithful Scientist I was led from the pitfall of *so-called* Scientists, and have since been busy undoing many of my former thoughts. I have several times encountered in belief the error known as animal magnetism; but, in the power of that Love which says: "I will counsel you with mine eye upon you," we still press forward to the "mark of the high calling of Good" as it is in Christ Jesus, and are nailing the world, the flesh, and the devil to the cross of Truth. May we soon come into the understanding of this Love of which I have been reading, and be among the wise virgins! Let us demonstrate the Principle and "prove the Spirit whether they be of Good or not."—J. D.

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. . . I was deeply interested in the confession of a sister Scientist, in regard to her mistake in condemning another sister. I felt a comfort when I read it. When we have the Christ, Truth in our hearts, what need we care for persecution? If we put on the "full armor of God"—have Love and Truth for our armor and shield, we are safe.

Yesterday the Mormon people held a meeting for the condemnation of Christian Scientists, claiming us to be workers of the evil one, and as such to be avoided. I know what they will try to do with us, but I have no fears.—A. S., SALT LAKE CITY, UTAH.

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. . . How the Truth is marching on! This seems to be with us, a time of purification more than of healing. We are doing some hard fighting, but, through Spirit, we shall be victors.—MRS. J. M. L., AMSTERDAM, N. Y.

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I COULD not be without the dear JOURNAL. It is worth more to me than twice its value. It is my life and my light and affords me more comfort than I can express. How anxious I am for its arrival each month! I have read every number since Jan. 1889.  
—T. C.

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I HAD been in bondage to sickness the most of the time for a number of years. Had tried many remedies but had received no lasting benefit. Through the kindness of a friend, I heard of SCIENCE AND HEALTH. While perusing its pages, a new light seemed to dawn upon my mind that I was healed of disease by a power I knew came from the Spirit of Truth and Love.—MRS. W. F. S., WILTON, ME.

## QUESTIONS AND ANSWERS.

## Cross and Crown.

In the year of 1840, and when I was about seventeen years old. I was one of about one hundred and twenty who were frightened into an orthodox church by the cry of hellfire and damnation, by the revivalists. Those same revivalists groaned with horror at the mention of a person kneeling in front of a cross.

Were a Roman Catholic or Episcopalian, asked whether he worshipped the cross, he would answer: "No! we are reminded by that of the death of Christ; if we bear our crosses we shall wear the crown." Now, as we know that Christ did not die, what is the cut on our text-book, *SCIENCE AND HEALTH* and the *CHRISTIAN SCIENCE JOURNALS* to represent? One figure is a representation of a piece of timber with a shorter piece crossing it at right angles. If this at all resembles the crosses we must bear, I am too dull to comprehend it. The other figure represents a crown material, which if anything like a representation of the crown that we expect to realize, I am very much in the dark and would be very thankful if some brother or sister would enlighten me. Is it scientific to say that looking at or thinking of anything material will develop spirituality?

Have we not advanced too far in the Truth to need such reminders any more than we do organization, ordination, installation, dedication, or whatever else tends to distract attention from the universal brotherhood and equality of man? Do these weapons to fight evil with fit us any better than Saul's armor fitted David? Could David ever have brought his Goliath down if he had kept that armor on? and can we ever conquer our Goliaths with any weapon but the spiritual? Cannot we read the signs of the times spiritually? Are we sleeping, that we cannot perceive that the last days that Jesus spoke of are upon us? Are we fleeing to the mountains? Are we staying on the house-top, out of reach of materiality, magnetism, — or is there something loved by mortal mind that we want to take with us? How many companions are there and "One is taken and the other left"? Are we going to try to fight our way with the world's weapons? No! we are "putting on the whole armor of God." We are going to battle with only the armor of love for Good and our fellow-men.

We know that our leader, teacher, and elder sister has gone up into the mountain, and she is still teaching and leading us up to those heights where the world and worldly matters can no more affect us, for our perception of the Light will be so clear that "there will be no darkness at all." — U. S. P.

Pending fuller answer from some correspondent, it may be



said that one use of the symbols referred to is to connect Christian Science in the popular thought with the idea of Christianity; to affirm, in symbols that the world understands, the relation and historical succession of the new thought to the prevalent human conception of Jesus and his work.

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"F. A. G.'s" Answers to her own Questions. \*

It has been my inclination to hold spiritual experience as the one possession in common with God alone, something that the world would neither understand nor value, and as so utterly apart from material conception that exposure would chill and hinder its growth. The perusal of the Editor's Note Book in the November JOURNAL, has decided me to present some of the answers to my own queries as experience has given them to me. After all "God is His *own* interpreter," and our only sure Guide. It is safer to "wait upon" Him than to "wait upon" man. While I recognize many of the difficulties propounded under the head of Questions and Discussions, I do not find, from month to month, enough of solutions offered. It seems to me "this ought not so to be." If, then, you think best, as my trials and perplexities in the struggle to demonstrate Truth have been presented to others striving in this "race" of which the Apostle speaks, let me offer also to them an insight into my own God-given, dawning, growing convictions as to the cause of my hindrances.

That wondrous "power of God" which "subdueth all things unto itself" and "maketh even the wrath of man to praise him," does in the trying process of their self destruction make the "work of the Spirit" sure and complete.

In as few words as possible, I will give what seems to me the keynote to the solution of individual difficulties in spiritual demonstration. Is it not this, namely: that each individual development of "mortal mind," with its attendant characteristics, is itself the indicator of the obstacles which Spirit must encounter and destroy? In "Unity of Good" in the chapter headed "A Colloquy," these words are quoted from Shakespeare: "The Gods are just, and of our pleasant vices make instruments to scourge us." Now as Principle is ever consistent is not this method of treatment applied to every experience of mortal mind? The carnal (mortal) mind is "enmity against God." Mortal mind is

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\*Published in October JOURNAL.

purely a human thought reflection. There is nothing of Spirit in mortal thought. Even as our vices become our scourges, do not the very individual developments of human mentality on which we pride ourselves, prove our most serious obstacle in the attainment of spiritual demonstration? Is it not the evil that Spirit will subdue through suffering?

An intensely energetic, quick, prompt mentality, which goes straight to its goal, restive under restraint and impatient of obstacles, is of "the right metal" in mortal thought; and "tempered" by spiritual discipline may be fit for the Master's use. But what is to "temper" it to that spiritual condition, which is "peace, long-suffering, patience"? Do not the very obstacles it encounters in spiritual growth destroy the alloy and leave the genuine metal? Is not the real question always whether the determination, energy, tenacity, and perseverance are as strong for spiritual attainment as for material desires? The characteristics of my mortal mind are an impediment to me; but is it not the discipline of spiritual experience that — if I am in earnest to learn — teaches me that, little as I ever suspected it, I am indeed in my mortal mind, my own worst enemy. If I am not patient, humble, and desirous to "know myself" and discover what hinders me from following after Christ, how can I expect ever to have the "mind that is in Christ Jesus"? Was it not in sympathy of thought, and patient seeking in Christ for Truth that Mary chose "the better part"? If, on the other hand, I am easily discouraged, what shall strengthen and attune me to abiding hope? Is it quick demonstrations, or that slow and sure conviction which comes through persistent "continuance in well doing"? It is not he who "anon with joy receiveth the word," but "he who *abideth* in me, and my words *abide* in him" who "bringeth forth much fruit." If my mortal mind is intense and tenacious in its hold, will not its beliefs in material conception be correspondingly tenacious and torment me with that very tenacity which becomes real in its aims only when it "lays hold on eternal life"? Again, would we understand, realize, and be blessed by demonstration if it came to us by a sort of legerdemain, as the mortal mind regards "miracles"? Christ is Divine Mind, not mortal mind. We need discipline before we can conceive Spiritual Truth. We must each "be born again." He who will do the will of God shall know whether Jesus spake of God or whether he "spake of himself." Every one "born anew of the Spirit"

can answer to himself whether the birth-throes are a theory or the realization of existence in God.

These are the thoughts which answer to me my own questions, and which are, under God, my encouragement. These experiences have brought me to feel that material demonstration of Truth is the very lowest aim of Christian Science, and is only a concession to mortal need, through which we are led up higher. It opens the eyes of the understanding to Spiritual reality.

Words fail to tell how the horizon of Truth widens since the new departure in Sunday-school lessons, with the Bible and SCIENCE AND HEALTH to doubly illuminate and elucidate their meaning. Our Thursday evening meetings for the study of the lessons are crowded, and the interest is unflagging. The article in the April JOURNAL, entitled "Love Your Enemies," cannot be too thoroughly studied and assimilated. It is a continuation of the "New Commandment" in the October JOURNAL; a fresh tone in the ascending scale; a higher revelation of infinite Love, "such as time and eternity are ever sounding." Oh, that the time may hasten when it shall destroy every vestige of self! You call for accounts of "healing from Sin." I would like to ask what physical manifestation in the destruction of sin will be presented to the healer at this stage of Science? In other words, must we wait for the belief and believer to present themselves as formerly in the case of sickness, and treat the claims impersonally; or is it the duty of the Scientist to treat the pleasures of sin, wherever they present themselves, whether the votary of sin desires the destruction of these claims or not? The experience of Scientists here is, that the *belief* in the pleasures of sense seldom if ever presents itself for destruction, but is brought to us by friends who ask us to treat these claims without the knowledge of the sinner.

Jesus *seemed* indifferent, so to speak, to heal the cases brought to him until the individuals themselves showed positive, earnest desire to be healed. Are we to hope to be able to destroy the pleasures of sense, when Jesus could not do many mighty works in certain localities because of unbelief (*i. e.*), lack of understanding of, or desire for Truth; when SCIENCE AND HEALTH says: "It is easier to cure the most malignant disease than it is to cure sin. I have raised up the dying, while I have struggled long, and perhaps in vain, to lift a student out of a chronic sin"? It has seemed to me presumptuous to think of doing what these could not do. If this is a malicious argument, reprove it as severely as it merits; for I only desire to know the Truth, and to glorify it to the best of my understanding.

I have been asked to inquire if it is considered wise and expedient to give children a course in Science. — B. M. P.

"Sin" is belief of pain or pleasure in matter. This belief is "treated" through destruction of the claim of error in ourselves. We do not have to "wait for the belief and the believer to present themselves"; until material sense is destroyed they are ever present.

Jesus said, "For this reason the Father loves me, because I lay down my soul that again I may receive it." And John says in his first epistle: "Hereby have we come to understand love, in that he, in our behalf, his soul laid down; and we ought in the brethren's behalf, our souls to lay down." "Soul" is the false sense of life as material. When we are doing our own work in meeting the claims of sin, we are following in Jesus' footsteps,—laying down our souls, our lives, "in the brethren's behalf." When the works of flesh enumerated by Paul in the fifth of Galatians, are being destroyed and replaced by the works of Spirit, then we are helping all the world.

The work of the Christian Scientist is individual; the patient, in the Words of the Teacher, is "an incident by the way." The best "demonstration" a Christian Scientist can offer to the world, is daily to present his body (the false sense of life) "a living, holy, well pleasing sacrifice to God,"—Spirit. Then the works of Love, healing the sense of sickness and sin, cannot help manifesting themselves. The work of individual regeneration entered upon in understanding of Christian Science, all questions about other patients will take care of themselves.

As to treatment of persons without their consent, full answer will be found in the teacher's article in the JOURNAL of May, 1889.

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In the Glossary (40th ed. of SCIENCE AND HEALTH, on page 535), it is said: "To *material* Sense, Earth is matter; to *Spiritual* Sense it is a compound idea." Now, there are many things that may be called "compound ideas." What particular ideas are here referred to, as constituting the compound idea?

On page 452 of SCIENCE AND HEALTH we read: "The word 'earth' stands for a spiritual idea;" and in the Glossary: "Man. The infinite idea of Infinite Spirit; . . . the full representation of Mind; . . . the compound idea of God, including all other ideas." In "Science of Being," it is said: "The minutiae and infinity of individualities reflect God's individuality," and in "Genesis" (p. 443): "It follows that man must be the generic term for all creation, masculine, feminine, and neuter."

Careful reading of those passages, in their several connections, will make clear the sense of the term, "compound ideas," as employed in SCIENCE AND HEALTH.

PLEASE permit me to make reply to the observation in December number of JOURNAL, stating that one should be careful to distinguish in making use of the terms, Christ and Jesus.

While we all understand that the Christ is the Divine Principle, the Divine Mind; yet Jesus, the pure thought, was the reflector of that Mind, knew no other and taught no other basis or source. The Scripture writers constantly employ the term Christ Jesus; and as the Christ has come to human consciousness through his perfect demonstration, it seems to me that in speaking of him (Jesus) both terms ought to be retained. In such books as "Robert Elsmere," the Christ is not discerned. One cannot have the Christ without Jesus; viz: one must come into the humility (manger thought) of thought, which is willing to be led by and acknowledge the Highest Revelator and Demonstrator of Truth, the Divine Mind. This is, to a certain extent, the putting down of personality in one's self, which must necessarily precede the understanding of Christ. Because the world rejected Jesus, the revelator, it could not have the Christ. Because many good (in the old sense), professing Christians fail to do as he taught, they have not the understanding of Christ. The Jesus implies the Christ, the human consciousness reflecting the Divine,—and they cannot properly be separated until, by the perfect demonstration of Life, Truth, Love, the human sense is lost in the Divine. Everyone who would have the Christ must enter upon the Jesus thought and life; it is the revelator of Christ. To reject a pure thought is to reject Jesus; to be governed by personality in one's self, is to reject Jesus; to fail to uncover error in ourselves and destroy it with Truth, is to reject Jesus; to cover error is to reject Jesus; to deviate from the narrow way is to reject Jesus. Jesus has been preached to nearly the whole world as a witness, and those who have rejected him, as I have said, even while professing him, cannot have the Christ revealed. Perhaps I thus make my meaning clear: The Jesus is always the revelator of the Christ. Then let us not think that we must separate the terms while we understand them. There could be no Christ to human sense without Jesus, and Christ is the Divine reality of Jesus. The apostles understood, and employed the term as above. "He who denies me before men, him will I deny before my Father who is in heaven" (perhaps not exact words), seems to have a double meaning. In the first part the *me* appears to refer to the revelator, the pure thought, which if we reject, we cannot ascend. I — Spirit (in the second part) cannot be revealed to you, unless you follow *me*, Jesus, in demonstration over error.

Should not the term "Intelligence," instead of "Intellect," be used in the following sentence, found in the article "What is Love," in the January JOURNAL, page 483? "Man is not in bond, to an unreal master, but his Principle is the only life-giving animating Essence, and Intellect is dominant and self-existent."

In SCIENCE AND HEALTH (page 434), it reads: "Spirit imparts the understanding that leads into all Truth. . . . This understanding is not *intellectual*, is not aided by scholarly attainments."

Again: Upon what page in SCIENCE AND HEALTH is the following sentence to be found? — quoted on page 8 in the SERIES for Dec. 1, 1889: "The Christ is the Principle of the *mortal man* Jesus. It is this principle that is his real, divine nature." I have not been able to find it as yet. My understanding of Science is, that *mortal man* has no Principle. — F. W. G.

The use of "Intellect" as above cited is an unusual one in Science; Mind or Intelligence are the terms usually employed, and are more accordant with its technology.

The author of the SERIES referred to quoted inaccurately from SCIENCE AND HEALTH in the words "mortal man Jesus." At p. 495, L. 10, are found the words "The Christ is the Principle of the man Jesus," and p. 501, 10th L. from bottom, Jesus is designated in the same way. In several other places in SCIENCE AND HEALTH it is also found. It is used in contrast with the "Christ" and to fix attention on the personality of Jesus in distinction between that and Principle.

Will the JOURNAL please give the meaning of the following passage: "I formed the light and created the darkness: I make peace and create evil; I, the Lord do all these things" (Isaiah xlv. chap).

In SCIENCE AND HEALTH\* we read: "Isaiah said, 'The Lord makes peace and creates evil;'" but he referred to divine law as stirring up evil to its utmost, when bringing it to the surface, and reducing it to nothingness, its only proper state. With the periods that follow the above, a full elucidation of the text will be found in SCIENCE AND HEALTH.

It may be added that the passage from Isaiah corresponds with innumerable other passages found all through the Scriptures. The Psalmist, e. g., says: "All things are thy servants," and speaks of the wicked as the "sword" of God. The same thought is carried in the familiar text, "the wrath of man shall praise Him."

\*40th ed. p. 464.



## HEALING AND REPORT OF CASES.

I WANT to tell you how my daughter was cured through Christian Science, after the doctors had tried their skill for three weeks and failed. She is twenty-two years old, very bright and active, never having been sick in bed since a little child, yet is of a nervous temperament, and easily worried. In January, 1890, on coming down stairs, she missed her footing when near the bottom, and the fall gave her a severe jar, which the doctors said affected the nerve centres. She had not been as well as usual for a year past, but there seemed nothing to make us feel particularly uneasy about her. In an hour after the fall, she dressed for a walk, and was out shopping the rest of the day. She spent the next three days resting, as she complained of being very tired. The following Sunday, we began to be uneasy about her. Monday morning she became delirious, and continued so for three weeks, without any release. During this time two of our best physicians were in attendance (day and night) and friends were constantly coming to our assistance. Later, the third doctor was called in for counsel. More faithful work could not have been done than they did during that time. The doctors gave us but little encouragement, and said to our friends that she could not recover.

At this point my husband, who was not a Christian Scientist, was willing to have me call a Christian Scientist, of New York. She had only been here a few days, and I had never met her. When asked to come, some one tried to prevent her doing so by telling her it would not do, as the doctors had given up the case, and the patient would die on her hands,—and thus injure instead of helping the Science. Her reply was: "If Mrs. G— is a Scientist, and has sent for me, that settles it. I will go." She commenced treating my daughter when she did not recognize any one, and had not spoken above a whisper for several days. The third treatment she spoke aloud, and called by name every one of us who came into the room. We dispensed with watchers immediately, and she soon requested to go upstairs to her own room at night, her sister sleeping with her. She had but one restless night after that. Her recovery is considered something wonderful. — MRS. G., SALT LAKE CITY, UTAH.

A LITTLE girl, nine years of age, while coasting, lost control of her sled, and was thrown with great force against a rock; the projecting edge of which, cutting through the stocking, inflicted a wound upon the fleshy part of the leg just above the boot, laying it open to the bone. I was immediately called and found her suffering a good deal of pain, and looking quite pale (in belief).

I gave her a treatment, and, telling her that the pain would soon cease, because matter cannot suffer pain, I returned home. This was about nine o'clock in the morning. At about three o'clock in the afternoon I again called and found her sitting up in bed playing with her little niece, a child of four years.

She was entirely free from pain and with the usual glow of health upon her countenance. After another treatment the wound began to heal. From the first treatment there was no pain; during the whole time of healing there was no appearance of inflammation. In two weeks she resumed her attendance at school. This she could have done sooner had her friends not feared a relapse, which I knew could not occur; for there is no relapse in Truth. Now here was a wound which any physician would have pronounced a very bad one, for the flesh was not only cut to the bone, but was laid open wide, the edges rendered so ragged by the roughness of the rock that friends thought a portion of the flesh must have been removed. This wound was healed without resorting to the "sewing up" process, or to the use of "mollifying salves"—with no pain, no inflammation, no ulceration, and no relapse—simply by the power of Truth.

The above statement will be readily confirmed to any one making inquiry, by the child's friends.—S. H., KAN.

I WAS sick for two years, and was given up both by the family and the doctor. We were all without understanding, but I had seen the good that Science had wrought, in the healing of a lady friend by a Scientist of Nebraska, about a year since, though I could not understand it. It seemed as though there was something to be had which money could not purchase, for I had all that money and loving friends could provide or buy. Then it was suggested by a friend, that we call the Scientist. The third day I went with her to a neighboring town, and in two weeks was perfectly well and strong. Then the desire for something better was fulfilled, and I now feel as though created a new being. Truly the

Light is sweet, and a pleasant thing it is to behold the sun. Money cannot pay for the Good I have received from the understanding of the spiritual, as led by the Spirit. Nothing remains a mystery. "All is Light." — E. S. BERLIN, NEB.

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WE want the JOURNAL, as we cannot do without its blessed Truth. It has done much for me and my family. I was an invalid three years, had not sat up one whole day in all that time until I went to Mrs. K——. In less than two weeks I could sit up all day; and in two weeks went home and did my work for seven in family, with help about my washings. That was two years ago, and I have not seen one day since that I could not work. Have had a great many demonstrations. We have not used one drop of medicine in our family since we studied the Science. Our little girl, five years old, treats herself a great deal. She thinks it a sin to take medicine. How many times we have been made to rejoice in the Truth!—for it *is* Truth. We have been tried as by fire. We were put out of church for heresy. We did not have a hearing at all. This is only part of what has been done with us. How plain it comes to me every day that *love* is the fulfilling of the law! We have forgiven *all* that persecuted us, as they did not know what they were doing. Please excuse me for writing so much, — 'tis a subject that fills my heart. Thanks to God that it has been revealed unto us! — MRS. S. A. T., ELDON, IOWA.

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FOUR years ago last fall I was healed of what my physician called consumption. We are farmers, and the question naturally arose: Is Science not good for animals, too? In the spring following, a valuable horse was taken with inflammation of kidneys. Her suffering was so intense the foam stood upon her; while eyes and nostrils looked like balls of fire. We treated her, and she grew better. I treated her again; threw some oats into her box; and we went into the house and retired for the night. Next morning she was all right, only a little weak. Had eaten her grain and some hay. I gave her another treatment, and in the afternoon I never saw a horse play so hard. We said: "Surely Truth has made her free." We now use it for everything; for did not two of a kind go into the Ark? And if they come out, then man must take them back again. — MRS. R. D. R., MANSTON, WIS.

THREE years ago last February, while at Oskaloosa, my attention was first called to Christian Science. I thought, "what folly!" but after coming home, I thought more of it. Mr. M — had been troubled with rheumatism for ten years; was just able to get about all winter, and part of the time not able to be out.

I finally persuaded him to try Christian Science, not thinking it would do half it did, for he had tried everything else and failed to gain benefit. The first week in March, he consented to try it. Mrs. C. — came over, and in less than a week he had no rheumatism; neither has he had it since. He also thought some things hurt him to eat them; but he knows better now. We have SCIENCE AND HEALTH, but have taken no lessons; have never even talked with more than two who were in Science. People say: "Oh, he just got better;" but *we* know that he did not just get ready to stop the use of medicine and chewing and smoking all in one day. He has touched neither one for over three years. "Praise God from whom all blessings flow!" He says he has no desire for tobacco. I, myself, was subject to very severe attacks of nervous headache, but can now assure myself of their nothingness in a very short time; hardly ever have even a "symptom." Oh, it is just wonderful! We have ever so much fun made of us; but let those laugh that are on the winning side. — W. A. and M. H. M.

You are right. I do not believe I shall have any more trouble with beliefs, as I think the latent fear is vanishing. It certainly must, witnessing the power of Good daily, as I do. Each time I try to realize for others and see the immediate result of God's unlimited power, my faith and understanding are strengthened. It gives me joy unspeakable to see error flee in one treatment, where the belief was quite aggravated to mortal sense — as in the case of the deaf girl. Yesterday a man, poor in worldly goods, came to me with belief of cancer, which was very bad indeed to mortal sense. His wife also was sick in bed, and, as they had boarders, he did not know what he should do. He had no money to pay me. I told him that made no difference. To-day he told me that his wife got up, of her own accord, in less than two hours, and helped about the work; and that his cancer had stopped eating, as he could plainly tell by the feeling. He has no pain now, and I am sure he will recover rapidly.

I had a good talk with Mrs. — to-day. I talked kindly, but very plainly, and it was taken in the same spirit. I know it did

her good. She tried to be offended at your letter; but, after I had read it, I told her it was all right and was for her good. After I had explained it to her, she thought so too. I told her where I thought her principal mistakes were, and she promised to do her best to rectify them. I believe she will come out all right. I also treated Mr. — for tobacco habit.—J. L. C.

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WE desire to express through the JOURNAL our heartfelt thanks for what Christian Science has done for us. I have been affected with beliefs of illness from childhood, at times suffering so that I was confined to my bed for weeks. For more than seven years I have suffered from rupture and did not dare go about without my truss. My wife was interested in Christian Science, but did not understand much about it. In March, a teacher came here and my wife insisted on taking the lessons. I must confess that I was opposed to it. She would go, and I felt compelled to go with her for protection—the class meeting at night and at some distance from us. When we reached the third lesson, I felt very ugly and dissatisfied, but continued to attend. About the seventh lesson, however, I felt very differently, and left off my truss. Was also relieved of other beliefs, and felt,—yea, *realized*, that I was a new man. I have had no pain or even unpleasantness since. It was some weeks after, when hearing some one speak of catarrh, that I remembered ever having had it, as I was entirely healed of this too. My wife was also healed in the class. We can never be thankful enough to God, for this divine Light of Christian Science! Shall always do all we can in the cause of Truth.—A. B. L.

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A LADY tells me the following little anecdote about her Sunday-school class: "I asked the question: 'What is God's medicine for error of every sort?' A little 'tot' not quite three years old, made answer: 'If 'oo p'ease, 'm, it's *Love*.'" This lady says the children learn Christian Science very readily; that they love SCIENCE AND HEALTH, and do not find it hard to understand. This shows the increasing spirituality of the age. We do not give children credit for the intelligence and ready comprehension of Truth, that they really possess. Their discernment of Good is far in advance of that of their parents.

## EDITOR'S NOTE BOOK.

More about "Hiding the Name of Christ."

IN the letter of a correspondent the following lines are found :

"I have now opened my parlors to good and bad. I have invited, as it were, the Gentiles to come in and study the Bible, but I dare not speak of SCIENCE AND HEALTH, nor use the term 'Christian Science'; but all the same they are getting their feast from the bountiful table we name Science. I study the lesson in the light of Science, but never say 'Science.' Why should I do so? The next week where should I find my audience? You need not wonder why Science has not put forth branches in —. 'When they shall say, What are these wounds in thy hands?' he shall say, These I received in the house of my friends.'"

Still another correspondent writes :

"I have often wondered of late, when I see our fellow-beings antagonized by the words 'Christian Science,' if we couldn't tell them mentally (if not otherwise) 'There is no Christian Science sect. It is Truth, and the Truth shall make you free.'"

These correspondents are referred to the article in June "Note Book," "Hiding the Name of Christ." The thought in the above lines is identical with that therein commented on. Mortal mind will never grow "out of itself," error, without knowing it. It must yield to God's government, and there is no way to this but through submission. To try to find byways by which mortal mind may climb up some other way, is to be busy with devices of error. The words cited above from the prophet, are the fitting comment on that correspondent's statement of her action. The only issue in Christian Science is that between flesh (mortal mind) and Spirit. This issue cannot be presented effectively or honestly under any sort of disguise; those who try it deceive themselves more fatally than those on whom the deception is practised.

It is not the term "Christian Science" that antagonizes "the world"; it is against the idea—the Truth of Being that it revolts. Error seems to be just now whispering in many ears: "Truth is larger than Christian Science; there is no Christian Science sect; don't drive people away from Truth by bigotry; don't call yourselves Christian Scientists, but come onto the



broader platform of 'Truth'; don't say anything about SCIENCE AND HEALTH or its Author: Truth is everywhere; take it where you find it; you know how to pick out Truth from error."

There is only one Truth, and there is but one error. The issue between Truth and error can therefore be only one. The "Way" out of error in Jesus' time was called "the Christ." To-day, also, it is the Christ, reduced to human comprehension, declared with "plainness of speech" instead of "in proverbs," and called "Christian Science," or the Science of Christ.

The one conclusion from Jesus' teaching, and from SCIENCE AND HEALTH is the allness of Good; the corollary is—nothingness of personality. The repugnance of mortal mind to the term Christian Science is the expression of aversion to this conclusion and the corollary,—and only that. To meet this aversion with a timid or half-way declaration of the Christ is denial of the divine Principle of the Christ.

Talk about "Truth" and "Good"—even the whole of the letter of Science may not be Christian Science, and may be a curse to those who listen. That is not Christian Science in which unshrinking declaration of the eternal oppositeness of Spiritual sense to material, and the destruction of the latter is wanting. This declaration can only be made in terms of Christian Science, and Christian Science is stated nowhere but in SCIENCE AND HEALTH. There is no other Christian Science. "Truth" is not a broader designation, Truth is one; Divine Science is the Mind of God, Truth. Both are terms for the same substance, inseparable and indivisible.

As well think of teaching Christianity without reference to Jesus the Christ, and the history in the Gospels, as of teaching Christian Science without reference to SCIENCE AND HEALTH and its Author. No person can talk of, or teach Christian Science from this standpoint without losing the light. Perfect truthfulness alone can reflect Truth, and the attitude of thought now referred to manifests, if persisted in, every sort of dishonesty and untruth.

So much for the would-be teacher of Science from this standpoint. Now for the hearers, or rather the victims, of this erroneous teaching. In many cases individuals to whom higher statements of Truth are thus made, in the letter, are confirmed thereby in beliefs of sense. Coarse, animal, sensual belief is an easier place from which to reach realization of Good than belief

refined by this false teaching. Said a lady to the present writer, speaking of her husband: "He won't listen to a word of Christian Science; but he likes the 'White Cross' tracts; so I get them for him, and he is a good deal better of his beliefs."

Truth that saves is not a palliative to the sinful sense, but is righteousness and judgment, discernment and separation between the spiritual and material,—not a judgment to come, but that now is. It is the Word of God, in the power of Spirit that uncovers error, and that brings out the cry, "What are we to do, men — brethren?"

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#### A Word with Contributors.

IN the minor communications sent to the JOURNAL, a wide discretion is necessarily used in selecting and adapting for publication. Style and expression, body and purpose, Spirit — Soul — have each their requirements, distinct but inseparable, that are expressed in every line and paragraph.

With the more important communications the same considerations come in play, but in more delicate and complicated relation. The writers' individuality of thought and expression must be respected; obscurities, incongruities, and redundancies require correction. It is not easy to reconcile these sometimes conflicting claims, and it would be strange if it were always accomplished successfully. The contributors to the JOURNAL may, however, rest assured of this one thing, that no spirit of criticism ever guides the pen that deals with their thought. Desire to aid in bringing it out, thankfulness and love, and uplifting in the Truth expressed, direct and inspire its work. Precious demonstrations of the Allness of Spirit attend and consecrate it. A certain standard of clearness and finish of expression and harmony of effect, in all that is published in the JOURNAL, must be, of course, kept in view. This, however, should not involve sacrifice of an author's meaning, or disappointment or disapproval at the turn given to his sentences. Contributors may rest assured that where anything beyond mere verbal correction seems desirable, the changes proposed will be always submitted to them for approval before use is made of the Mss.

THE CHRISTIAN SCIENCE JOURNAL is unique in the relation to one another of subscribers and contributors, and those concerned in its issue. All are equal sole owners, and the avowed object in

the life of each and all is to manifest Divine Principle through disappearance of the sense of personality. The profits of publication are consecrated to the spread of the Truth. The JOURNAL comes into the hands of its readers as nearly a perfect expression of Love — as to conditions of compensation of all concerned in its production — as can be preached with the present sense of Life. The correspondence in the publication and editorial departments is a demonstration of Principle.

We are all fellow-workers to extend and perfect this demonstration. In Science we look not to pledges and we make none. We take our expression from Principle, and we look to Principle for guidance. It is with Principle we have accounts. At the New York meeting there was but one voice as to the JOURNAL and the other publications of our Society. Was that the voice of Love speaking in unity of Spirit? Then let us each in his several spheres of work, look to Principle. Then demonstration is unfailing.

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#### PUBLISHER'S DEPARTMENT.

ATTENTION is called to the last advertising page of this JOURNAL for additional price list of publications sold by this Society.

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INTERESTED persons living in some twenty places scattered over nearly as many States, have sent requests for Scientists to locate in their midst. This Society simply acts as a negotiator to put places wanting workers in correspondence with such, but assumes no responsibility whatever, and accepts no remuneration.

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SUBSCRIBERS must bear in mind that changes in address must be given by the twentieth of each month to insure the following JOURNAL reaching them. We aim to mail JOURNALS by twenty-fifth of each month. Many orders are coming in for ROTHERHAM'S TRANSLATION of the NEW TESTAMENT. This work is exceedingly valuable to every Christian Scientist.

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PERSONS desiring some of the early editions of SCIENCE AND HEALTH will please communicate with publishers. Copies of the third, ninth, tenth, and twelfth editions are offered. Also a copy of the *first* edition is wanted.

OUR advertising columns close *promptly* the 15th of each month. Cards, church notices, etc., received after such date, go over until the following month.

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FRIENDS having extra copies of the JOURNAL of the following dates and desiring to dispose of the same, will please address the publisher: Aug., Sept., and Dec. 1885; Jan. 1886; April and May, 1887.

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SERIES beginning Volume II., were only mailed to such subscribers as had requested renewals of this publication.

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MANY correspondents send us remittances of drafts, express orders, etc., payable to Christian Science Publishing Company, etc. Make all payable to CHRISTIAN SCIENCE PUBLISHING SOCIETY.

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AFTER this all our publications will be discontinued at maturity of subscriptions, unless their continuance is requested.

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PERSONS desiring "Stepping Stones in Truth" for 1890 and 1891, can obtain copies now by addressing Mrs. F. J. Stetson, 138 Fifth Ave., New York.

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WILL correspondents *please* remember to give FULL ADDRESS with *each* communication,—if only a postal card. We are endeavoring to transact thoroughly all needful business with least possible office help; and our friends in the field, by the work of an instant, individually, can easily save the time of one person five hours daily in the mere matter of hunting up addresses. It is for the interest of *all*, of course, that the request is so constantly kept before our readers. Not only does it facilitate your own work here in the office, but it is most an excellent business habit to form under any circumstances.

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ALL publications of the Society have been unavoidably delayed this month. Reports of the National Christian Science Association which were promised us to mail the 10th, we are now waiting the 26th of July. The JOURNAL is subject to a delay of five or six days. We anticipate greater promptitude in September, however, as much in various quarters that latterly has inevitably retarded the office routine has happily been obviated.

## *Church Services.*

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CHURCHES OF CHRIST (SCIENTIST) HOLD REGULAR SUNDAY SERVICES AS FOLLOWS:

- ALBANY, N. Y.—10.30 A. M., 314 Clinton Ave.  
ARKANSAS CITY, KAN.—Houghton Block, Summit St., 11 A. M. and 7.30 P. M., S. S. 10 A. M. Mrs. F. E. W. Wilkins, Speaker.  
BEATRICE, NEBRASKA.—10.30 A. M., 510 Court Street. Pastor, E. M. Buswell. Sabbath school 11.30 A. M.  
BELOIT, WIS.—10.30 A. M., S. S. 12 M., Carpenter's Block.  
BOSTON.—10.30 o'clock A. M., Chickering Hall, Tremont Street. Sunday school 12 o'clock. Rev. L. P. Norcross, pastor. Praise Service, Friday, 7.30 P. M., 36 Bromfield Street.  
BROOKLYN, N. Y.—10.30 A. M., and 7.30 P. M. Aurora Grata Cathedral, Madison St. and Bedford Ave. Rev. F. E. Mason, pastor.  
BUFFALO, N. Y.—"Chapter House," Johnson Park. 10.45 A. M. Sunday school 12 M. Rev. E. R. Hardy, pastor.  
CHICAGO.—10.45 A. M.; S. S. 11.45; Kimball's Hall, cor. State and Jackson Sts.  
CHICAGO.—3 P. M., First M. E. Church, corner Clark and Washington Streets. S. S. 4.30 P. M. Rev. G. B. Day, pastor.  
CLEVELAND, O.—10.30 A. M., 50 Euclid Ave., Room 111. Geo. A. Robertson, pastor.  
DENVER, COL.—10.30 A. M., Odd Fellows' Hall, No. 1543 Champa St. Sunday school 12 M. Jno. F. Linscott, pastor.  
DULUTH, MINN.—10.30 A. M., 7.30 P. M., at 302-303 Pastoret-Stenson Building. Mrs. M. C. Swift, C.S., Speaker.  
FORT HOWARD AND GREEN BAY, WIS.—10.30 A. M., Royal Arcanum Hall (Fort Howard side of river).  
INDIANAPOLIS, IND.—2 P. M., S. S. 3 P. M., Plymouth Church.  
INDIANAPOLIS, IND.—10.30 A. M., cor. North and Alabama Sts.  
MABINETTE, WIS.—10.30 A. M., and 7.30 P. M., Johnstone's Hall.  
MILWAUKEE, WIS.—10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. S. S. 11.45 A. M.  
NEW YORK CITY.—10.30 A. M., Hardman Hall, No. 2 W. 19th St. Speaker, Mrs. F. J. Stetson, C.S.D. Sunday school 12 M.  
OCONTO, WIS.—10.30 A. M. and 7.30 P. M. Bible class and Sabbath school 12 o'clock.  
SAN FRANCISCO, CAL.—11 A. M., Sunday school 12 M., Alcazar Building, between Stockton and Powell Streets.  
SYRACUSE, N. Y.—10.30 A. M., S. S. 12 M., Greyhound Hall.  
TOPEKA, KAS.—11 A. M., S. S. 10 A. M., 210 W. 6th Street.  
TORONTO, CANADA.—11 A. M., Sunday school 12.30 P. M., 450½ Spadina Ave., Rev. R. Rabjohn, C.S., Speaker.  
WICHITA, KAS.—3.30 P. M., S. S. 2.30 P. M., 213 S. Water St.

Regular Sunday services of Scientists are as follows:

- ATLANTA, GA.—S. S., 9.30 A. M., res. Gen. Lewis, Peachtree St.  
AUSTIN, TEX.—11 A. M., S. S. 10 A. M., 506 W. 14th Street.

- BANCROFT, NEB. — 3 P. M., residence of S. R. Fletcher.  
 BARRE, VT. — 11 A. M., S. S. 12.30 P. M., residence Wm. Clark.  
 BELLEVILLE, KAN. — 3 P. M., residence of T. W. Hatten.  
 BINGHAMTON, N. Y. — 10.30 A. M., Royal Arcanum Hall.  
 BLOOMINGTON, ILL. — 3 P. M., Red Men's Hall, Sunday school.  
 BROOKLYN, N. Y. — 3 P. M., 41 Green Ave.  
 BUFFALO, N. Y. — Bible class, 3.15 P. M., 548 Main Street.  
 CARTHAGE, MO. — 3 P. M., 329 W. Vine Street.  
 CHARLES CITY, IOWA. — 10.30 A. M., Room 3, Cheney Block.  
 CHATTANOOGA, TENN. — 3 P. M., 1 Loveman Block, East 8th St.  
 CINCINNATI, O. — 10.30 A. M., The "Ortiz," suite 5, 4th and Sycamore.  
 COLORADO SPRINGS, COL. — 3 P. M., No. 210 Huerfano Street.  
 COUNCIL BLUFFS, IO. — 4 P. M., Merrian's Bl'k.  
 DAVENPORT, IOWA. — 11 A. M., Bible class 12 M.  
 DENVER, COL. — 3 P. M., 3 La Veta Place.  
 DES MOINES, IA. — 10 A. M., High Street Baptist Church.  
 DETROIT, MICH. — 10.45 A. M., S. S. 12 M., 209 Woodward Ave.  
 EARLVILLE, N. Y. — 3.30 P. M., residence E. E. Estey.  
 ELKHART, IND. — 10.30 A. M., Whitman Block.  
 ELROY, WIS. — Residence of E. B. Loveland, C.S.  
 FALL RIVER, MASS. — 2 P. M., 39 S. Main Street, Room 5.  
 FAIRMOUNT, MINN. — 3 P. M., residence Edw. F. Wade.  
 FORT WORTH, TEX. — S. S. 10 A. M., residence Mrs. A. C. Shugart.  
 GALESBURG, ILL. — Good Templars' Hall, East Main St., 3 P. M.  
 GALVESTON, TEX. — 5 P. M., Sunday school, 9.30 A. M., south side P. O. St., 2d house east of 19th St.  
 GARDEN CITY, KAN. — 3 P. M., Bible class Wed. eve., 7.20.  
 GLOUCESTER, MASS. — Bible class, 3 P. M., 79 Middle Street.  
 GLOUCESTER, MASS. — 7 P. M., Harmony Hall.  
 GRAND RAPIDS, MICH. — 10.30 A. M., Good Templars' Hall.  
 GRAND FORKS, DAK. — 3.45 P. M., residence Miss Mattie Sutton.  
 HARTWELL, OHIO. — 11 A. M., residence Mrs. L. W. Bent.  
 JAMESTOWN, N. Y. — 10.45 A. M. and 7 P. M., Jones' Block.  
 JANESVILLE, WIS. — 3.00 P. M., No. 154 South Jackson St.  
 JUNCTION CITY, KAS. — 11 A. M., house of Mr. Frederick Mann.  
 KANSAS CITY, MO. — 10.30 A. M., 28 and 30 Gibraltar Building.  
 KANSAS CITY, MO. — 3.30 P. M., at 1431 Harrison Street.  
 KEARNEY, NEB. — 3 P. M., rooms 16 and 17 Andrews Block.  
 LAWRENCE, MASS. — 3.15 P. M., Bible class.  
 LE MARS, IOWA. — 4 P. M., S. S. 3 P. M., Flint Block, Main St.  
 LEXINGTON, MO. — 10 A. M., residence Mrs. Jno. M. Williams.  
 LIMA, O. — 7.30 P. M., Wednesday, 111 E. Spring Street.  
 LINCOLN, NEB. — 10.30 A. M., 1210 Q. Street.  
 LITTLETON, N. H. — 10.45 A. M., Opera Block, Main Street.  
 LOCKPORT, N. Y. — 7 P. M., No. 2 Central Block.  
 LOGANSPORT, IND. — 3 P. M., residence Wm. H. Aldrich.  
 LOS ANGELES, CAL. — 10 A. M., Bixby Blk., 612 So. Spring St.



- LONG BRANCH, N. J.—11 A. M., residence Martha Campbell.  
 LONDON, CAN.—Bible class, 3 P. M., 468 Queen's Ave.  
 LOWELL, MASS.—2.45 P. M., Wyman Exchange, Merrimac St.  
 MADISON, WIS.—4 P. M., 109 King Street.  
 MANCHESTER, N. H.—7.30 P. M., Odd Fellows' Hall.  
 MAQUON, ILL.—10.30 A. M., residence Mrs. Elizabeth Housh.  
 MARTELLE, IOWA.—10.30 A. M., Ellison Hall.  
 MASON CITY, IA.—10.30 A. M., S. S. 12 M., Odd Fellows' Hall.  
 MCGREGOR, IA.—10.30 A. M., residence of E. Hoxsie, C.S.  
 MEMPHIS, TENN.—4 P. M., C.S. Rooms, No. 111 Jefferson St.  
 MINNEAPOLIS, MINN.—4 P. M. 47 8th St., south.  
 MONTREAL, CAN.—2268 St. Catherine St., 4 P. M., S. S. 2.30 P. M.  
 MONTROSE, COL.—10.30 A. M., residence of M. A. Bagley.  
 MOUNT PLEASANT, MICH.—3 P. M., S. S. 4 P. M., Unity Church.  
 NASHUA, N. H.—12.30 P. M., Spalding's Block, 237 Main St.  
 NEW BEDFORD, MASS.—7.30 P. M., 187 Middle Street.  
 NEWBURYPORT, MASS.—7.30 P. M., Tuesday, Brown Sq. Hotel.  
 NEWTON, KAN.—12 M., 325 West Eighth Street.  
 NORTHCOTE, MINN.—Residence of Mrs. Brown, C.S.  
 OAKLAND, CAL.—11 A. M., S. S. 12.15 P. M., G. A. R. Hall,  
 13th Street.  
 OGDENSBURG, WIS.—2 P. M., residence of W. J. Axtell.  
 OTTUMWA, IOWA.—3.30 P. M., No. 333 East Second St.  
 PAOLA, KAN.—3 P. M., residence of Lucretia Harp.  
 PEOBIA, ILL.—10.30 A. M., Bible class following, Church of  
 Christ (Scientist), No. Monroe St., adjoining High School.  
 PIERRE, SO. DAK.—3 P. M., residence of Jno. H. Boyles.  
 PIQUA, OHIO.—10.30 A. M., Commercial Lodge I. O. O. F.  
 PLYMOUTH, MICH.—3 P. M., Grange Hall.  
 POMPEY, N. Y.—3.30 P. M., residence of Mrs. R. M. Dunham.  
 PORT HOPE, ONT.—11 A. M., at residence of Wm. H. Wright.  
 PORTLAND, ME.—7.15 P. M., 273 Cumberland St.  
 PUEBLO, COL.—10 A. M., Bible class 2.30 P. M., Stimpson Block.  
 QUINCY, ILL.—10.30 A. M., S. S. 9.30 A. M., at 622 Broadway.  
 RAVENNA, NEB.—2 P. M., residence of D. Morrison.  
 RIVERSIDE, CAL.—Bible class 10.30 A. M.  
 ROCHESTER, N. Y.—4 P. M., S. S. 3 P. M., Odd Fellows' Hall.  
 SACRAMENTO, CAL.—11 A. M., S. S. 12.15, Granger's Building.  
 SALEM, OREGON.—3.30 P. M., State Insurance Building.  
 SAN ANTONIO, TEX.—10 A. M., 204 W. Houston St.  
 SANBORN, IA.—Residence of Frank Brainard, C.S.  
 SANDUSKY, OHIO.—3 P. M., C.S. Rooms, 922 Washington St.  
 SAN DIEGO, CAL.—11 A. M., S. S. 9.30 A. M., 1907 E Street.  
 SCRANTON, PA.—10.30 A. M., 7.30 P. M., 305 Spruce St.  
 ST. JOHN, N. B.—Bible class 4 P. M., 94 Princess Street.  
 SIOUX CITY, IA.—Sunday Class 10.30 A. M. in Court House.  
 ST. JOSEPH, MO.—2.30 P. M., C.S. Hall, cor. 7th and Edmond.  
 ST. CATHERINES, CAN.—3 P. M., S. S. 2 P. M., 34 Niagara St.  
 SUTHERLAND, FLA.—2 P. M., Beverly's Hall.

TOLEDO, O. — 10.30 A. M., 7 P. M., Sunday school 12 M. The Worthington, cor. Adams and Superior Streets.

TRURO, N. S. — 3 P. M. and 7 P. M., No. 27 Walker Street.

TURNER, ME. — 2 P. M., residence Mrs. E. W. Blanchard.

TRAVERSE CITY, MICH. — 10.30 A. M., No. 24 West 9th St., So. side.

UTICA, N. Y. — 3.30 P. M., Room 10, Odd Fellows' Temple.

WASHINGTON, IA. — 3 P. M., residence of Robert McGaughey.

WEBSTER CITY, IA. — 11 A. M., and Wednesdays 3 P. M.

WILKESBARRE, PA. — 3 P. M., 176 So. Franklin Street.

WINONA, MINN. — 7.15 P. M., S. S. 3 P. M., 313 Washington St.

YATES CENTRE, KAN. — 3 P. M., Bible Class.

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CHRISTIAN SCIENCE DISPENSARIES, AND READING ROOMS.

ARKANSAS CITY, KAN. — Houghton Block, Summit Street.

BEATRICE, NEB. — 510 Court Street.

BOSTON, MASS. — Room 210, 24 Boylston Street.

BROOKLYN, N. Y. — 41 Green Ave.

BUFFALO, N. Y. — 73 West Eagle Street, Hutchinson Building.

BURLINGTON, KAN. — Third St., between Hudson and Miami.

CARTHAGE, MO. — 329 W. Vine Street.

CHICAGO. — Room 71, 130 Dearborn Street.

CLEVELAND, O. — 50 Euclid Avenue, Room No. 111.

DULUTH, MINN. — Rooms 302-3 Pastoret Building.

FT. HOWARD, WIS. — Corner Broadway and Mather Streets.

GALVESTON, TEX. — So. side P. O. St., between 18th and 19th.

GRAND RAPIDS, MICH. — No. 41 North Division Street.

INDIANAPOLIS, IND. — Cor. North and Alabama Streets.

JAMESTOWN, N. Y. — Jones' Block, cor. Spring and 2d Sts.

KANSAS CITY, MO. — 818 Wyandotte Street.

LOCKPORT, N. Y. — No. 2 Central Block.

MADISON, WIS. — 109 King Street.

MANCHESTER, N. H. — Room No. 6 Odd Fellows' Building.

MARINETTE, WIS. — 1742 Stephenson Street.

MILWAUKEE, WIS. — 410 Milwaukee Street.

MINNEAPOLIS, MINN. — No. 47 Eighth Street South.

MONTREAL, CAN. — 2268 St. Catherine Street.

NASHUA, N. H. — Spalding's Block, No. 237 Main St.

OCONTO, WIS. — Residence of Mrs. T. Millidge.

PHILADELPHIA, PA. — Room 21, No. 1305 Arch St.

PUEBLO, COL. — Room 12, Stimpson Block.

QUINCY, ILL. — 622 Broadway. Open 2 to 5 P. M.

READING, PENN. — 38 North 6th Street.

SACRAMENTO, CAL. — 1109 Tenth Street.

ST. JOSEPH, MO. — S. W. 7th and Edmond Streets.

SYRACUSE, N. Y. — Room 5½, Greyhound Building.

TOLEDO, O. — The Worthington, cor. Adams and Superior Sts.

TROY, N. Y. — 63 Seventh Street.

# THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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## WHO IS MY ENEMY?

REV. MARY B. G. EDDY.

WHO is mine enemy, that I should love him? Is it a creature or a thing outside my own creation? Can I see an enemy, except I first formulate this enemy and then look upon the object of my own conception? What is it that harms me? Can "height, or depth, or any other creature" separate me from the Love that is Good — that blesses infinitely one and all?

We may simply count our enemy to be that which defiles, defaces and dethrones the Christ-image that we should reflect. Whatever purifies, sanctifies, and consecrates human life is not an enemy. Shakespeare writes: "Sweet are the uses of adversity." Jesus said: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my name's sake; for so persecuted they the prophets which were before you."

The law, with its "Thou shalt not," its demand and sentence, can only be fulfilled through the Gospel's benediction. Then, "Blessed are ye," in so much as the consciousness of good, grace and peace comes through affliction rightly understood; affliction sanctified in the purification it brings to the flesh, to pride, self-ignorance, self-will, self-love, self-justification. Sweet, indeed, are these uses of His rod! Well is it that the Shepherd of Israel passes all His flock under His rod, into His fold; thereby numbering them, and giving them refuge at last from the storm and the tempest.

"Love thine enemies," is identical with "thou hast no enemies." Wherein is this conclusion relative to those who have hated thee without a cause? Simply in that these, virtually, are thy best friends. Primarily and ultimately, they are doing thee good far beyond the present sense which thou canst entertain of good.

Whom we call friends seem to sweeten life's cup, and to fill it with the nectar of the gods. We lift this cup to our lips; but it slips from our grasp, to fall in fragments before us. Perchance, having tasted its tempting wine, we become intoxicated — become lethargic, loathsome objects of self-indulgence; or, the contents of this cup of sensual, human joy having lost its flavor, we voluntarily set it aside as tasteless.

And wherefore our failure longer to relish this beverage of human love, with its delicious forms of intoxication wherewith the senses become educated to gratification in forbidden pleasure, and trained in treacherous peace? Because it is the great and only danger in the path that winds upward. Our false sense of what constitutes a friend, is more disastrous to human progress than all that an enemy, or what we call enmity, can obtrude into our mind, its purposes and achievements, wherewith to obstruct life's joys and enhance its sorrows.

We have no enemies. Whatever envy, hatred, revenge,—the most remorseless motives that can govern mortal mind—whatever these can do shall "work together for good to them that love God." Why? Because He has called His Own, armed them, equipped them, furnished them defences impregnable. Their God will not lose them; and they cannot lose their God. Though they stumble and fall, yet they rise again the stronger and more assured, to press on faster than before. The best lesson of their life is gained by crossing swords with temptation, with fear and the besetments of evil—insomuch as they thereby have tried their strength and proven it; insomuch as they have found their strength made perfect in weakness, and their fear is self-immolated.

This destruction is a chemicalization whereby old things pass away, and all things become new. The worldly and

material tendencies of human affections and pursuits are thus annihilated; and this is the advent of spiritualization. Heaven comes down to earth, and mortals learn the lesson at last: "I have no enemies." Even in belief you have but one (that not in reality) and this one enemy is yourself,—your erroneous belief that you have enemies; that evil is real; that aught but good exists.

IT ENDS IN LIGHT.

RICHARD CHENEVIX TRENCH.

"And His banner over me was Love."—CANT. II. 4.

I SAY to thee, do thou repeat,  
To the first man thou mayest meet  
In lane, highway, or open street;

That he and we, and all men move  
Under a canopy of love,  
As broad as the blue sky above;

That doubt and trouble, fear and pain  
And anguish, all are shadows vain;  
That death itself shall not remain;

That weary deserts we may tread,  
A dreary labyrinth may thread,  
Through dark ways underground be led;

Yet, if we will our Guide obey,  
The dreariest path, the darkest way,  
Shall issue out in heavenly day.

And one thing further make him know—  
That, to believe these things are so,  
This firm faith never to forego,

Despite of all which seems at strife  
With blessing, all with curses rife—  
That this *is* blessing, this *is* life.

## MILLENARIANISM.

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G. B. D.

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IN the book of the revelation of St. John, there is related a vision of higher thought, in which the inspired seer beholds the destiny of the suffering and persecuted disciples of Truth. "And they lived and reigned with Christ a thousand years."

A period of a thousand years is called a *Millennium*; *mille*, thousand, *annum*, a year.

For more than three centuries, or since the Bible was translated into the language of Europe, this special vision has engaged the attention of professed Christians, and inspired a hope.

The reign of the Saints for a thousand years is associated in the minds of millions, with delightful pictures of righteousness, health and happiness for the families of the earth.

According to Archbishop Usher, or, standard orthodox chronology, the sixth Millennium is near its close. This is the five thousand, eight hundred and ninety-fourth year of the world. One hundred and six years more will bring the beginning of the seventh Millennium,—the world's Sabbath Millennium, the period of rest, of righteousness and peace; so say the great body of Bible students.

The five Millenniums that are fully past, ended each without any incidents worthy of note, and were succeeded each by the next in unnoticeable transitions; unless we except the fourth, the end of which, with the beginning of its successor, was marked by the advent of Jesus and the work of the New Testament Churches. *The Millennium* is, therefore, the seventh period of a thousand years because of the hopes which centre in its approach and presence.

Those who accept this hope of a future period in human history to be characterized by great blessings of power and righteousness, are called in general *Millenarians*. The epithet is applied however more distinctly to a limited class of people



who predict the return of Jesus in person as the prerequisite of the establishment of the new order of things.

So much has been said and written about the Millennium, that the mental atmosphere is full of the thought of a good time coming. Hence the word itself is used in modern times to signify the happy future which is before the thought, without particular limitations to number of years or date of its commencement.

Christian Science teaches that there will be a Millennium. In the chapter on Marriage,\* we are taught that "the formation and education of mortals must improve before the Millennium can arrive." Here is a bare hint which should be carefully noted, that Divine Science is to play an important part in ushering in the happy time. This hint to the student of the Millennial agency is exchanged for plain statement on page 354 : \* "If half the attention given to hygiene was given to the study of Christian Science, and its elevation of thought, this alone would usher in the Millennium." This is more than a hint. Not only will the Millennium come, but its approach is near. The apprehension of the Truth as it is in Science will usher it in.

A more practical statement is that which is found on page 504 : \* "If all who have ever partaken of the sacrament had really commemorated the suffering of Jesus and drank of his cup, they would have revolutionized the world.

"If all who seek His commemoration through material symbols will take up the cross, heal the sick, cast out error, and preach Christ, or Truth, to the poor, they will speedily establish the millennium."

The millennium is here defined. It is a time in human history in which the sick are healed, error is cast out, and Truth is made known to the poor; and they who are to establish it, are those who no longer trust in material symbols, but in the power of Spirit.

Prophecy of the Old and New Testaments connects with the millennial thought the restoration of the Jews and their unison with the nations in bonds of brotherly love. Christian Science likewise takes up the prediction, and gives

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\* SCIENCE AND HEALTH, 139.

spirituality to the prophetic words. On page 514 \* we read, "The twelve tribes of Israel and all mankind — separated by belief from their divine origin and their true, spiritual being,— shall return, through the spiritual idea, to their Divine Principle, and dwell in the harmony of Science. These are stars in her crown of rejoicing. Like lamps in the spiritual heavens of this age are the workings of this ideal, healing the sick and sinner, manifesting the light that shall shine "unto the perfect day," when the night of materialism shall flee before the millennial dawn."

Material millenarianism has an eye only for the external manifestations of discord at the time when the glad period is about to dawn. Confining itself to the letter of Scripture, it anticipates wars, earthquakes, darkening of the sun and moon, tempests upon the sea, and bitter conflicts of the material elements. Christian Science does not deny these gloomy forebodings. It also predicts dire scenes, but more clearly pictures them.

On page 263 \* we read: "At no distant date this material world will be the scene of conflicting forces. On one side will be discord and dismay: on the other Science and peace. In the latter days earth will be convulsed with error, famine, and pestilence. Sickness will assume more acute phases, and death become more sudden. These disturbances will continue until the end, when all material discord is swallowed up in spiritual harmony."

The students need take no alarm at the charge that Christian Science teaches the approach of a millenium, or object to be called millenarians. They have a reason for the hope that is with them. They know that the Truth which heals sickness and casts out error can renovate the world. They are equally sure that this grand result will be reached; and, whether or not there will be a literal period of a thousand years, there is a confidence, which error cannot shake, that Divine Science will bring the nations into the possession of such blessings as will constitute the time when they prevail, a royal good one.

The faith of Christendom in the *literal* meaning of prophecy,

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\* SCIENCE AND HEALTH.

will bring about much of the fulfilment that is anticipated. Error will not give place to Truth without a desperate final struggle, which the NEW TESTAMENT and SCIENCE AND HEALTH alike foretell. We may possess ourselves in patience. The next century cannot pass without the fulfilment of human anticipations. The leaven now works which will make a universal fermentation. The clouds may gather blackness. To material sight all things may seem to resolve themselves into another chaos; but to him who has or who shall have the spiritual illumination, it will be seen that order and harmony will be the residuum when discord shall have ceased.

## BAPTISM, HOLY GHOST AND "MIRACLE."

J. E. BRIERLY.

1. What is the definition of baptism? SCIENCE AND HEALTH defines it as, "Purification by spirit; being submerged in truth."

2. What is the definition of Holy Ghost? SCIENCE AND HEALTH defines it as "Divine Science; the developments of Eternal Life, Truth, and Love."

Water is a symbol of purity, which is John's baptism that precedes the Christ, or truth that Jesus represented, that casts out devils (evil) and heals the sick. The prevailing belief in the literal baptism and the use of "I baptize you in the name of the Father, Son, and the Holy Ghost," in connection with this baptism is based on false deductions and interpretations of Scripture. John never baptized in the name of the Holy Ghost, for he says: "I, indeed, with water am immersing you; but coming is he who is mightier than I, . . . he will immerse you in Holy Spirit and fire." If this mightier baptism, or understanding, that John was unable (like many others of to-day) to impart, comes to us, it will destroy as by fire the chaff, or belief in fruitless doctrines which do not bring out obedience to all the commands of the Master.

It is related (Acts i.) of Jesus just before ascension that, "he charged them not to absent themselves from Jerusalem, for that they should be immersed in Holy Spirit after not many of these days." This agrees with his words in the xiv. of John's Gospel: "But the advocate, the Holy Spirit, which the Father will send in my name, he will teach you all things, and put you in mind of all things that I told you."

It is made evident by the above, that the baptism of the Holy Ghost is the understanding of the divine Science taught and demonstrated by Jesus; also, that neither John nor Jesus himself had baptized in the name of the Holy Ghost. It is probable that Jesus did not baptize with water. Dr. Smith in his Bible Dictionary says: "Whether our Lord ever baptized has been doubted. The only passage which may distinctly bear on the question is John iv, 1, 2, where it is said that Jesus made and baptized more disciples than John, though Jesus himself *baptized not*."

Paul knowing the nothingness of the symbol, and what was the true baptism said: "I thank God that I baptized none of you, but Crispus and Gaius; and I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ (Truth) sent me not to baptize, but to preach the Gospel." Unlike Paul, most of our ministers thank God that they have baptized many.

Jesus, when baptized by John, said, "Suffer it to be so now;" but this baptism by water gave place to the Christ baptism. This baptism is the understanding of Jesus' teachings. This understanding is the fan that separates symbol from fact, and heals the sick. Christianity of to-day does not understand the Science that Jesus taught, that heals the sick, but the Christian Scientists do; and, like the disciples of old, they are demonstrating that Science as far as each understands.

What did Jesus mean when he said "Going into all the world, proclaim ye the joyful message to all the creation"?

Was it not that after they had received the baptism or understanding of Divine Science that overcomes evil and heals the sick and destroys death, they should teach it to others?

(Matthew xxviii. 19, 20.) Jesus gave these instructions after the resurrection. He had for three years been teaching them Divine Science, but they were not baptized into the realization of it until on the day of Pentecost. Jesus had then demonstrated the nothingness of mortality by destroying to his consciousness, sin, sickness, and death, "the world, the flesh, and the devil;" hence his ascension out of the dream of matter, the unreal, into the spiritual or real. He did not ascend bodily into a literal heaven, but was changed from the mortal to immortality in a twinkling of an eye. The Scriptures say that flesh and blood cannot enter heaven; yet, also, that Jesus' body did not see corruption. The Spiritual rose above or beyond the material senses. The Christ-truth, our ever present Saviour, is something beyond the personality of Jesus. Paul saw this when he wrote: "We, from the present, know no one according to flesh: if we have ever been getting to know Christ according to flesh; on the contrary, now no longer are we getting to know him." Jesus himself said, "The flesh profiteth nothing."

After three years of teaching and demonstration by Jesus, and only after his ascension and their enduement of Holy Spirit, the disciples were able to understand the Christ or Truth; the impersonal Saviour that Jesus represented, taught, and demonstrated.

What is the proof that they had seen (understood) this Christ, or Truth? They went forth and preached everywhere, the Christ (Truth) working with them, and confirming the word "with signs following."

Jesus knew that he was only an elder brother and a teacher; and that God, or Divine Principle that governed him, was, as the Scriptures declare, no respecter of persons. Hence he said: "Signs, moreover, shall follow those who believe, namely, these:" And again he says: "He who puts faith in me, the works that I am doing, he also shall do."

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The whole track of history is marked with the ruin of empires, which, having been founded in injustice or perpetuated by wrong, were ultimately destroyed.

WILLIAM M. TAYLOR.

## AND EVEN THE ELEMENTS SHALL BE SUBJECT TO MAN.

### I. P. II.

FOR three weeks the thermometer had stood at an average of 104° in the shade, and for still longer time not a drop of rain! The early vegetables drooped and dried up where they were growing. Even the grass turned sere and yellow; and the dust rose in clouds as it was disturbed by moving teams and vehicles in the roads. From day to day, not enough breeze stirred to relieve the sweating brows of man and beast. Sickness was dreaded, and began its manifestations. People began to predict total failure of crops, with its attendant season of want and discomfort.

One morning, the woman who brought me vegetables told me that her whole field of early corn, from which she had expected to realize at least thirty-five dollars, would not pay for the seed planted; that unless there was rain within ten days their entire season's crop would be lost, and that her neighbors would suffer likewise; but that if only it would rain, the late and larger crops might be saved. She looked discouraged and woe-begone, for a large family of children depended upon the market garden for bread. I told her that God was able to provide. "Yes," she said, "but it appears like He leaves it mostly for us to do ourselves."

Hotter and hotter it grew that day, till at ten o'clock A. M. the thermometer stood at 110° in the shade.

In the afternoon, the woman's words kept ringing in my ears: "appears like he leaves it mostly for us to do ourselves." To do how? Why! by realizing that we *have* the good we desire, of course; but we can *realize* no more than we can *understand*.

Lifting up my heart in prayer that my faith and understanding might be strengthened sufficient unto the occasion, I began to treat for RAIN.

I realized that *God* never caused scorching heat and want of water to occasion the beautiful appearance of vegetable life to wither and perish, and poor, ignorant animals to suffer; but that He had given to man dominion over all these lesser creations, to hold subject to the will of man: that he is to keep



them in harmony and peace by his government, even as he understands the decree of the Father that All is Good, and that Good alone can be manifest, anywhere, by the Father or His Son: that plenty, to satisfy every want and to meet any emergency of man or beast, has been provided "from the beginning," and of this Divine Order there can be no end.

I began to feel a cool, fresh breeze stirring, as I sat alone on the porch at my self-allotted task. Encouraged I continued my thought. For all the farmers, and others anxious for the welfare of their crops or suffering at their labors, I realized that Spirit was all-present and always harmonious: that this horrid delusion of heat was a nightmare dream from which we all ought to awaken.

In the West dark clouds began to gather, and I heard men, as they passed, wonder if it was possible that it *could* rain. Others said despondently: "No, it amounts to nothing. This is a perfect drouth." But I felt encouraged, and in turn encouraged the gathering of the clouds as I would reassure timid children afraid to enter a room where they thought themselves forbidden. "It is not the fears of the carnal mind of man that you are in subjection to, O ye elements," I thought; "it is the Spirit of the Son of God to whose command you are subject, and whose presence I feel proclaiming that there is, and shall be, peace, plenty, and harmony everywhere; and there is no fear."

Soon, a great wind arose. The thunder began to roll, and the lightning to flash, proclaiming: All Good! All Good! Then came the pattering of the raindrops hastening, with ever quickening footsteps, on their mission of ministry and love to the parched earth, the eagerly stretching leaflets, and the panting animals. Some chickens scurried down the walk, trying to catch, as they fell, the first drops wherewith to moisten their parched throats; but, as they soaked into the dusty boards, the chicks gave up the chase, and stood contentedly stretching their wings and lifting their feathers to feel the cooling drops.

Oh, how it rained!—all the afternoon, all the night,—till every cistern was filled for the busy house-wife, and every creek in the pastures was flowing with the refreshing fluid, to the dumb beasts' great content. Every parched thing was made clean and sweet,—even the humble grass shining in its fresh efforts of tender green,—all things unconsciously proclaimed the Good.

Next day, in the smiling faces of the passers-by as they greeted each other with gladness and praise of the fine rain, I read that the fears of yesterday's dream were passed; that, instead, was stirring in their hearts an unconscious praise of the Good. And I thought, when we demonstrate even a little of the understanding that in our Father's house all is Good, we are glad he leaves so much for us to do — *to realize* for ourselves!

### POTTER AND CLAY.

The following grew out of a suggestion that Science should by this time bring forth words for its own Hymnal. It is offered without any attempt at self-justification, or maternal pride.

ETERNAL Mind the Potter is,  
And thought, the eternal clay.  
The hand that fashions is divine;  
His works pass not away.

Man is the noblest work of God.  
His beauty, power, and grace,  
Immortal; perfect as His Mind  
Reflected, face to face.

God could not make imperfect man  
His model Infinite;  
Unhallowed thought he could not plan —  
Love's work and Love must fit.

Life, Truth, and Love the pattern make,  
Christ is the perfect heir;  
The clouds of sense roll back, and show  
The form divinely fair.

God's will is done; His kingdom come.  
The Potter's work is plain.  
The longing to be good and true  
Has brought the Light again;

And Man shall stand as God's own child,  
The Image of His Love.  
Let gladness ring from every tongue,  
And Heaven and earth approve.

## HOME AND CHILDREN'S DEPARTMENT.

## Teaching Grandmamma Christian Science.

A LADY who has been very successful in healing says she owes it mainly to her two little daughters, and in corroboration tells the following:—

I should have stumbled many a time, through my blindness, had not their clear perception of Truth and their watchfulness saved me. They are so wise in their childish way! One day my little Lilla overheard me say that I had so many patients I thought I could not take any more. "Oh, yes, mamma, you can!" she said in a sweet persuasive manner, "for the more patients you have the more patience you will have!" This encouragement to persevere in my labor of Love, proved of incalculable value to me; for in taking more patients, I lost more of self and gained a better understanding of the Divine Spirit of self-sacrifice.

My children always do their own healing. Sometimes after the belief is conquered, they will tell me of the glorious victory won over error, and say: "Mamma, I had quite a struggle with that lie; but I *downed* it." That will often be the first intimation that there had been a "lie" to "down."

Miriam, the elder, one day asked: "Mamma, what can I do to let all the little children I know learn the Science? Do you think I could teach them?" "Yes, darling, I think you teach your little friends constantly, because you are so gentle and loving." "Well, they ought to know it is Christian Science makes me so!" she exclaimed, "for I always tell them it is that that makes them love me."

She runs very swiftly. One day, while a friend was visiting me, she ran over to a neighbor's to get a book for me. Scarcely a moment elapsed ere she was back again. "Why, Miriam," said my friend, "doesn't it tire you out to run so fast?" "No, indeed," was the quick reply; "I can't get tired; because I have the God-thought with me."

Miriam and Lilla came in one day, both looking very happy and exclaiming in one breath: "Grandmamma's coming! Grandmamma's coming!" They had been down to their papa's office

where they had learned the good news, and had flown back to me with it. Miriam's first thought was: "We can teach dear grandmamma Christian Science now. We can heal her; can't we, mother dear." Lilla's great, blue eyes grew still larger at this. "Doesn't grandmamma know Christian Science, mamma?" she asked. "Not yet, darling; but she will know about it very soon, for we will all tell her."

When train time arrived, we all drove to the station; and, although it rained, we had a very merry time in our closed rockaway. The children, privileged to sit up quite late on this occasion, were wide awake, and sang pretty ditties all the way. They expected a great deal of grandmamma, for she wrote such lovely letters, and had been "all around the world." This last, to two little country girls who never had been away from a small country town in the heart of Massachusetts, seemed very grand indeed. There was but one drawback to grandmamma, viz.: she was not a Christian Scientist; though even this proved not a very serious one, since they both looked so joyfully forward to teaching her.

We reached the station just as the train arrived, and soon had dear grandmamma in our arms. After our warm greetings of welcome showered upon her had met loving response, Lilla took her by the hand and said: "Well, grandmamma, you will be *all right* just as soon as you are a Christian Scientist." Grandmamma smiled, and said: "My dears, I have come to be taught." This made the children happier than ever. Every day thereafter, Miriam would take SCIENCE AND HEALTH into grandmamma's room where Lilla would sit on a footstool at grandmamma's feet, and read to them. After the reading, both would explain the meaning if she had not understood perfectly. It was a most beautiful sight,—that of the silver-haired, sweet-faced lady listening attentively to the golden-haired children so earnestly faithful in their teaching! As they said, moreover, "Grandmamma learns very fast." She one day said to me, "Well, daughter, I feel ten years younger since those babies have taken me in hand." She certainly looked it!

After the little ones had taught their grandmother, they used all three to go down to the kitchen; and there, Martha, the cook, would receive proper instruction. It was not long before a neighbor's cook joined the class; then two or three neighboring children came in; and thus it was that Miriam and Lilla realized the

gratification of their desire to spread the Science. Their success was the greater for their faithfulness and earnestness in the work. They themselves often say when they have made the best of an opportunity to do good or to help me in my work, "Our Father told us to do that." Yes; God calls them and they listen to His voice — and so prove a blessing to all who come near them!

I HAVE in Sunday school a class of twenty-five, between the ages of four and thirteen years. Some of the mothers have asked me to allow them to come and sit in class with their little ones. Since they have done this, more than one has remarked, "why *they* are *our* teachers"; "and, verily, a little child shall lead them." In many instances, these little ones heal *instantly*. Asking for an explanation of their method, the reply invariably is: "Why, God is Science." "There is no sickness in God or Science." They accept the teaching with the same simple, child-like faith that older ones will, when they are wholly emptied of the conceit of human knowledge. Then will be understood the saying of Jesus, "Except ye become as this little child, ye cannot enter the kingdom of heaven."

We cannot discover and be in relation with the fountain of Infinite Love and at the same time hold as real the old, material methods of our former education. I asked a little boy of seven or eight years why he could heal so much more easily or quickly than his mother; he replied: "Because she is so full of nothing!" The love children have for SCIENCE AND HEALTH is worthy of notice. A little one of three years and a half came running into the dining-room while we were at breakfast: "Come, come quick, papa all blede, treat him, Gunny!" I followed his directions and looking around at him a moment afterwards saw he was tugging along a copy of SCIENCE AND HEALTH. "Papa just look at Mrs. Eddy's picture, and you will be better," exclaimed the little one. Papa looked as the little one desired him, when the child took the book, and turned to the reading and said, "Papa, you just read a little and you feel better; papa, you read SCIENCE AND HEALTH *every day* and you *never feel sick*." However busy this little one may be at play, if we take SCIENCE AND HEALTH and commence reading aloud — the first we notice he has left his play and is standing in rapt attention looking up in our face and listening as though his ear had caught a strain of delicious music.

One day he had hurt his fingers, and at the same time had some other trouble which seemed greater: "Gunny, you treat me. *I cure this*," holding up his fingers to show me what he undertook for himself. He next brought me SCIENCE AND HEALTH to read; then he lay down beside me and listened as attentively as usual. Soon he dropped off to sleep, and when he woke, his face was radiant; running to me he said: "I all right!" and so he was.

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THE other day, nurse couldn't get baby to go to sleep. She tried very hard—something we don't have to do in Science; because we know God does things for us. I went into the room and said, "Give him to me, nurse, I'll get him to sleep." She left the room, looking pleasanter. When I went in, I thought, "Nothing here but God." Baby quieted down at once, and in a moment was smiling sweetly. I let him play as long as he wanted to (which wasn't very long), and then he fell asleep. I did not rock him, as nurse does, and he did not want it. He woke up sweet and bright and better natured than he had been for several days. He had the carache one day, and was screaming with pain when my little friend and I went into the room. I went up to him and said, "Let sister treat you." He cried, "No, no," at first, then in a moment he held out his arms and said, "Love it, sister. Love it." (He always says "*love*" for "*treat*." ) He was soon playing as happily as ever, and had forgotten all about his trouble. Another time when he burned his finger, he ran to mamma immediately saying, "Love it, mamma, love it." When anyone asks who or what God is, he always says "Love" or "Good." One day his nurse was having a dispute with the cook. He stood right up in the middle of the kitchen and said: "Now you mustn't do that! you mustn't! That's not Dod's child if you do that, Lena!"

I used to be quick tempered myself; but that has been overcome since I studied the Science. I just know "there's only one Power, and it is Good; and there's nothing to get vexed, or to get vexed over." The other day I had in belief a headache, so it seemed I must leave school. Then I thought, "Now you are error and you can't frighten me, so you can go away. God is Love and He cares for me." The pain in my head left as quick as a flash.



CHESTER and Frank, two bright active boys, have been attending a Christian Science Sabbath-school class with their elder brother and little sister; and, having learned something of God's love and goodness, when occasion affords, with all trust and fearlessness demonstrate this Truth.

Not long since, little Frank was attacked in belief with nervous paroxysms caused by severe toothache. The belief almost became spasms. The mother, with SCIENCE AND HEALTH retired to another part of the house, to try in solitude to quiet her own fear, and relieve the little sufferer if possible. The fear, however, overmastered her; and feeling that she was unable to compose herself or to relieve him, she returned, intending to try to pacify him by talking with him.

However, during her absence Chester, a commanding, imperious little fellow of statesman-like air, though less than four years of age, had clambered up and stood in his high chair; and, "speaking as one with authority," while accompanying his remarks with appropriate gestures, he addressed his brother thus: "Frank, do you know you are God's boy? God's boy cannot be sick. It's the devil says you are sick; and he's a liar, and the truf's not in him. God is Love, and you are not sick." The father, who was present at the time, said that Frank raised himself up, straightened out his face, and gazing steadfastly in a spellbound manner, drank in every word the little speaker uttered; and that from that moment he was not conscious of any more pain or suffering, but was soon about his play as usual. The parents, with thankful, prayerful hearts, at once recognized the instantaneous demonstration of Truth's power by their little son.

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ROMAINE C——, nine years old, has a very clear understanding of SCIENCE AND HEALTH, and demonstrates both for himself and others. He was asked to give his sister a treatment for "La Grippe." Soon after, he came into the room where his mamma was at work, with his eyes full of tears which he was struggling to keep back. When asked the cause, he replied, "I didn't treat my own self first, before I treated Bessie; so now I've got it." "First cast the beam out of thine own eye, then shalt thou see clearly to cast out the mote out of thy brother's eye."

While looking up the references in our Bible Lessons, he was requested to read from SCIENCE AND HEALTH. He asked how

far he should read. His mamma told him as far as it made sense. "Why, it makes good sense all the way through," he replied.

What a glorious future is opening to these young Scientists, — a future unclouded by the shadows of fear, sin, sickness, or death! Truly the reign of harmony has begun, — is now; for "of such is the kingdom of heaven."

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THE subject one Sunday was "Christian Healing;" and one of the questions put to my class of little ones was: "What is God's medicine for error of every kind?" After a short pause, a little "tot," not over three years of age, arose from one of the back seats and answered: "Love." To the question, "What is sin," a boy of seven or eight replied that he thought it was the opposite of Truth; then a little girl of four said she thought it was the *absence* of Truth.

At one time when the latter had belief of measles, her papa wished to send for the doctor. "Well, you can send for the doctor, papa; but I can't take any medicine." He continuing to ply her with questions as to how she felt, etc., and to lay down laws as to what she must and must not do, she finally exclaimed, "Why, papa! you will be ordering my coffin next." This completely silenced him. She has a very deep insight into Science, and asks questions that often puzzle the older Scientists. One of them was, "Why did Jesus heal so much better than anybody else?" We should like to have any of our little readers send answers to this question.

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My little girl often assists me in writing out the Sunday-school lessons. Last week, when we came to the verse where the woman was taken before Jesus, and he said, "Let him that is without sin cast the first stone," she said: "Mamma, I have a thought. After you have finished, will you listen? It is just like this: *Stones are hard thoughts*, and we have no right to hold or utter unkind thoughts toward anyone." To me this was very beautiful. I thought how every unkind thought weighed down and oppressed; and how necessary it is to keep our "gaze to the light."

## OPEN LETTERS.

### NOTICE.

#### Seven Fixed Rules.

1. I shall not be consulted verbally, or through letters, as to whose advertisement shall or shall not appear in the *Christian Science JOURNAL*.

2. I shall not be consulted verbally, or through letters, as to the matter that should be published in the *JOURNAL* and *C. S. Series*.

3. I shall not be consulted verbally, or through letters, on marriage, divorce, or family affairs of any kind.

4. I shall not be consulted verbally, or through letters, on the choice of pastors for churches.

5. I shall not be consulted verbally, or through letters, on disaffections, if there should be any between the students of *Christian Science*.

6. I shall not be consulted verbally, or through letters, on who shall be admitted as members, or dropped from the membership of the *Christian Science Churches or Associations*.

7. I am not to be consulted verbally, or through letters, on disease and the treatment of the sick; but I shall love all mankind — and work for their welfare.

MARY B. G. EDDY.

I WOULD like to make a suggestion regarding our proposed hymn book. It is written in "The Way," that "the harvest hour has come, and songs should ascend from the mount of Revelation sweeter than the sound of vintage bells to villagers on the Rhine." If this is so, could not those songs be expressed in words and set to music for our use, and would there not be inspiration in them that would lift the hearers out of belief of error? There have been in the *JOURNAL* lately numerous verses expressing Science thought. Why could not the writers turn their attention to verse that could be utilized in song? Why not have it so understood by all, and drop the thought of compiling a book from the old hymns? Then we could have a Hymnal worthy of the Cause.—F. W. G., SAN DIEGO, CAL.

LAST May I took my first lessons in Christian Science. I had previously been healed through a Scientist. I said "healed," but should add that some of those beliefs have since shown themselves, enough to give an opportunity to demonstrate the power of Truth over thoughts of heredity pronounced incurable by distinguished specialists. When I began to realize the healing power of Truth, my great wish was to study Christian Science, that I, too, might be able to carry the blessed light of the Gospel into the dark places, and release suffering fellow-creatures from the bonds of error. It seemed as if that was the only way in which I could show my gratitude to the Father, Spirit, for recovery of dominion over materiality, through Christian Science. The promise, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you," has been fulfilled. The blessing has been abundant, for I have been the instrument to carry the "glad tidings" to prisoners in the fetters of mortal belief.

I want to make special mention of the Bible Lessons. When this new way of presenting the lessons began, a Scientist suggested that I *write out* the lesson in full, as the connection between the Bible and SCIENCE AND HEALTH would be more apparent and writing would fix it in the mind. At first I simply looked out a portion of each lesson, and got much help, but after a time decided to try writing out completely one lesson. The result was such a gain in spiritual thought, that for six weeks I have written every word of them. I intend to keep it up always, for the added light and strength one gets is marvellous. In speaking of this to a friend, I called out the thought that she had no time for such labor. I said, "Make time, for the work bears fruit a hundred fold." Last week there were several uncommonly fatiguing days in belief, and once, when evening came, Mortal Mind said, "I would not write on the lesson to-night; your head is heavy, your eyes ache, you are all tired out; just read SCIENCE AND HEALTH, retire early, and you will be all right to-morrow. Remember that a year ago, such a day as this would have caused a regular collapse." "Ah! Mr. Mortal Mind," said I, "you cannot get the better of me this time; I *know* that there is no reality in fatigue. I know that now Truth controls the belief of a mortal body, instead of that belief controlling the body, as it did for many a weary year (to all appearances). I shall write on the lesson as usual."

I wrote over an hour and found every appearance of evil had vanished, and I was as refreshed as after a whole night's rest. Will not all who are young in Science, try this remedy for extreme fatigue, when not clear how to treat themselves; or when, worse still, "resting" in the old-fashioned way?

The study of these lessons is also the greatest help towards talking Science to people, for it makes one ready with quotations from both Bible and SCIENCE AND HEALTH. The inspiration one gets from the effort to improve one's "talent," is indeed wonderful. Are any of you, dear readers, hiding this "one talent" in "the ground"? (Matt. xxv. 25.) Is anything worth having, to be had without striving for it, and can anyone ever get such "good measure, pressed down, and overflowing," as when seeking to serve God with the whole heart in Christian Science?

"Thou wilt show me the path of Life; in thy presence is fullness of joy; at thy right hand, there are pleasures for evermore" (Ps. xvi. 11).—F. H. F.

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I FEEL called upon to write you of the good the convention did. On the return trip, everything and everybody looked lovely to me. In all my life I never saw so much kindness manifested as on my arrival here; but there came a time when I found it necessary to bring out my own conception of the good gained. It seems to me we are utterly unable to rely upon any one else. Our own concept, our own individuality, must be brought out. If the waymarks appear, they are brought to thought to be destroyed. Principle must manifest itself. With the latter thought, comes such peace, such uplifting thoughts, as I have never before known in Science. It seems as if the weight that oppressed had been lifted; as if the sun shines wonderfully clear and bright; and there wells up in my heart such a great affection towards all. I am determined to take my stand for Principle, and to speak only when led by it. The thought gained by me at the convention was this: "Go home. Make a cord (as Jesus did) of your understanding, and drive out from the temple all thoughts of self. Overturn the tables of mortal thought, for they, too, must go. In fact, purify thyself." It seems to me that if each and every Scientist of those assembled in the Lenox Lyceum will do this, the thought brought out at the meeting must control the world; because it will make manifest that love that "passeth all understanding."—MRS. M. H., K. C., MO.

### Why I came to study Christian Science.

For several years past there has been a longing to be able, effectively, to say to the afflicted: "Peace, be still;" "Be thou whole;" "Go in peace and sin no more;" but just how to attain to that state of faith, or understanding, I knew not. I believed "now" to be Christ's time, to-day as much as ever it was; and that "if ye are my disciples, greater things than these ye shall do"; yet I had never heard about Christian Science, and did not know what it meant when I saw the sign of a C. S. Healer.

A friend, knowing that I believed there was a higher Christian life to live than most church members live or believe in, told me what a new life it was to live. I was induced to seek for the Light, and went in the next class taught here. What little I know about it, is my meat and my drink in every waking hour.

I sat in three classes; and the special instructions were that we individually *must* attain to the spiritual realization of the Truth before we could become successful Scientists. This I realize to be the truth. We must come into the understanding of *how* we are the sons of God, and dwell in that upper chamber of thought until we receive the Truth as it is in Christ; until we understand and know the nothingness of all materiality. My conviction has been that our demonstrations must be instantaneous, or they are not Christ-like. "As a man thinketh, so is he." "According to your faith, be it unto you." That has been the nature of many of my treatments in case of others and of myself.—B. F., Mo.

Yours received. I much regret that you took time to write me, as I should not have been disappointed at all had I never seen my letter published at any time. That was not my object in writing. I said, or desired to convey the idea, that if there should be found therein a thought reflecting the Truth, I should be glad in any degree, however limited, to radiate instead of absorbing it. I sincerely hope that whatever I may send as an offering to the JOURNAL, will not be published without the most critical examination; even then, that only such parts may be used as are in line of Science, and never in my name. If any thought of Truth comes to me, *it is not mine, but "His who gave it."* I merely cast it on the surface of mortal thought to be multiplied by "*He who giveth the increase.*" I should rejoice if I could realize even "a widow's mite" of thought to hasten for others the apprehension of the Truth of Being. It is one of my beliefs of discom-



fort, that I seem to lack understanding to communicate in simple language to my family and children the Truth that shall awaken them from false beliefs to a living interest in Science.—S. D.

How this beautiful Christian Science does fill every want, and work out for us an eternal weight of glory! It fills us with the excellent glory! It is turning all our beliefs of trials into joy, and helping us to rejoice over them, so that they have no power. Nothing can spoil our joy, for it is built in the Eternal Principle of all good, which is God. Nothing can stop us from making our boast in the Light, which is like the sun when he goeth forth in his brightness.

I do begin to realize something of what Paul meant when he counted all things but lost for Christ's sake. I find that everything is swallowed up in this great desire of Love; that all things do work together for good to them that love the Christ appearing, and take up the good "fight of faith." Eye hath not seen it, neither ear heard its deep sound of joy. Only spiritual understanding can discern this great dominion given unto man.

The study of SCIENCE AND HEALTH opens up the things that Jesus Christ said had been kept secret from the foundation of the world; and deep meanings are now being opened up to us. Sometimes the interpretations of Scripture come to us at "dead of night," and very early in the morning; so I think it is better to sleep less and to watch more for "the deep things of God." His coming is so sweet and silent that only those who obey the Teacher's directions will be able to catch and receive the glorious inspiration that comes to all loyal students, at this day and age of the world. Now, I am glad that nearly six years of my life have been given to the study of the Truth as taught in SCIENCE AND HEALTH.—N. A. E.

ANOTHER lady and myself have had a little experience in going from place to place, talking Science, recommending SCIENCE AND HEALTH, distributing the Author's small books and the *Series* containing her articles. We found that many were wrongly taught by those who did not seem to know they were wrong. Some who had studied SCIENCE AND HEALTH until able to demonstrate had then taken a course with some one, after which they were not able to demonstrate. They paid their money, gave their time, desiring to gain the *Truth*; but received nothing but husks. They were drifting further and further away

by taking, in their eagerness to understand, all the literature that *claimed* to be Science. We recommended the JOURNAL and Mrs. Eddy's writings exclusively, until they could discern between the true and the false. In one place we found formulas given, in Mrs. Eddy's name, that were utterly false, e. g:—Mrs. Eddy's formula for treating liver complaint, and so on. Now these people were honest, and, when the right way was pointed out, were very willing to follow the teaching of SCIENCE AND HEALTH and very grateful for help.

It seems to me that here is a great work to be done. Who shall do it? If we would all do as much as we can, this false teaching would soon be done away. It requires money to do this work, for expenses must be paid; but let each one do what he can. If we can only go to one place it will help some; and little by little the work will be done. For my part, I am resolved to do what I can in this way.—Mrs. McD.

YOUR circular, with reference to reports intended for presentation to National Association, received this morning. It might seem that your call was sent indeed into a wilderness whence would return no sound. On the Continent it would seem that the Truth had not been sown; for there is neither Christian Scientists' Church nor Dispensary, as far as I know, on the continent of Europe. I am sure you will all rejoice to know, however, that as I travel from place to place delight often awaits me in the discovery that to English speaking people "Christian Science" is not an unfamiliar name; that when uttered it attracts interest and draws forth questioning; that both English and Scotch chance acquaintances have recognized and followed the thought introduced. Yet more may be said; for experience testifies that the simple statements of Truth made to the so-called "foreigner" do not seem to startle or to provoke opposition as one might anticipate. Speaking as I do the language of two of these Continental nations, opportunities come to me for testing the matter. I find the simple nature among the "humbler" classes more receptive than might be anticipated. "The common people heard Him gladly." I realize a longing that our Christian Science literature might be made available to these by translation.\* Gladly would I work in this direction if I might. This is but a hint—a suggestion. God speed the Truth which would free from sin!—VENICE, ITALY.

## NOTES FROM THE FIELD.

### "Chautauqua Circle," Kansas.

WE placed our tent in a conspicuous position, with a view to entertaining our friends, or any who might desire to inquire about the Truth. We also desired to make a display of Christian Science literature, and to distribute Tracts and *Series*.

While awaiting a reply to our request to display and distribute literature, we hoisted our banner, after the manner of other institutions represented on the ground, the banner bearing our church denomination "Church of Christ (Scientist)." We also placed two mottoes on the tent; one bearing the inscription "God is Love," the other worded as follows: The watchword of Christian Science, "Let the wicked forsake his way and the unrighteous man his thoughts." These were placed at about 11 A. M. At about five in the afternoon, our banners were torn down by a committee delegated by the authorities. The only apology offered was: "You are not considered orthodox."

We quietly took down our tent, and left the grounds.

The public censured the Assembly for its want of liberality, and steps have been taken toward more liberal management for next year. There is no doubt that we will have our desire at the next assembly. The Chautauqua, as well as the pulpit of the same management, has quite generally attempted to suppress Christian Science; but in all cases has failed, just as in this.

Had the Jews not attempted to crucify Jesus, had not taken from him what to their sense was his life, they would not have learned that Spirit, not matter, caused him to live.

Why not welcome the time when all the opposers of the Master's teaching, Christian Science, league themselves to fight it? Let the Herods and Pilates everywhere unite to crucify Christian Science; let them do what they will, and that quickly, that they may the sooner learn that eternal Truth, not mere opinion, supports Christian Science. The attempt on the part of error to present a show of power, only proves to that error its own weakness. The honest effort we make to advance our Cause will never be lost, though the result may not be just as we have it previously mapped out. The ball fired only at a squirrel though missing its aim may bring down a deer beyond.—A. F., TOPEKA.

## Chautauqua Circle, Nebraska.

THE box of literature sent us by the Society was received just in time for our Chautauqua. We thank you very much. We had a large supply of JOURNALS and *Series*, besides what this box contained. The managers of the Chautauqua were not willing to give us a day because other Associations of the kind refused us; but they very kindly allowed us to have a headquarters tent on the grounds,— as we had last year. We made the very best use we could of this privilege to bring Christian Science more generally before the public. Our tent was located in a public place. Before it we had a large sign on which was printed — “Christian Science Headquarters.” We set our table, piled high with the *Series*, etc., in the front of the tent — with large cards placed in conspicuous places, on which was written, — “Literature given away.” Almost every one that came and asked for it, *wanted to investigate*. We did not keep count of the number of callers; but we had about two hundred JOURNALS which were all taken in a short time. We usually gave to each inquirer an assortment of what we had.

Judging from the quantity disposed of, six hundred at least voluntarily stepped up and asked for something to read. Many of them would stop and talk with us on the subject, and all who did seemed friendly. Quite a number of our callers were ministers of different denominations.

The only opposition that seemed to be made against us in any open way, was by one of the daily papers of this place; but the effect of this was an increased friendly feeling toward us.

Another very encouraging feature of this work, was the scarcity of *our* literature scattered over the grounds. I presume there were not a dozen pieces thrown away. I can assure you we feel well pleased with our work. The good news has probably been scattered farther in this way than if we had had a day at the Tabernacle.— E. M. B., BEATRICE.

I AM sure a wise step was taken by the Publishing Committee, when Rotherham's New Testament was placed on sale, side by side with the works of our Teacher. I have found it of incalculable benefit to me in my study. It so perfectly shows the harmony existing between the teachings of SCIENCE AND HEALTH and those of Jesus, that if the student has had the least shadow of doubt lingering about him, on comparison of the two in the

light of Rotherham's rendering and emphasis, he will find the doubt all dispelled. He will see clearly, if never before, that our Teacher has brought again to light, from under a shadow of the creeds, the Way, the Truth, the Life so clearly brought out in the career of the personal Jesus. The light thrown upon Science by Rotherham's reading of the fourth and fifth chapters of Ephesians, has more than returned to me the cost of the book.

How cordially do the works of the scholars who turn their attention to the labor of making clear the Truth brought to the world by our Saviour, join hands with the grand revelations of the author of SCIENCE AND HEALTH! How they confirm in the minds of men, the great truth that "God is all-in-all;" that there is "no Life, Substance, or Intelligence in matter!" In many instances this is not the result intended; yet God overrules the works of men to the advancement of the Truth. "Surely the wrath of man shall praise Thee, and the remainders of wrath Thou wilt restrain." In this way shall the bringing the race out of the seeming, to a full realization of the real, "be cut short in righteousness."—S.

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PLEASE find enclosed two dollars in payment for the JOURNAL for another year. Also please send me a July number as mine has failed to appear yet. I cannot bear to do without "even one" of these uplifting visitors. Yours for victory in Truth.—  
MRS. I. M. R., CHILlicothe, ILL.

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OUR "protracted meetings" were well attended. Our church room will seat seventy-five or eighty, and was full every night. We organized a Dispensary with twenty-nine members. The first week we called and left literature at about seventy-five houses. Were kindly received at almost every one, and people seemed pleased to have a chance to investigate. We are very much encouraged, and know that all want and recognize Christian Science as the Truth. The JOURNALS and Series are doing a grand work here. Will send a report of the work in the Dispensary at close of the month.—M. R., ARKANSAS CITY, KAS.

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THE "Reports" are received. Knowing, as we did, the material on hand, and the men who had the work in charge, we expected something good; but can truly say these exceed our expectations. They are invaluable.—M. B. H., QUINCY, ILL.

PREVIOUS to April, 1889, there had been several classes wrongly instructed in this city. At that time, however, there was a class of nine formed and instructed in the Truth as laid down in SCIENCE AND HEALTH and the Bible. Through the efforts and demonstrations of these, the Science took deep root, and considerable interest was manifested by those as yet not in the Light. We began having Sunday meetings which all were invited to attend. From an average of nine or ten we increased to eighteen or more in number. Several of these expressed a desire to enter a class, and one of nine was soon formed, and taught by the same teacher. Several months have since elapsed, during which time a class was taught here by another Normal class student. The work is going on grandly, and our numbers are steadily increasing. In March, another class still was taught; so we now have quite a number of Scientists in the city. We have formed a class association which meets weekly, for the purpose of study and mutual improvement. Our Sunday meetings have grown very much since we first began, and we have now started a Sunday school with a good attendance.—R. L. Z., AUSTIN, TEXAS.

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I CHANCED to be where I heard read your little paper entitled "The Way to begin in Christian Science." I never heard anything like it before, never heard a lecture on the subject,—but I became very much interested, and wish you to send me one half dozen of the tracts. I am not an invalid, but if there is a better way I am anxious to find it and to do all I can to enlighten others around me. I am a member of the Presbyterian church at this place; but, ever since I heard that tract read, I feel as though there was something lacking in my life—something I had yet to learn. Please send me six copies and I will remit when I learn the price. I would also like the name and price of some of the books treating on this subject.—MRS. J. N. P.

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I HAVE hit upon a very simple plan for numbering the lines in SCIENCE AND HEALTH.

I have a little pencil tied to the book at the top of the back where it is slipped in, when not in use. As often as I find the number of a line, in the study of the lessons, I mark it; and in that way in a few weeks I have made dozens of numberings, thereby greatly facilitating the process of finding the references.—H. K. S., ATLANTA.



# QUESTIONS AND ANSWERS.

THERE have been observations made by some Christian Scientists upon others who indulged somewhat freely in the matter of dress. Those who allow themselves in this freedom in material things, may or may not have demonstrated over matter, either in worldly pleasure or in healing the sick. There is one point here that to my mind takes precedence of others. The foundation of Christian Science is God, or Infinite Love; hence the power of demonstration is through its exemplification in our lives. What first to part with, of that in which we have formerly indulged, is to be determined by the action of Mind, not by argument. Having good always in mind, one will drop first the theatre, balls, and entertainments of various sorts, conducted on a material basis; while another will cease to fare sumptuously at table, or to wear fine clothing — all of which is an advance toward God. The rule seems to be to do all the good in our power; to let no living creature suffer at our hands; to be never the cause, indirectly even, of pain to any living thing. When well grounded in this premise, the material sense of Life begins to lose its hold upon the Scientist.

Acting from this premise, can a Christian Scientist eat animal food as nourishment? Is it necessary to refer to the sufferings inflicted upon those who have "given meek tribute of the milk and wool, and set fast trust upon the hands which murder them," to incline the followers of Good to abstain from such indulgences? The only arguments that can be found for this indulgence are founded upon "might is right," in place of Love. Can Christian Scientists continue to be a factor in this cruel warfare against "life which all can take but none can give"? — H. E. C.

Genuine, True.

IN the above words used by some Scientists in their notices of sale of Christian Science publications, are they not thereby admitting the claim of error that it can issue publications and call them Christian Science literature? As our JOURNAL is the publication in which Scientists tell the world who and where *they* are, is it well at the same time to draw the attention of mortal mind to the above claim, by using the words, Genuine, True? — R. M., THOROLD, ONT.

## The Lord's Prayer.

THROUGH an earnest desire for a right interpretation of the passage "Lead us not into temptation," for "God tempts no man," I undertook an earnest search,—a search that finally had to be put away, had to be replaced as so many searches must be by the knowledge that the revelation would come in the fulness of time. A light *has* come, one that opens up the whole prayer; revealing it in the beautiful completeness possible only to the Infinite. Simply change from the form of supplication to that of affirmation, as follows:—

Our Father who art in heaven, Thy name is hallowed, Thy kingdom is come, Thy will is done on earth as in heaven; Thou givest this day our daily bread, and forgivest our debts as we forgive our debtors; Thou leadest us not into temptation, but deliverest us from evil, for Thine is the kingdom and the power and the glory forever. Amen.

PERHAPS the following would in a measure answer Mrs. H. N. C.'s question in March number. We all get what we most crave. Some get the physical benefit immediately, it is what they ask of the Father; others, wanting a higher benefit, an understanding, do not get the immediate physical relief. For these, this comes along with the knowledge, the consciousness of Truth. As we are conditional beings, we can only deal with the supreme Truth through the symbolism of words which indicate without defining or conveying it. Thus, it seems clear that the value of these symbols, or words of Truth, depends upon the response of the nature of the being to whom they are applied; upon what that nature wants most of the Father, physical health, or spiritual understanding. Hence, those desiring understanding will chemicalize physically and appear to grow worse. Let these have the teaching, as in the case of the gentleman friend referred to. The others will be forced by the mere silent words of Truth.—J. A. C., ST. LOUIS, MO.

WILL someone give spiritual signification of the following: "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. xxiv. 20. What flight is referred to, and when is the winter and the Sabbath day?

Also: Does the Church of Christ (Scientist) observe what is called the week of prayer? Is not their prayer the one that never ceaseth?—S. K. G.

ON page thirty of April, '90, issue of the JOURNAL, I find "Questions and Answers." I have in mind a method which, if pursued, would undoubtedly be of great advantage to all students of the Science, viz: At the mid-week meeting, and in the Sunday schools let each student be required to take the place of a leader, either to occupy a given number of minutes or the entire session as may be agreed upon. Each should have opportunity to use the talents possessed, whether one or ten, for they will be taken away unless used. Every teacher and preacher should be just, and lovingly kind enough toward each of their students to wish to see them at their very best. Their ability to heal, teach, and preach, will increase with the steady perseverance of each in efforts to make public statements in accordance with the spiritual teaching of Christ. Students who have only passed through the primary class have a beginning of knowledge of spiritual Truth, and should lose no time in orally expressing what they know. This will help them to become more firm in their understanding of how to demonstrate over error in all its multiplied forms. All students should bear in mind that each one has a work to do that no other can do, and "press toward the mark for the prize of the high calling of God in Christ Jesus," Phil. iii. 14. We should state with unwavering confidence that this prize is Life everlasting, with no shadow of changing; that the demonstration over the "last enemy" shall no longer be a future speculation, but a present realization. If All is Mind, and Mind is perfect, God, perfection, reigns supreme at the present moment; and we should hold the claim as valid *now*, with sufficient firmness to conquer all error of the world with Divine Love. Then let the Spirit itself bear witness with our Spirit that we are the children of God. We should prove that Life may, can, and must be demonstrated for a present witness of the Most High.—H. V. A., BINGHAMTON, N. Y.

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WILL you please inform me if there is any other than my JOURNAL sent to El Paso, Texas. I do not know of any Scientists here, and, as I have recently come from California, and have been trying to live Christian Science only four months, I thought it would be profitable to meet another on the same road. I have found SCIENCE AND HEALTH and the BIBLE sufficient for all my need; find them just what I require to keep myself and family all well.—I. M. II.

## HEALING AND REPORTS OF CASES.

FOUR weeks ago I was not able to do any work on account of a belief of sprained cords in my wrist and arm. I used drugs but they did no good, so I quit them and went to my work in the shop (blacksmith). After about an hour I went to the forge of Mr. J — and said to him, "I have got to quit work." He replied, "You keep at work and nothing shall hurt you." I knew he was a Christian Scientist, and I believed him and went to work and forgot all about my wrist. About an hour later I went to him again and said, "Did you stop my wrist from paining me?" He said, the Truth did it all, and that everything God made was good; we were His image and likeness and I did not have to suffer. That set me thinking and I asked a few questions and the Truth was revealed to me. It was like the history of Philip and the Eunuch — I was baptized then with Truth.

I have been a hard drinking man for many years, and I asked him if he could help me to quit drinking. In one week, I did not want intoxicating drink, and the past two weeks have been heaven on earth to me.

About fifteen years ago I had what the Doctor called muscular rheumatism in my leg, from the knee down to the bottom of my foot. After healing from the appetite for drink, asked Mr. J. could Truth do anything for that. The answer was, "There is no evil Truth will not destroy." I had had to wear a rubber bandage around my leg, but now use nothing, though I work hard all the time. Also, I had worn glasses for one year. I was also able to put these away, and I am, what I never expected to be again, a well man. And this has all been done in the name of Truth, and I am living it. I do not swear or get mad any more. Horses and mules that always kicked and would not stand to be shod, now stand still; for all is harmony. I thank God I am a better man. I will have SCIENCE AND HEALTH as soon as some are sent here. After pay day I will send for six, as I have sold four of them already. I thank God for the understanding of this Truth. I study SCIENCE AND HEALTH all the time when at home in the evening. I am full of love for doing the will of God, and four others have been brought through me into the same way.— H. D. J.

EACH JOURNAL, on laying it down after perusing, is pronounced "the best yet." This is not to be wondered at, however; since not only the writers are advancing in Spiritual understanding, but the readers also.

My three-year-old pony was driven very fast, and, according to belief, the next morning she was very lame. My brother-in-law soon discovered a large blood spavin on each hind leg. "She is probably ruined now," he said, "for it is nearly impossible to cure blood spavin." I partially convinced him that Science could cure the spavin; but he could not believe the bunches would disappear, because the doctor said *they* never disappeared even when the lameness was cured. "They *will* disappear," I replied. "Doctor is no authority in Christian Science." It was laughable to see his face, several days later, as he came in exclaiming: "As sure as you live and breathe, those bunches are disappearing!" Two days after, they were *gone*. The lameness had vanished the second day.

I had a serious case of poll evil, of long standing. After continued treatment there was very great improvement; but on my learning that the belief was of affection of the bone, the horse *entirely recovered in a few days*. I took up the erroneous thought of bone disease in the mind of his master. Hitherto, I had thought the belief included only conditions of the flesh. In the treatment of animals, bear in mind the account of the Spiritual creation given in first chapter of Genesis.— M. S.

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It is with unbounded gratitude that I give my testimony to the power of Truth over the darkness of human belief. Having had demonstrations in my own family, I feel that I should do all I can to acknowledge the power of Christ, as taught and demonstrated in Christian Science, to overcome all darkness of thought, sin, sickness, and death.

Although a veritable beggar in the way, I have been generously fed with the bread of life. I have found true His words "Ask and ye shall receive, knock and it shall be opened unto you." I have found constant relief from the ills that mortal thought would make real. Time and again the ministering Spirit has flooded my thought with divine Light, Life and Love. Truly the Spirit beareth witness that flesh and blood profit nothing. It is the Spirit that quickeneth—and God is Spirit. His grace is sufficient for us.— Mrs. F. A. F.

WHEN about ten years of age I attended public school in New York City, where the belief of smallpox became prevalent; and, as usual, all the children were compelled to be vaccinated. The vaccine used for me was taken from the arm of an infant. A few days later a rash appeared and my mother, alarmed by the fear that I had smallpox, took me to a physician. From that time I suffered from these attacks two and three times a year. During the past twenty-four years I have had various physicians; some telling me they could cure but failing to do so, others claiming it to be blood trouble that could never be eradicated. At last I gave up all hope, having no God, and settled into the conviction that death would free me from my wretched existence. At that time my sister, who had previously been healed of a trouble of ten years' standing, and who had also taken a course of instruction, began to treat me. I responded at once and was healed. It is now two years since I was made whole; in which time I have been under instruction at the same institute. I cannot speak too often or too long on the subject of this blessed gift of God. Indeed it seems as if I could never talk of anything else!—P. W. R., BROOKLYN, N. Y.

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I HAD been a sufferer for three years. Tried five physicians in Sioux City, with no relief; then they advised "change of climate," still no relief. Returned to our old family physician of Iowa City; again no relief. Went to an M. D. at Council Bluffs, who frankly said he did not think he could cure me. His remedies did me no good, and I was in despair! Finally, my husband heard of the wonderful cure in Omaha, by Christian Science treatment, of a lady who was still bedridden after six years' experience with physicians. I thought if a case like hers could be healed, I could be. I tried. The first and second treatment brought me wonderful relief; then there was an uproar, when it seemed all my ailments had returned. At the third treatment, peace was restored; and the seventh brought me to a realization of perfect health, with that peace of mind which passeth (human) understanding. This occurred last August, and I have been perfectly well since.—MRS. N. C., COUNCIL BLUFFS, IOWA.

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WE took passage by steamship from Savannah to New York. When we went, the ocean was very smooth, but when we returned, the captain said it was the roughest it had been in two



years. We had a severe storm which lasted twelve hours; yet, severe as it seemed to be, I had no fear. I felt that God was Omnipresence, Omnipotence, and Omniscience—All in All, and none beside Him. I never was so calm in my life, and feel as if I can never thank Him enough for His kind protection.—  
MRS. A. M., PALATKA, FLA.

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FOR twenty-two years I had been a sufferer from several diseases; and had tried ten different doctors. None of them could cure me; they could only give me relief for a while, and then the medicine would have no more effect on me. Finally I came to be a hopeless case of consumption, and was given up to die, by my neighbors, friends, and husband. No one thought it possible that I could get well. They would say, "When the leaves come out, that will be the last of her." My cough was terrible, and I grew weaker every day. It seemed as if my life only hung by a thread soon to break, when the glorious news came to me that I could get well. I was treated by a young lady who had suffered from the same beliefs that I did, and who was healed of them. It is now two and one half years since I first heard of Christian Science. Thanks to God that it came to me even in the eleventh hour of my life. I can't express my gladness and gratitude to Him! I hope and trust in Him and know that He is my life. I write this from my own experience, and not from another's.—MRS. D. A. B., SALEM, NEB.

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HEALED AT SUNDAY SCHOOL. In July, 1889, I learned that Christian Scientists were holding Sabbath school near my home. I felt disappointed at the teaching. I could not understand how all could be Mind, while all seemed to be matter. But I continued to attend regularly. In September I had quite a severe attack of muscular rheumatism, which refused to yield to medical treatment. I resolved when Sunday came, though suffering from severe pain, to attend the school as usual. That day I began to understand the real meaning of the lesson, and became deeply interested. I forgot my pain until reminded of it at home, by a question. It has never returned.—M. M. R.

## EDITOR'S NOTE BOOK.

"LET US HEAR THE CONCLUSION OF THE WHOLE MATTER."—"Money" in Science. Misconception of the passage, "But be seeking first the kingdom of God and His righteousness, and all these things shall be added to you" (Matt. vi. 33) holds thought to a material basis. Its real sense turns on the words, "these things," — in their relation to Jesus' previous discourse.

The paragraph in which this sentence occurs, begins with the declaration, "No man can serve two masters;" and this is emphasized in the words, "Ye cannot be in service unto God and unto Mammon."

A strange prologue to the conclusion, that the seeker for the kingdom of God will receive a bonus in the counterfeit coin of the kingdom of Mammon! — the common interpretation. "Spirit does not know matter; Good does not know evil." How, then, does our heavenly Father know that we are needing material food and clothing? And if "man *is* spiritual, not will be," can these material things be *the* "these things" to which Jesus refers? And if we *do* need them, is the "nothingness of the material world" anything more than empty sound?

Is not such an interpretation denial of Science? Does it leave us any Science or any Spirit? The injunction not to be anxious as to the soul or the body, is a reproach of the material sense of Life, such as only one besides Jesus has uttered. In the question, "Is not the soul more than the food, and the body than the clothing?" — the true conception of Life as Soul, and man as the body of Soul is opposed to the illusion. It is from this platform that all which follows is to be read. Somewhere in SCIENCE AND HEALTH it is said, in substance, — Spirit feeds and clothes its own ideas. Does it feed and clothe the bastards of material sense as well? The Demonstrator of Science never taught anything but Science. He never named error but to rebuke or destroy it. He never recognized the false sense of Life by rules, advice or suggestions for its conduct or maintenance? He came only to destroy it. Understood spiritually, these words of Jesus carry a sense of harmony not of this world.

If Solomon — the highest material conception of splendor — was not arrayed as one of the lilies "of the field" — the earth spiritually seen — in what glories of Truth shall he shine who is

the express image and likeness of infinite Good? If He feeds the birds ("of heaven" be it marked), shall He not feed the sons and daughters of Spirit—who "reflect Mind in Truth and Love." \* "Now, if the grass of the field, which to-day is, and to-morrow into an oven is cast," says Jesus, (wrestling with the material conception of his listener)—"The grass beneath our feet silently exclaims, 'the meek shall inherit the earth' "† are the words in which he puts the same idea to-day.

"These things" are the things of Spirit—thoughts. Jesus saw no other "things." The sole object of his mission as he tells us to-day—speaking "not in proverbs" but with "plainness of speech concerning the Father" was to teach men that the understanding of Spirit "resolves things into thoughts, and replaces the objects of material sense with spiritual ideas."‡

It is the shadows of "these things" that the "nations" ("of the world" Luke adds)—material concepts—seek after. Jesus does not say that *they* find anything, but the words "*shall be added to you*" that conclude the injunction to "seek first," etc., give positive assurance that to those who seek the kingdom of Spirit, the sense of Good and Truth—the heavenly food and raiment—shall be added; that is, it shall replace the false sense of life in matter. God pays those that seek Him, in Himself, in the sense of Love spiritual. In what else—if He is Love, and All—can He pay?

The complacent caressing of material goods as "manifestations of harmony"—the spreading of our table "with cannibal tidbits, giving thanks meanwhile," § and saying "God has done it,"—is a hiding-place of material sense that Truth uncovers. No, "holy brethren, partners of a heavenly calling," God does not mock us who have asked for bread with a stone, nor give us the serpent of sense where we have sought the food of Spirit. It is not *He* that "adds" the gifts of Mammon to the heavenly rewards. They belong to the sense of "the body which humbles us,"¶ and will be cast out with all else that loves and makes a lie.

From Luke's account of this discourse, it is evident that the disciples caught the spiritual meaning of the Master, and found it—as does material sense to-day—a "hard saying." Jesus

\* SCIENCE AND HEALTH, p. 441. SCIENCE AND HEALTH, p. 443.

† SCIENCE AND HEALTH, p. 443.

‡ SCIENCE AND HEALTH, p. 151.

§ SCIENCE AND HEALTH, p. 78.

¶ Phil. III. 21.

discerned their consternation before Truth's serene rebuke, and re-assured them with, "Be not afraid, the dear little flock! because well pleased was your Father to give you the kingdom." And he added this exhortation: "Sell your goods and give alms; make to yourselves purses, not waxing old, treasure unfailing, in the heavens, where thief comes not near, nor does moth corrupt. For where your treasure is — there your heart also will be."

These, dear brethren, are his words to us to-day, as the illusions of sense dissolve before the unfoldings of Spirit and man "crosses the barriers of time into the vast forever of Life";\* and he has kept the promise: "I will not leave you orphans, I am coming unto you." Is it not his voice that calls on us to quit personal sense in these words: "Would existence be to you a blank without personal friends? Then the time cometh when you will be solitary, left without sympathy, and alone; for this vacuum is to be filled with God's spiritual Truth and Love, impersonal instead of personal Good."† The perspective startles us, but the voice that said, "Be not afraid, the dear little flock!" comforts and cheers us with: "We should unclasp our beliefs gently, become more familiar with health than sickness, and never admit a thought of discord."‡ And it adds, full of cheer: "By losing the finite sense of being, we gain the eternal unfolding of Life, and this is immortality."§

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#### Readings in the Old Testament.

THERE are "literal" translations of the Old Testament, but none that can take the place of the common version. They lack its graphic, spiritual power, and only serve, as reference, to help out in obscure passages. The inconveniences and short comings of the Revision, are the same in the Old as in the New Testament.

In the "small pica" or octavo, edition the marginal readings can be put in place with the pen. The labor will be richly repaid, though it will be best to make the Revision the basis of study. Constant reference to the common version is desirable, because some of its renderings are the more scientific. The marginal readings of the Revision, however, open greatly the spiritual sense. This will appear more fully from the following passages.

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\* SCIENCE AND HEALTH, p. 131.

† SCIENCE AND HEALTH, p. 130.

‡ SCIENCE AND HEALTH, p. 93.

§ SCIENCE AND HEALTH, p. 173.

AUTHORIZED VERSION.

REVISION. (Marginal readings put in text.)

PSALMS.—II. 12.

12. Kiss the son lest he be angry, and ye perish from the way, when his wrath is kindled but a little.

Receive instruction from the son, lest he be angry, and ye perish in the way, for his wrath may soon be kindled.

XXX. 5.

5. . . . Weeping may endure for a night, But joy cometh in the morning.

Weeping may come in to lodge at even But joy cometh in the morning.

XXXII. 6.

6. For this shall every one that is godly pray to thee in a time when thou mayest be found.

For this let every one that is godly pray unto thee in the time of finding out sin.

XXXV. 11, 15.

11. False witnesses did rise up; they lay to my charge things that I knew not.

Malicious witnesses rise up: they ask me of things that I know not.

15. . . . The adversaries gathered themselves together against me, and I knew it not.

The adversaries gathered themselves together against me, and I knew it not.

XXXVI. 1, 2.

1. The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

Transgression saith to the wicked, within his heart; it flattereth him in his eyes, until his iniquity be found out and be hated.

2. For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

XXXVIII. 13, 14, 15.

13. But I as a deaf man heard not; and I was as a dumb man that openeth not his mouth.

But I as a deaf man hear not; And I am as a dumb man that openeth not his mouth.

14. Thus I was as a man that heareth not, and in whose mouth are no reproofs.

Yes, I am as a man that heareth not, and in whose mouth are no arguments.

15. For in thee, O Lord, do I hope: thou wilt hear, O Lord, my God.

For in thee, O Lord, do I hope; thou wilt answer, O Lord, my God.

XXXIX. 5, 6.

5. . . . Verily, every man at his best state is altogether vanity.

Surely, every man standing firm is a breath; surely every man walketh as a shadow; surely they are disquieted for vanity.

6. Surely every man walketh in a vain show: surely they are disquieted in vain.

L. 11.

11. . . . And the wild beasts of the field are mine.

And the wild beasts of the field are in my mind.

LIV. 5.

5. He shall reward evil unto mine enemies.

The evil shall return unto them that lie in wait for me.

JOB. XIX. 25, 26.

25. . . . And that he shall stand at the latter day upon the earth.

. . . . And that he shall stand up at last upon the dust.

26. And though after my skin, worms destroy this body, Yet in my flesh shall I see God.

And though after my skin this body be destroyed, Yet without my flesh shall I see God.

It is, of course, impossible to give by examples any adequate idea of the extent to which the changes by the marginal readings — many of them trifling individually, — alter and even transform the meaning and spirit of verses or entire chapters. Only careful searching will bring this out. But the higher impersonalization of Good and evil, as well as the clearer shining of the spiritual sense are seen from these few passages. That from the thirty-eighth Psalm is specially remarkable. David refuses to recognize

sense testimony, or to argue with it; and looks away to Principle to answer for him, just as the Scientist of to-day does.

But it is only in the understanding gained from SCIENCE AND HEALTH that the scientific meaning is reflected. The Revision has fallen dead on the old thought.

The reader who looks up the following citations will gain a still clearer sense of what is here said. It is impossible in the space at command, to analyze these references. Each must do it for himself. If the common version only be in the hands of the reader, it will make no difference. The marginal readings cited can be mentally interpolated, in their places, and their effect on the meaning will be realized.\* The references are mostly from the Psalms, because they are more familiar, and for the brevity of their sentences.

2 Sam. xxii. 33, — And he maketh my way perfect — he setteth free the perfect IN his way; Job. iv. 15, — Then a spirit passed before my face — a breath passed over: 17, — Shall mortal man be more just than God? Shall a man be more pure than his maker? — Shall a man be just before . . . be pure before? . . . Psalms xxi. 9, — The time of thine anger — the time of thy presence: xxxi. 23, — The Lord preserveth the faithful — faithfulness: xlv. 4, — Because of truth, and meekness and righteousness, — in behalf of . . . : lv. 15, — for wickedness as . . . in the midst of them — in their inward part: 18, — From the battle that was against me — so that none came nigh me: lvii. 1, — until these calamities — . . . wickednesses: 8, — I myself will awake; I will awake the dawn: lviii. 1, — Do ye indeed speak righteousness, O congregation? Do ye judge uprightly, O ye sons of men? — Is the righteousness ye should speak, dumb, O ye mighty ones? Do ye judge uprightly the sons of men? lxii. 1, — My soul waiteth upon God — . . . is silent unto . . . : lxiii. 1, — Early will I seek thee — earnestly . . . : lxxviii. — heart was not right . . . not steadfast: lxxx. 2, My heart and my flesh crieth out for the living God — . . . sing for joy unto . . . : 6, — Passing through the valley of Baca make it a well; the rain also filleth the pools — . . . they make it a place of springs; yea, the early rain covereth it with blessings: xc. 2, — Hadst formed the earth — earliest birth to . . . : 9, — A tale that is told — a sigh: xlv. 10, — He that chasteneth the nations — . . . instructeth: 19, — multitude of my thoughts — . . . doubts: xvi. 5, — Gods of the nations are idols — . . . are naught: civ. 8, — They go up by the mountains; they go down by the valleys unto — the mountains rose, the valleys sank down unto: cxvi. 11, — I said in my haste all men are liars — . . . in my alarm . . . a lie: cxix. 50, — For thy word — that . . . : cxvii. 2, — For so he giveth his beloved sleep — . . . in sleep: ciii. 10, — Whilst that I withal escape — . . . pass over.

The above are only a few illustrations from a single book. "Ye search the Scriptures" said Jesus. Careful searching of the two versions — weighing and sifting and choosing every word — and noting the results on the Revision copy will give a new understanding of the Scriptures; and as the study progresses a text results that will be a surprise and delight to whomever does the work. In many cases the text of the common version will be restored with advantage, but in the vast majority of instances, the Revision as modified by the marginal notes will be the one chosen.

In some cases the true sense of a single word throws a new light on the whole Bible, and dispels dark clouds of belief. The

\* The words brought in contrast in the two versions are put in italics: where more than one reference to the same chapter or psalm is made, its number is given only with the first. The common version is given first; the revised follows the dash.



change of "chasteneth" to "instructeth," wherever it occurs, is an instance. The sifting out, in each instance, of the meaning of the word translated "soul" and "life"; dropping the use of "Belial" as a proper name, and substituting "worthlessness"; the understanding of "law," "judge," "judgment," and many other words in their true sense, gained by this method of study, — will destroy shadows of theological and race beliefs whose existence in our thought has been hitherto unsuspected.

If the use of a "literal" translation can be combined with that of the two versions of the Bible, additional glimpses of its spiritual sense will be gained. We shall exult in the day when a translation of the Word of God will be given to mankind by scholars with a knowledge not only of Hebrew tenses and Greek particles but endowed with the understanding gained only from SCIENCE AND HEALTH.

The writer of these lines has no qualification for discussing questions involved in various renderings and translations, not possessed by every reader of the JOURNAL. Like most of them he reads the Word to find the Bread of Life, with no knowledge of the original tongue, and with only the guidance of Spirit. The purpose of these lines is to induce each Scientist to enter for himself, in connection with SCIENCE AND HEALTH, on the close, comparative study of the best attainable translations of the Bible. Everyone who does it will be repaid an hundredfold.

An invaluable aid to such study — indispensable would be the word, but for the fear that some would be led to postpone its commencement — is a concordance. Among concordances there is none to be compared with Young's, either for completeness, or facility of reference. But what makes this concordance invaluable, and wherein it stands alone, is the arrangement of the several texts under the respective Hebrew or Greek word in connection with which they occur, and the English translation of these words. The shades of meaning of each word are thus presented. Diligence and close attention puts those unlearned in the original tongues on much the same footing with the learned. The usefulness of this Concordance is cumulative daily, and in proportion to the fidelity of the student. Facility of reference, and the habit of tracing out words, and lines of connection in thought constantly increase. After a while the Concordance becomes the inseparable companion of all readings of the Bible and of SCIENCE AND HEALTH. Its bulkiness and weight — though con-

siderable — will be unnoticed, on account of its usefulness. In travelling about, it will be taken wherever the Bible and SCIENCE AND HEALTH are, and in preference to articles of personal use — where there is question between them. It is a mistake to limit its use to Bible readings. It is as truly a companion of SCIENCE AND HEALTH, as it is of the Bible, for the reading of one should constantly lead into the other.

The Christian Science Publishing Society—it will be seen by its announcement—is prepared to furnish the revised Bible, either in the “small pica,” or duodecimo edition. Where the cost is not a serious item, the former is far preferable. (“Small pica” is the type in which the first pages of the JOURNAL are set.) Also, Young’s “Concordance,” — all at the same prices as are paid in ordering direct from their publishers. The profits on their sale thus come into the common purse of the readers of the JOURNAL, or help to cheapen to them and others the Society’s own publications. It should be added that the editions of the Bible here referred to, in the Revision, embrace both the Old and New Testaments. If those who get the “small pica” Bible, can have it rebound, with alternate leaves — or one in three or four leaves of thin linen paper, they will be perfectly equipped for study. But this is a matter of detail and wholly secondary.

A “CHILDREN’S QUARTERLY,” of the CHRISTIAN SCIENCE BIBLE LESSONS, International Series, is a pressing need of the hour. In many places all that holds parents to the old church relation is the Sabbath school. They do not want to withdraw their children from its influences, and from religious instruction. There is, perhaps, a Christian Science Bible Class, but there are no children’s or young peoples’ classes. A text-book, or Quarterly, is more indispensable as a basis of instruction with children than for adults, because good teachers for children are rarer than for grown persons. But with a basis, a line of suggestion marked out, any Scientist with a little realization of the Love that is Principle, can take a children’s class. Suggestion, incident, illustration,—everyone’s experience will furnish enough of that, to make the lesson interesting, when thought is directed in the proper channel.

But it is not for the parents’ sake, mainly, that the formation of a children’s class in connection with every Bible class, should be immediately realized. It is for the children themselves, and

to hasten the coming of the kingdom of Good. During the last year or two, perhaps the most striking of the developments of Science, is the way in which children and young persons are coming into it. This is not because of any change in the child-consciousness. The bread of Life can now be broken to them,—that is all; that is, Science is becoming real to human consciousness. Humanity is growing up to the child, to that plane where “a little child shall lead them.” We want the children’s help!

Would it not be well that the Children’s Quarterly (for recognition of the want is its supply) should follow the line of the International Series, but with few references, and these interspersed with suggestion, explanation, sometimes incident—not to embody the same thought that is given to the adult, weakened, adulterated, spread out, till the little meaning it had to start with, is lost; nor yet the patronizing “goody-goody” talk we were, as children, fed on in our Sunday-school days—but, that it be written from a point of realization of Love high enough to reach the child consciousness. If prepared for children of from eight to twelve years, by a little tact and adaptation on the part of the teacher, it might serve for those two or three years under or over those ages. Suggestions on these and all other points relating to this proposed publication, are earnestly requested.

At the late New York meeting something was said in the hearing of the writer about having SCIENCE AND HEALTH “adapted” to children—simplified. A by-stander answered, “Better do that for the grown people: the children understand SCIENCE AND HEALTH.” This is true; but a wise and loving discrimination is required in the references to it and the Bible.

Will not the readers of the JOURNAL, to whom the thought about the Quarterly is audible as an impartation from Spirit, prepare at once sample, or model lessons for children for the next three issues of the JOURNAL? Let them, for each month, be based on some one of the lessons of the International Series for that month. Some one of those sent in, or one made up from two or more of them, will be published, and these will draw out suggestions, and set others at work to improve on them. In this way a plan for the best Quarterly at present attainable, can be formed; and it will be found out who can best do the work. Then, let us hope that for their Christmas present to the children of Christian Science parents—yea, to the children of all the world—the Christian Scientists and their Publishing Society, will send forth the first number of the CHILDREN’S QUARTERLY CHRISTIAN SCIENCE BIBLE LESSONS, International Series.

## TREASURER'S REPORT.

Building Fund, Church of Christ (Scientist), Boston, Mass.

*Receipts March 6, 1889 to June 2, 1890, inclusive.*

March 6, 1889,	Julia Bartlett . . . . .	\$93.43
6, "	C. A. Frye's S. S. Class . . . . .	5.37
6, "	Unknown, Fall River, Mass. . . . .	6.00
6, "	Rev. M. B. G. Eddy's Class . . . . .	13.00
6, "	Mrs. Abby E. Thayer . . . . .	18.41
6, "	Mrs. J. H. Bell . . . . .	20.00
12, "	Laura E. Sargent, Oconto, Wis. . . . .	35.00
June 21, "	Unknown, Nebraska . . . . .	1.35
25, "	Mrs. A. C. Thayer, Newton, Mass. . . . .	5.23
Aug. 9, "	Laura E. Sargent, Oconto, Wis. . . . .	26.50
Sept. 20, "	C. H. Green, Providence, R. I. . . . .	160.00
28, "	J. C. Woodbury's S. S. Class . . . . .	3.84
Oct. 11, "	C. A. Frye's S. S. Class . . . . .	6.25
21, "	J. C. Woodbury's S. S. Class . . . . .	4.87
Nov. 6, "	Rev. L. P. Norcross' S. S. Class . . . . .	7.40
20, "	C. H. Green, Providence, R. I. . . . .	60.00
Dec. 30, "	H. E. Watson, Marinette, Wis. . . . .	10.00
Jan. 1, 1890,	Julia Bartlett's S. S. Class, Boston . . . . .	16.80
1, "	Fannie J., and Ida G. Lovejoy, Boston . . . . .	19.00
1, "	M. W. Munroe's S. S. Class . . . . .	23.81
1, "	I. A. Knapp's S. S. Class . . . . .	3.45
7, "	Mary E. Landy's S. S. Class . . . . .	1.00
18, "	Mrs. M. Bettie Bell, Chicago . . . . .	25.00
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Feb. 5, "	Mrs. Emma B. Neale, Cleveland . . . . .	2.00
5, "	Church of Christ S. S., Boston . . . . .	71.00
5, "	Mrs. E. H. Green, Providence, R. I. . . . .	25.00
7, "	Lois Delvey, Oakham, Mass. . . . .	10.00
March 3, "	H. F. Starks, Santa Barbara, Cal. . . . .	1.00
5, "	Mrs. E. H. Green, Providence, R. I. . . . .	25.00
5, "	Church of Christ S. S., Boston . . . . .	31.00
19, "	Branch Association, Toledo, Ohio . . . . .	70.00
April 5, "	Church of Christ S. S., Boston . . . . .	15.00
5, "	Branch Association, No. 4, Boston . . . . .	3.22
May 7, "	C. S. S. S., Boston . . . . .	20.00
20, "	Lois Delvey, Oakham, Mass. . . . .	10.00

*Treasurer's Report.*

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May	23, 1890,	Lucy Keen, Plainfield, Ill.	\$1.00
	23, "	Elizabeth Keen, Plainfield, Ill.	1.00
	23, "	W. B. Foster, Meadville, Pa.	1.00
	23, "	May H. Allen, Lowell, Mass.	.50
	23, "	Sale of sheet music, "Feed my Sheep," and "Christ my Refuge"	43.31
	25, "	"A Lover of Truth"	50.00
June	2, "	S. J. Sawyer, Milwaukee	31.00
	2, "	"Unknown"	10.00
		Interest	9.23
Cash in bank			\$1,000.97

Respectfully,

ALFRED LANG,

*Treasurer Church Building Fund.***PUBLISHER'S DEPARTMENT.**

It is our intention from this time on to handle a complete line of bibles and testaments in all kinds of bindings, including the celebrated Teachers' Bible, bound in flexible covers.

Scientists in need of bibles with or without references, testaments, revised bibles, book of Psalms, Apocryphas, and in fact anything published in this line and carried by any publishing house, can purchase from us as cheaply (and in some cases to better advantage) than of local dealers or the publishing agents. Why should we not serve you in this line if as profitably to yourself as others? Are not our interests identical? Descriptive catalogue furnished on application.

PERSONS desiring early editions of SCIENCE AND HEALTH will please communicate with the publisher. Copies of the ninth, tenth, and twelfth editions are offered. Also a copy of the *first* edition is wanted.

AFTER this all our publications will be discontinued at maturity of subscriptions, unless their continuance is requested.

OUR advertising columns close *promptly* the 15th of each month. Cards, church notices, etc., received after such date, go over until the following month.

MANY correspondents send us remittances of drafts, express orders, etc., payable to Christian Science Publishing Company.

There is no such concern in Boston. Make all payable to  
CHRISTIAN SCIENCE PUBLISHING SOCIETY.

SUBSCRIBERS should bear in mind that changes in address must be given by the twentieth of each month to insure the following JOURNAL reaching them. We aim to mail JOURNALS by twenty-fifth of each month.

ATTENTION is called to the last advertising page of this JOURNAL for additional price list of publications sold by this Society.

WILL correspondents *please* remember to give FULL ADDRESS with *each* communication,—if only a postal card; also sign name uniformly as it was originally sent with subscriptions. We are endeavoring to transact thoroughly all needful business with least possible office help; and our friends in the field, by the work of an instant, individually, can easily save the time of one person five hours daily in the mere matter of hunting up addresses. It is for the interest of *all*, of course, that the request is so constantly kept before our readers. Not only does it facilitate your own work here in the office, but it is most an excellent business habit to form under any circumstances.

INTERESTED persons living in many places scattered over several States, have sent requests for Scientists to locate in their midst. This Society simply acts as a negotiator to put places wanting workers in correspondence with such, but assumes no responsibility whatever, and accepts no remuneration.

FRIENDS having extra copies of the JOURNAL of the following dates and desiring to dispose of the same, will please address the publisher; Aug., Sept., and Dec. 1885; Jan. 1886; April and May, 1887.

YOUNG's Analytical Concordance is the most complete work of its kind extant. It forms a book 9 by 11 in., comprises 1100 pages, and contains every word in alphabetical order, arranged under its Greek or Hebrew original, with the literal meaning of each and its pronunciation. It exhibits about three hundred and eleven thousand references, marking 30,000 various readings in the New Testament, with the latest information on Biblical Geography and antiquities. Sent prepaid at \$5.00 per copy (publisher's price).



*Church Services.*

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CHURCHES OF CHRIST (SCIENTIST) HOLD REGULAR SUNDAY SERVICES AS FOLLOWS:

- ALBANY, N. Y.—10.30 A. M., 314 Clinton Ave.
- ARKANSAS CITY, KAN.—Houghton Block, Summit St., 11 A. M. and 7.30 P. M., S. S. 10 A. M. Mrs. F. E. W. Wilkins, Speaker.
- BEATRICE, NEBRASKA.—10.30 A. M., 510 Court Street. Pastor, E. M. Buswell. Sabbath school 11.30 A. M.
- BELOIT, WIS.—10.30 A. M., S. S. 12 M., Carpenter's Block.
- BOSTON.—10.30 o'clock A. M., Chickering Hall, Tremont Street. Sunday school 12 o'clock. Rev. L. P. Norcross, pastor. Praise Service, Friday, 7.30 P. M., 36 Bromfield Street.
- BROOKLYN, N. Y.—10.30 A. M., and 7.30 P. M. Aurora Grata Cathedral, Madison St. and Bedford Ave. Rev. F. E. Mason, pastor.
- BUFFALO, N. Y.—"Chapter House," Johnson Park. 10.45 A. M. Sunday school 12 M. Rev. E. R. Hardy, pastor.
- CHICAGO.—10.45 A. M.; S. S. 11.45; Kimball's Hall, cor. State and Jackson Sts.
- CHICAGO.—3 P. M., First M. E. Church, corner Clark and Washington Streets. S. S. 4.30 P. M. Rev. G. B. Day, pastor.
- CLEVELAND, O.—10.30 A. M., 50 Euclid Ave., Room 111. Geo. A. Robertson, pastor.
- DENVER, COL.—10.30 A. M., Odd Fellows' Hall, No. 1543 Champa St. Sunday school 12 M. Jno. F. Linscott, pastor.
- DULUTH, MINN.—10.30 A. M., 7.30 P. M., at Rooms 310 and 311 Masonic Temple. Mrs. M. C. Swift, C.S., Speaker.
- FORT HOWARD AND GREEN BAY, WIS.—10.30 A. M., Royal Arcanum Hall (Fort Howard side of river).
- INDIANAPOLIS, IND.—2 P. M., S. S. 3 P. M., Plymouth Church.
- INDIANAPOLIS, IND.—10.30 A. M., cor. North and Alabama Sts.
- MARINETTE, WIS.—10.30 A. M., and 7.30 P. M., Johnstone's Hall.
- MILWAUKEE, WIS.—10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. S. S. 11.45 A. M.
- NEW YORK CITY.—10.30 A. M., Hardman Hall, No. 2 W. 19th St. Speaker, Mrs. F. J. Stetson, C.S.D. Sunday school 12 M.
- OCONTO, WIS.—10.30 A. M. and 7.30 P. M. Bible class and Sabbath school 12 o'clock.
- SAN FRANCISCO, CAL.—11 A. M., Sunday school 12 M., Alcazar Building, between Stockton and Powell Streets.
- SYRACUSE, N. Y.—10.30 A. M., S. S. 12 M., Greyhound Hall.
- TOPEKA, KAS.—11 A. M., S. S. 10 A. M., 210 W. 6th Street.
- TORONTO, CANADA.—11 A. M., Sunday school 12.30 P. M., 450½ Spadina Ave., Rev. R. Rabjohn, C.S., Speaker.
- WICHITA, KAS.—3.30 P. M., S. S. 2.30 P. M., 213 S. Water St.

Regular Sunday services of Scientists are as follows:

- ATLANTA, GA.—S. S., 9.30 A. M., res. Gen. Lewis, Peachtree St.
- AUSTIN, TEX.—11 A. M., S. S. 10 A. M., 506 W. 14th Street.

- BANCROFT, NEB. — 3 P. M., residence of S. R. Fletcher.  
 BARRE, VT. — 11 A. M., S. S. 12.30 P. M., residence Wm. Clark.  
 BELLEVILLE, KAN. — 3 P. M., residence of T. W. Hatten.  
 BINGHAMTON, N. Y. — 10.30 A. M., Royal Arcanum Hall.  
 BLOOMINGTON, ILL. — 3 P. M., Red Men's Hall, Sunday school.  
 BLUE SPRINGS, NEB. — 10 A. M., residence A. Walther.  
 BROOKLYN, N. Y. — 3 P. M., 41 Green Ave.  
 BUFFALO, N. Y. — Bible class, 3.15 P. M., 548 Main Street.  
 CARTHAGE, MO. — 3 P. M., 329 W. Vine Street.  
 CHARLES CITY, IOWA. — 10.30 A. M., Room 3, Cheney Block.  
 CINCINNATI, O. — 10.30 A. M., The "Ortiz," suite 5, 4th and  
 Sycamore. Public Bible class every Wednesday, at 2 P. M.  
 COLORADO SPRINGS, COL. — 3 P. M., No. 210 Huerfano Street.  
 COUNCIL BLUFFS, IO. — 4 P. M., Merrian's Bl'k.  
 DENVER, COL. — 3 P. M., 3 La Veta Place.  
 DES MOINES, IA. — 10 A. M., High Street Baptist Church.  
 DETROIT, MICH. — 10.45 A. M., S. S. 12 M., 209 Woodward  
 Ave.  
 EARLVILLE, N. Y. — 3.30 P. M., residence E. E. Estey.  
 ELKHART, IND. — 10.30 A. M., Whitman Block.  
 ELROY, WIS. — Residence of E. B. Loveland, C.S.  
 FALL RIVER, MASS. — 2 P. M., 39 S. Main Street, Room 5.  
 FAIRMOUNT, MINN. — 3 P. M., residence Edw. F. Wade.  
 FORT WORTH, TEX. — S. S. 10 A. M., residence Mrs. A. C. Shugart.  
 GALESBURG, ILL. — Good Templars' Hall, East Main St., 3 P. M.  
 GALVESTON, TEX. — 5 P. M., Sunday school, 9.30 A. M., south  
 side P. O. St., 2d house east of 19th St.  
 GARDEN CITY, KAN. — 3 P. M., Bible class Wed. eve., 7.20.  
 GLOUCESTER, MASS. — Bible class, 3 P. M., 79 Middle Street.  
 GLOUCESTER, MASS. — 7 P. M., Harmony Hall.  
 GRAND RAPIDS, MICH. — 10.30 A. M., Good Templars' Hall.  
 GRAND FORKS, DAK. — 3.45 P. M., Congregational Church parlor.  
 HARTWELL, OHIO. — 11 A. M., residence Mrs. L. W. Bent.  
 JAMESTOWN, N. Y. — 10.45 A. M. and 7 P. M., Jones' Block.  
 JANESVILLE, WIS. — 3.00 P. M., No. 154 South Jackson St.  
 JUNCTION CITY, KAS. — 11 A. M., house of Mr. Frederick Mann.  
 KANSAS CITY, MO. — 10.30 A. M., 28 and 30 Gibraltar Building.  
 KANSAS CITY, MO. — 3.30 P. M., at 1431 Harrison Street.  
 KEARNEY, NEB. — 3 P. M., rooms 16 and 17 Andrews Block.  
 LAWRENCE, MASS. — 3.15 P. M., Bible class.  
 LE MAR, IOWA. — 4 P. M., S. S. 3 P. M., Flint Block, Main St.  
 LE ROY, KAS. — 3 P. M., Old Methodist Church.  
 LEXINGTON, MO. — 10 A. M., residence Mrs. Jno. M. Williams.  
 LIMA, O. — 7.30 P. M., Wednesday, 111 E. Spring Street.  
 LINCOLN, NEB. — 10.30 A. M., Room 1 King's Block, 1124 N St.  
 LITTLETON, N. H. — 10.45 A. M., Opera Block, Main Street.  
 LOCKPORT, N. Y. — 7 P. M., No. 2 Central Block.  
 LOGANSPOUT, IND. — 3 P. M., at Universalist Church.  
 LOS ANGELES, CAL. — 10 A. M., Bixby Blk., 612 So. Spring St.

- LONG BRANCH, N. J. — 11 A. M., residence Martha Campbell.  
 LONDON, CAN. — Bible class, 3 P. M., 468 Queen's Ave.  
 LOS ANGELES, CAL. — 10.30 A. M., Grand Army Hall, Spring St.  
 LOWELL, MASS. — 2.45 P. M., Wyman Exchange, Merrimac St.  
 MADISON, WIS. — 4 P. M., 109 King Street.  
 MANCHESTER, N. H. — 7.30 P. M., Odd Fellows' Hall.  
 MAQUON, ILL. — 10.30 A. M., residence Mrs. Elizabeth Housh.  
 MARTEILLE, IOWA. — 10.30 A. M., Ellison Hall.  
 MASON CITY, IA. — 10.30 A. M., S. S. 12 M., Odd Fellows' Hall.  
 MCGREGOR, IA. — 10.30 A. M., residence of E. Hoxsie, C.S.  
 MEMPHIS, TENN. — 4 P. M., C.S. Rooms, No. 111 Jefferson St.  
 MINNEAPOLIS, MINN. — 4 P. M. 47 8th St., south.  
 MONTREAL, CAN. — 2268 St. Catherine St., 4 P. M., S. S. 2.30 P. M.  
 MONTROSE, COL. — 10.30 A. M., residence of M. A. Bagley.  
 MOUNT PLEASANT, MICH. — 3 P. M., S. S. 4 P. M., Unity Church.  
 NASHUA, N. H. — 12.30 P. M., Spalding's Block, 237 Main St.  
 NEW BEDFORD, MASS. — 7.30 P. M., 187 Middle Street.  
 NEWBURYPORT, MASS. — 7.30 P. M., Tuesday, Brown Sq. Hotel.  
 NEWTON, KAN. — 12 M., 325 West Eighth Street.  
 NORTHCOTE, MINN. — Residence of Mrs. Brown, C.S.  
 OAKLAND, CAL. — 11 A. M., S. S. 12.15 P. M., G. A. R. Hall.  
 OGDENSBURG, WIS. — 2 P. M., residence of W. J. Axtell.  
 OTTUMWA, IOWA. — 3.30 P. M., No. 333 East Second St.  
 PAOLA, KAN. — 3 P. M., residence of Lucretia Harp.  
 PEORIA, ILL. — 10.30 A. M., Bible class following, Church of Christ (Scientist), No. Monroe St., adjoining High School.  
 PIERRE, SO. DAK. — 3 P. M., residence of Jno. H. Boyles.  
 PIQUA, OHIO. — 10.30 A. M., Commercial Lodge I. O. O. F.  
 PLYMOUTH, MICH. — 3 P. M., Grange Hall.  
 POMPEY, N. Y. — 3.30 P. M., residence of Mrs. R. M. Dunham.  
 PORT HOPE, ONT. — 11 A. M., at residence of Wm. H. Wright.  
 PORTLAND, ME. — 7.15 P. M., 273 Cumberland St.  
 PUEBLO, COL. — 10 A. M., Bible class 2.30 P. M., Stimpson Block.  
 QUINCY, ILL. — 10.30 A. M., S. S. 9.30 A. M., at 622 Broadway.  
 RAVENNA, NEB. — 2 P. M., residence of D. Morrison.  
 RIVERSIDE, CAL. — Bible class 10.30 A. M.  
 ROCHESTER, N. Y. — 4 P. M., S. S. 3 P. M., Odd Fellows' Hall.  
 SACRAMENTO, CAL. — 11 A. M., S. S. 12.15, Granger's Building.  
 SALEM, OREGON. — 3.30 P. M., State Insurance Building.  
 SAN ANTONIO, TEX. — 10 A. M., 204 W. Houston St.  
 SANBORN, IA. — Residence of Frank Brainard, C.S.  
 SANDUSKY, OHIO. — 3 P. M., C.S. Rooms, 922 Washington St.  
 SAN DIEGO, CAL. — 11 A. M., S. S. 9.30 A. M., 1907 E Street.  
 SCRANTON, PA. — 10.30 A. M., 7.30 P. M., 305 Spruce St.  
 ST. JOHN, N. B. — Bible class 4 P. M., 94 Princess Street.  
 SIOUX CITY, IA. — Sunday Class 10.30 A. M. in Court House.  
 ST. JOSEPH, MO. — 2.30 P. M., C.S. Hall, cor. 7th and Edmond.  
 ST. CATHERINES, CAN. — 3 P. M., S. S. 2 P. M., 34 Niagara St.  
 SUTHERLAND, FLA. — 2 P. M., Beverly's Hall.

TOLEDO, O.—10.30 A. M., 7 P. M., Sunday school 12 M. The Worthington, cor. Adams and Superior Streets.  
 TRURO, N. S.—3 P. M. and 7 P. M., No. 27 Walker Street.  
 TURNER, ME.—2 P. M., residence Mrs. E. W. Blanchard.  
 TRAVERSE CITY, MICH.—10.30 A. M., 24 West 9th, So. side.  
 UTICA, N. Y.—3.30 P. M., Room 10, Odd Fellows' Temple.  
 WASHINGTON, IA.—3 P. M., residence of Robert McGaughey.  
 WEBSTER CITY, IA.—11 A. M., and Wednesdays 3 P. M.  
 WESTFIELD, MASS.—10.30 A. M., S. S. 12 M., Gowdy Block.  
 WILKESBARRE, PA.—3 P. M., 176 So. Franklin Street.  
 WINONA, MINN.—7.15 P. M., S. S. 3 P. M., 313 Washington St.  
 YATES CENTRE, KAN.—3 P. M., Bible Class.

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CHRISTIAN SCIENCE DISPENSARIES, AND READING ROOMS.

ARKANSAS CITY, KAN.—Houghton Block, Summit Street.  
 BEATRICE, NEB.—510 Court Street.  
 BOSTON, MASS.—Room 210, 24 Boylston Street.  
 BROOKLYN, N. Y.—41 Green Ave.  
 BUFFALO, N. Y.—73 West Eagle Street, Hutchinson Building.  
 BURLINGTON, KAN.—Third St., between Hudson and Miami.  
 CARTHAGE, MO.—329 W. Vine Street.  
 CHICAGO.—Room 71, 130 Dearborn Street.  
 CLEVELAND, O.—50 Euclid Avenue, Room No. 111.  
 DULUTH, MINN.—Rooms 310-11 Masonic Temple.  
 FT. HOWARD, WIS.—Corner Broadway and Mather Streets.  
 GALVESTON, TEX.—So. side P. O. St., between 18th and 19th.  
 GRAND RAPIDS, MICH.—No. 21 Spring Street.  
 INDIANAPOLIS, IND.—Cor. North and Alabama Streets.  
 JAMESTOWN, N. Y.—Jones' Block, cor. Spring and 2d Sts.  
 KANSAS CITY, MO.—818 Wyandotte Street.  
 LINCOLN, NEB.—Room 1 King's Block, 1124 N Street.  
 LOCKPORT, N. Y.—No. 2 Central Block.  
 MADISON, WIS.—109 King Street.  
 MANCHESTER, N. H.—Room No. 6 Odd Fellows' Building.  
 MARINETTE, WIS.—1742 Stephenson Street.  
 MILWAUKEE, WIS.—410 Milwaukee Street.  
 MINNEAPOLIS, MINN.—No. 47 Eighth Street South.  
 MONTREAL, CAN.—2268 St. Catherine Street.  
 NASHUA, N. H.—Spalding's Block, No. 237 Main St.  
 OCONTO, WIS.—Residence of Mrs. T. Millidge.  
 PHILADELPHIA, PA.—Room 21, No. 1305 Arch St.  
 PUEBLO, COL.—Room 12, Stimpson Block.  
 QUINCY, ILL.—622 Broadway. Open 2 to 5 P. M.  
 READING, PENN.—38 North 6th Street.  
 SACRAMENTO, CAL.—1109 Tenth Street.  
 ST. JOSEPH, MO.—S. W. 7th and Edmond Streets.  
 SYRACUSE, N. Y.—Room 5½, Greyhound Building.  
 TOLEDO, O.—The Worthington, cor. Adams and Superior Sts.  
 TROY, N. Y.—63 Seventh Street.

# THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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VOL. VIII.

OCTOBER, 1890.

No. 7.

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## SIN AND SINNER.

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W. F. G.

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How shall we meet sin, and what should be our attitude of thought toward the sinner? These are important questions; and success in the demonstration of Truth depends upon the way in which they are answered.

In the beginning it is hard to distinguish between the two. The sin and the individual seem to be inseparable; where we see one we see also the other. But spiritual growth and successful demonstration separate them, revealing the individual as an entity and the sin as a non-entity. We must distinguish between them, or we shall never be able to imitate the example of Jesus and give the necessary demonstration of Truth.

While Jesus at all times possessed the same aversion for sin, in his love for the individual he was no respecter of persons. To sense it seems otherwise; but, as his character has an abiding place in our thought and an expression in our lives, we shall see that the equilibrium of his thought was never lost. Unexplained by Science, it hardly seems possible that his words on different occasions and to different persons could proceed from the same source. To the woman taken in adultery he said: "Neither do I condemn thee, go and sin no more." Had he no condemnation for one who had committed adultery? It seemed not. Was there ever a higher degree of charity or a greater love manifested toward

the wrong doer! On another occasion hear him repeatedly say: "Woe unto you scribes and Pharisees, hypocrites." Had he no mercy for them? Could he not have manifested toward them the same forgiving spirit of Love, and thus have saved them also from their sins? To personal sense it seems that his love for one was not equal to his love for the other; that for the one he had a curse, for the other a blessing.

Jesus was ever the expression of Infinite Love. In the one case as well as in the other, he expressed that Love which saves the individual but destroys the sin; the Love that separates the individual from the sin. "If Jesus rebuked sinners pointedly and unflinchingly it was because he was their friend."\*

In these two instances we find the answers to our questions. In the one case he dealt with sin, in the other he manifested his attitude toward the sinner; in both, he possessed the same love for the individual. Love prompted the words of rebuke as well as those of forgiveness, "For the Son of man came not to destroy men's lives, but to save them."

Can we think Jesus' love for those unrepenting scribes and Pharisees was less than it was for the repenting woman who was taken in adultery? if we cannot, then we must conclude that the same love was expressed on both occasions. Neither can we think Jesus loathed the sin of adultery in the woman less than he did the sin of hypocrisy in the scribes and Pharisees, and for that reason was more lenient. Jesus loathed sin as never man loathed it. To no other individual has sin ever assumed so large dimensions, for it was all uncovered to him,—the most secret thought as well as the greatest outward crime. And yet, while it was greatest to him, it was also least, because he saw it deprived of all intelligence and power.

He saw mortals asleep in the dream of error — enjoying its pleasures and suffering its pains — and that they must be awakened to the fact of its unreality. This was his mission and he did that which would best accomplish his purpose.

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\*SCIENCE AND HEALTH.



In these cases he had to deal with two different mental conditions. Divine Love did not appear the same to the one that it did to the other. To the one it seemed to be an unrelenting foe, while to the other it was an outstretched hand ready to help.

The scribes and Pharisees were asleep in error, satisfied to remain as they were. Jesus loved them and would save them. He loved not the sin of hypocrisy, nor the dream of materiality; but he loved the individual. They did not know the terribleness of their condition. They did not realize how far they were away from truth. Jesus had for them something better, but they must see their need of it before they would accept it; hence he must first cause them to see they were in error. For this he said: "Woe unto you scribes and Pharisees, hypocrites." He showed them the errors they indulged and the terrible consequences that must inevitably follow. Then he adds: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. xxiii. 33.) Were these the words of Love? Yes; and given in the spirit of Love that knows no hate. They were Truth's denunciation of error. While Jesus possessed undying love for the sinner he was unrelenting toward sin. The purity of his thought made his rebuke all the more terrible; but, "The design of Love is to reform the sinner."\* As the drowning man suffers when being brought back to life, so the sinner suffers under Truth's denunciation of error. The suffering of mortal thought, when rebuked by Love, serves to destroy the sin, but saves the individual; revealing him as the image and likeness of God.

How different seemed the manifestation of Love to the woman! No need of a rebuke there. She had been awakened to a keen sense of her condition, and desired to be saved from it. Jesus knew the desire of her heart, that she was willing and ready to receive the blessings of Truth; hence he said to her: "Neither do I condemn thee; go, and sin no more." Did he manifest the same Love as when he spake to the scribes and Pharisees? He did; but it does not appear the same to mortal sense. We see in these two in-

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\* SCIENCE AND HEALTH.

stances the greatness and grandeur of Jesus' character. "Unrelenting, inexorable, and terrible toward sin; all tenderness, compassion, and mercy toward the sinner."

Do we see even faintly the course we should pursue? Do we realize that we must be firm and unchanging in our mental attitude toward sin; and yet possess for the individual the love that covers a multitude of sins? Love covers a multitude of sins because it deprives sin of intelligence, power, reality, and buries it out of sight; thus bringing to light the individual who is worthy of love. We must seek to express the One Mind. If we express God, we shall be firm and unrelenting toward sin. We shall see it deprived of all intelligence, power, and reality; but if we compromise with error, our sense of Truth is darkened and the reign of error prolonged. If we stand firm in our conviction of the somethingness of Truth and the nothingness of error, we shall rise above error ourselves, and also dispel the darkness of another's thought. We may see no immediate result of our labors, but the time of harvest will surely come. Few of the scribes and Pharisees repented during the earthly life of Jesus, but his labor was not lost. The purpose of his open and stern rebuke was twofold. He desired to arouse the scribes and Pharisees to a sense of their need that Truth might save them; also, by showing the awfulness of the sin of hypocrisy,—how it prevents mortals from entering the kingdom—he hoped to save the multitudes from falling into the same sin.

Let us not forget, however, that while Jesus rebuked error unflinchingly, he possessed undying love for the individual. Without this love his rebuke would have been the railing of one mortal mind against another. He was just as willing to say to the hypocrite as to the woman: "Neither do I condemn thee." He had no condemnation for the individual; it was the sin he condemned; but, had he spoken thus, they would not have understood him. They would have interpreted him to mean that he did not condemn the sin they indulged. To their sense, the thoughts they indulged were real being; but not so to Jesus! He saw the individual whom he loved, as wholly separated from this sinning sense.

Error and the man of God's creation were not united in his thought. The distinction he made we also must make ; and we must manifest the spirit of Christ in all our words and deeds. If we raise our voice against error, we must be sure it is not raised against the person. If we see error as it is, we shall also see man as he is. But if in uncovering error we associate it with personality, and have a feeling of evil toward the person, we have made *something* of it instead of seeing it as *nothing*. We must first get right ourselves, and then we may hope to correct another's thought.

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HARMONY.

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J. C. C.

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O! Father of the endless days,  
 Thou Light that lighteth all,  
 Our hearts exhale perfume of praise,  
 And open at Thy call.

And Thou art here, oh Lord !  
 Within, without, around ;  
 And near and far I hear the chord  
 Of harmony rebound.

For Thou art all of all ;  
 Thou, player, and Thou, sound ;  
 Thou, music's Principle  
 And strings that music bound.

And Thine we are, O! King,  
 Tuned to Thy will and way ;  
 Thy keys that needs must truly ring,  
 And may not cease to play.

Discord is but a dream  
 That dreams itself away,  
 And leaves us waking in Thy beam,  
 Thou Light, and Life, and Way.

## THE ORIGIN OF MATERIAL SENSE.

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G. W. F.

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CHRISTIAN SCIENCE has until lately seemed obscure to me — as though “the middle wall of the enclosure” had not been broken down.

I was three years ago healed quickly, after eighteen years of invalidism during all which time I “was nothing profited, but rather into the worst state came,” through treatment of the best physicians in the United States and Canada. After being healed in CHRISTIAN SCIENCE, notwithstanding that I could demonstrate for myself and others, I had many doubts and fears. This was because some points were not presented to me in a simple enough manner. Thus I often found myself unable to give a reason for the hope that was within me. So I began to pray earnestly by demonstrating over myself, for a clearer understanding. As nearly as I can, I will here explain the way over which I passed; for the help of those who, like myself, need to be fed with milk, not with meat.

As I understand it, “the fall” consisted in loss of spiritual perception, and its replacement by material sight—a knowledge of evil. In this sense Good was not entirely hidden from its children. They retained some knowledge of Him—“a remnant.” Adam saw himself clothed in a body of flesh—having in the loss of spiritual perception, gained the sight of materiality,—and flesh existing to material vision alone. He was ashamed of this, and hid himself from God. Then God called, “Adam where art thou?”—the flesh being a veil between God and man.

Since evil existed only to material vision, God did not see it; for there was in reality nothing to see. But perceiving that his children had in this false sense gone away from him into a far country, he came through his well-beloved Son—Spiritual consciousness in man—to seek and to save that which was lost. Entering the veil of the flesh,—to material sight alone—the good Shepherd brought to his lost sheep a

knowledge of the Fatherhood of God. He taught them that man was always God's well-beloved Son ; that he took no pleasure in the sacrifice of animals ; and that God himself alone could, by being lifted up in their consciousness, draw men unto him. It required the sacrifice of the flesh and blood of Jesus to remove the veil of the flesh between God and his well-beloved Son.

When this sacrifice was completed, the " Veil of the Temple, which separated the holy from the most Holy, was rent in twain from top to bottom ; proving how perfectly Jesus had " finished his work,"—man being no longer hidden from God. Still man's spiritual perception was not restored, simply because of the clinging to love of material things—the deceitfulness of riches, and love of the things of the world. This love continues to blind him to full perception of heavenly things. Jesus said to the Jews, " I am the living bread which out of heaven came down : if perchance any one eat of this bread, he shall live to the remotest age." In other words, in the loss of sense of materiality, Spirit would be discerned—the second coming of Christ.

They were to eat of his flesh and drink of his blood, " for the remembering of him," *i. e.*, the death of the material personality of Jesus, that was to bring him and all God's children to spiritual perception as the fact of existence. He said : " My kingdom is not of this world," thus teaching that his kingdom was a spiritual kingdom. Notwithstanding this, he said also, " Thine is the kingdom." Having ears we hear not, and having eyes we see not, that God's creation is as perfect as when first formed by the word of his power. In material sight alone do we behold an imperfect world, filled by imperfect men and women, deformities, disease, sin, sorrow and death ; with decay and imperfections of all sorts.

The destruction of material vision, and the resurrection of spiritual discernment will present the restored or—more properly—perfect creation. This is the New Jerusalem coming down from heaven, as a bride adorned for her husband.

Only think what it is to know perfectly that the kingdom of heaven is really already with us—that the Everlasting arms are about us, and that it requires only spiritual per-

ception for us to see heaven, all we desire and love in the true understanding. How can fear assail us when we realize this? And O, how, in the desire that others may perceive this haven of rest, the words of Jesus come to us: "Oh, Jerusalem, Jerusalem, who slays the prophets and stones those sent forth unto her! . . . how many times desired I to gather together thy children, like as a hen gathers together her chickens under her wing, and ye desired not." "Behold! your house is left to you desolate — For I say to you in nowise may ye see me, henceforth, till whensoever ye may say, Blessed is he who is coming in the name of the Lord."

Material sight is the hell into which man came, through his fall from heaven; through ambition to know more than his Creator knew.

Heaven and hell both begin here. There is no eternal hell, for "Spirit is perfect and eternal, and man is spiritual — made in the image and likeness of God, therefore inheriting and reflecting all the attributes of God or Spirit."

In a belief of eternal punishment, we make the devil, or evil, supreme over God himself, (Who is Omnipotence) by giving him more power over God's children than God possesses. Thus we create unto ourselves a false God whose power is limited.

There is no such word as "eternal" in the New Testament. In the Greek language the word translated "eternal" simply means: As far as this age extends — the age, or sense of materiality.

Of course it may be asked, where then do we get the belief of an eternal God or an eternal heaven. The very conception of God carries that, and shows us also that our heavenly Father cannot punish either eternally, or at all. God's love for his children is far above the love of earthly parents for their children. Which one of us could punish eternally one of these little ones; or, what man is there who would cause his greatest enemy to suffer eternally a pain such as cannot be conceived of! No. We thus ascribe to the great and merciful Father qualities that every man shrinks from with horror. If all feelings of love and mercy do not come from God Himself, what is their source? Such reasonings sim-



ply show that a bitter fountain cannot send forth sweet waters;—*i. e.* that materiality cannot conceive of merciful and heavenly things.

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MY GARDEN.

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C. A. N.

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Down in my garden are blossoms fair,  
 Lifting their heads to the sun's bright rays;  
 Scattering perfume upon the air,  
 As incense sweet to the summer days.

When the earth with opening blade was green,  
 I watched each leaf as it came in sight;  
 Carefully plucking the weeds between  
 My flowers, seeking the warmth and light.

"What harm for such *little* weeds to grow"—  
 Said Mistress Sloth, with a weary sigh—  
 "A few short weeks." But I answered, "No,  
 These bear no blossoms to glad the eye."

And now as I gaze from my window down,  
 'Tis a charming sight that meets the view;  
 Each flower-stalk lifting its head a crown  
 With color the richest rainbow hue.

I've a garden hidden from mortal sight,  
 And choicest seeds have been planted there;  
 If they struggle upward and find the light,  
 I know the bloom will be wondrous fair.

But the weeds spring up in this garden, too,  
 And I, in a careless mood, oft say:  
 "What harm can such *small* intruders do,  
 If left to grow but a single day?"

O heart! thou garden with good thoughts sown;  
 This daily task must be mine, I see:  
 To pluck each weed-thought, lest older grown,  
 It hide some blossom of Truth from me.

## "BE FOLLOWING ME,"

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D. M. W.

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"And, after these things, he went forth and beheld a tax-collector, by name Levi, presiding over the tax-office; and said to him, Be following me! And, forsaking all, he arose and was following him." (Luke v. 27, 28.)

WE observe in these words to Levi the positiveness that characterizes all the commands of the Master, and it is recorded that Levi *forsook all*. From the position he occupied, we see that his thought must have been that he must give diligent heed to the business the Master had called him to. We do not know how long he had held the office of tax-collector, but from the record we know that previous to the command he had made no preparation for a change of base. As positive and prompt as was the tone of the command, however, just so positive and prompt was this leaving of all.

This change was not merely outward; it involved an inward change — a sudden shutting off of the old or previous thought, by which he rose to a higher plane, receiving in the act the imprint of the Master. He followed him, by *leaving all*; a new path unexplored, new duties calling for new development of thought, awaited him.

Unknown as was the Master to the disciple, there must have been something in common with both, else it would have been without response. What was this? It certainly could not have consisted of a material nature or tie; there had been no visible contact. It was simply a responsive thought, causing it obediently to rise up, as the idea in recognition of its Principle, and *thus* obey. It *was* the Infinite Principle reaching through the son, Jesus, as Immortal Life, Truth, Love; lifting it out of its belief of mortality, drawing unto itself all that *was* and *is* real, fulfilling the prophecy: "And I, if perchance I be uplifted out of the earth, will draw all unto myself."

We discern, then, that this "following" is in thought. The divine Teacher said: "Happy the pure in their heart

(or thought); for they shall see God (or Good)." We know that from His lips came "no guile"; hence there could come no command which *men*—though resembling the one sitting at the "receipt of custom"—may not to-day fulfil and thereby realize the promised Good.

But from whence proceedeth the thought that has power to produce this change in man? Surely there must have been a consciousness superior to anything heretofore witnessed to bring out such results. No one but Jesus had been found that could manifest the perfectly truthful thought that was the realization of good only. From this history we conclude there must be a Master Mind—a Mind overflowing with Truth and Love; the Mind of which Paul speaks, controlling the spiritual idea, made manifest in the perfect man, Jesus; by following his perfect example, it is possible for man to grow into this perfection, and "be perfect as the Father is perfect."

In the Gospels we have the character of "His way" partially delineated; in SCIENCE AND HEALTH it is fully explained; and now the command comes to each, positively, *Follow me*. This command makes no allowance of personal or general custom, in thought, word or deed. *Leave all* and follow only that thought which comes from the perfect Mind. This is its word to each.

In studying the earthly Life of the Master, who is our Teacher in the Gospels and in SCIENCE AND HEALTH, we realize his being "*in the world, yet not of it*." He recognized man as the reflection of all Goodness, the spiritual image and likeness of God, yet in *belief* of error. It could never touch him, for he was in the bosom of the Father, as the idea in its Principle or Mind. Thus he lived and taught this Principle of One Mind as God—Good; himself the door, which was, and is barred against all unlike itself. So, to "follow him," means to do as *he did*; to admit no thought of evil, but to possess the Mind which was with him, and which is ours by rightful inheritance. "Our righteousness" must bring us to the recognition of the Brotherhood of Man in the Fatherhood of God, as Principle outside of and within *all*.

Each has a place allotted in Mind; a garden to tend and watch. This seemingly is but as large as a grain of mustard; yet, in that small grain is that which, if cultivated, will spring up, bud and blossom as did Aaron's rod. We shall realize that we are watered from the "river of water of life issuing forth out of the Throne of God." We have only to watch our own. While I look over into my neighbor's, a weed may grow in mine. We must "look in not out, up, not down." We must watch our own thought, and *leave all* that is not in accord with the One Mind; *then*, and then only, do we rise up and follow the Master.

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#### THE ONE WAY.

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J. G. D.

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STEADILY we are advancing from sense to Soul. Clouds may rise and shadows fall, but where Love is, there is no lack of spiritual Light to guide us to our home. Our advancement during the past year may be credited to the unity in brotherly love manifested by all the students, with a more earnest desire to suffer with Christ, or for Christ; for all who partake of the Eucharist in the divinely appointed way, shall indeed come off "more than conquerors." Words cannot express our gratitude to God for such a mighty deliverance as we have had since we received our loving orders or counsel, at the convention. Love has been to the front. Materiality has been fought on every hand; and, to-day, we can rejoice in the presence of our risen Lord.

Mortals once thought to rear an earthly structure whereby to escape the ills of material life. Wise in their own conceits, they began its erection; but the confounding of tongues put speedy and effectual end to their vain efforts. Spiritual understanding alone could, and must, obliterate the chasm their blindness attempted to span. This understanding comes to us in Christian Science, which recognizes man as secondary and attributes to God all Substance, which man but reflects. We now claim our one, universal tongue in which, humbly before God, we speak to

error, and it goeth. Our structure is founded upon solid masonry. The winds blow, and the waves beat against it, but it moves not. Principle is its Builder; God is the Creator of our blessed oneness; and Love is our perfect shield.

The mother-thought opens unto us the land of the pure in heart. Timidly we pause at its borders; but Mother walks bravely on before, bidding us enter its inner Realities. We fancy lions in the way; but Mother fearlessly advances, keeping pace with the impulse of Love. We become weary of the journey, and look back; but only discord can be seen. We turn and ask: Where is Mother? Have we lost sight of Mother? This we can never do; for the way is straight. Turning our gaze forward, we see her, and speed our footsteps. We have many lessons to learn; but the object of our mission is purity of thought, and we can never go astray,—for Love and Mother are on before.

Love performs many operations in the line of seeming miracle; but when our concept is of the ideal nature, the child waxes strong, supported by the Parent-Mind. Misrepresentation on the part of an imposter, however, so darkens his understanding that his ideal nature cannot be discerned, and there remains but a faint trace of this new child. Thoughts of rivalry prevent the apprehension of new ideas; for these can but bring forth fruit after their own kind. We see, therefore, that the One Mind is perceivable from but one standpoint; that standpoint being the Allness of God (Good), and the unreality of error.

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#### NOTICE.

*My Beloved Students:—*

It is your privilege to teach your students the Normal course; but great wisdom, good judgment and clear discernment should be used in doing so. Too much, instead of too little, Christian Science teaching is being done at this period for the Spirit is *lacking*. The world must gradually grow up to this great fact of Being; and the study of SCIENCE AND HEALTH with personal experience and individual growth, is better adapted to this end.

Lovingly yours,

MARY B. G. EDDY.

## GROWTH.

F. J. M.

To my thought, the awakening of the spiritual consciousness is a new birth. By the "law of inversion" this is typified by the birth of the child on this material plane. The Spiritual Birth must be followed by orderly growth. "Mortals must disappear for immortals as babes have disappeared at the age of adults."\* That is, by growth. A naturalist was once watching an insect struggling to emerge from its limitations. The struggle was so severe and long-continued, that he felt a great pity for the little creature; so, with an instrument, he made a very slight cut which liberated the insect, but alas! The hinder parts were useless. The insect had needed the strength to be gained only by mastering the difficulty itself; and it could not use its legs at all.

No one can grow for another. Students of Christian Science must do their own growing. Oftentimes an encouraging hand may be clasped, as we pass along our upward way, but the feet, the understanding, must do their own climbing; otherwise there will be no real strength, no real growth. We see most encouraging signs of growth among these students. The spirit of accord, the desire for union of feeling and aims, is most inspiring. The growth of Love in the ranks is perceptible, and is filling the mental atmosphere with warmth and cheer. The creed of Jesus the Christ is the only creed we need. "Thou shalt love the Lord thy God," . . . "and thy neighbor as thy self," includes all commandment. The course given in the lessons of Christian Science is orderly. First appears the knowledge, the understanding, and the Love of God; second, the knowledge of man; then students are taught what man's work is, and how he can do it. For the first time since Jesus taught, mankind is taught what God is. "We have been told to love God, but what kind of a God have we been told to love?" Did the knowledge of the God of revenge, jealousy, wrath, who sacrificed part of Himself to satisfy the other part, give Peace? Job. xxii. Did good thereby come to us? Many dear, saintly souls held faith in a God of Love, in spite of teaching of creed and dogma; but it was that

\*SCIENCE AND HEALTH, p. 410.



faith without understanding, which sometimes, through belief of disease and trial, failed to hear the dear ones through the dark valleys. Christian Science comes now "with healing in its wings." Calm, clear, and satisfying comes the understanding it brings, of Love, Truth, Life, unchanging Principle Who pardons sin by destroying the consciousness of it; Who forgives our trespasses by showing us that no one can trespass against one of God's dear children; Who teaches that our prayers are not petitions, but glad shouts of victory to "our Father all glorious;" Who Is Harmony; Whose will is done in Harmony; Whose very Being does keep from temptation those who "dwell in the secret place;" our Father, our Mother, from whom comes the Mother love manifested so feebly to material sense,—seen even in the mother hen when she gathers her chickens under her wings—seen so clearly in the blessed Jesus who wept over the Jerusalem which stoned the prophets, and crucified himself! "It hath not entered into the heart of man to conceive" of Motherhood as included in Love, Truth, Life. We are not taught to believe in "cold, abstract Principle," but in active Love which is Omnipresence, Omniscience, Omnipotence. Ensphered in that Love, as it were charged with It, Man is "positive" towards all appearance of error, whether it appear as sin, sickness, or death. Paul says: "No-thing can separate us from the Love of God."

Understanding something of what God is, leads to the knowledge of what Man is, who is made in His image and likeness. We see that, as there is no substance save Spirit, for God is All in All, Man cannot express anything else;—for there is nothing else to be expressed. When Man learns what he is, he longs for activity; nothing will satisfy his craving but the consciousness of being used by God in the uplifting and teaching of humanity. We are taught that "prayer is activity of life;" desire put into practice. In order to grow in Christian Science, the student must work; he must be his own physician by teaching himself how to apply Truth. "He cannot fail, for he lays hold on Omnipotence," Christian Science teaches that Man must overcome his own personal sense, in order to be able to teach others how to overcome; and also, that in teaching, applying Truth to heal others, he learns how to heal himself. "It is a two-edged sword"—not the material sword which Jesus told Peter to "put up"—but the sword of spiritual consciousness. In a recent class a teacher told of the earnest of

the Spirit, of which Paul speaks in 1 Cor. i. 22. He said: "On our present plane, in law, 'earnest money' is that paid to bind a bargain. Something of this kind is meant here. God has implanted in each of His children Spiritual consciousness, which is the Light of every man coming into the world. The first awakening of this consciousness is the earnest of what it will be as it goes on, and on, unfolding and unfolding throughout eternity." This consciousness is the Real Man — God's Man — of which the appearance to material sense is the inverted, distorted shadow. We have in times past been taught to take the shadow for the reality; but we now see that it is not even a real shadow, but is a "dream shadow;" or, as a child put it, "The lie of God's Man." Learning Christian Science, from the BIBLE and from SCIENCE AND HEALTH, and above all from our own awakened Spiritual consciousness which is the point of union with our Source, we shall go on from "character to character," "from glory to glory," throughout the ages of eternity; ever climbing to discover new heights beyond. The Christ-Principle ever prepares a "mansion in His Father's house" for the unfolding consciousness to inhabit; ever reveals the eternal joys laid up for "God's children, God's heirs; co-heirs with Christ."

"Now we know in part, now we see in part, but when that which is perfect is come, that which is in part shall be done away."

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### OUT OF DARKNESS INTO LIGHT.

M. GRACE WOODMAN.

ONCE I wandered on in darkness,  
Now the Light Divine hath shone;  
And my Life is full of beauty  
That I ne'er before have known.

Oh, the blessed peace and comfort  
Now Thy promises afford!  
And with joy that never ceases  
All my Life is sweetly stored.

Oh, the grand and glorious freedom  
That we all in Thee may find!  
And in harmony most perfect —  
Each reflect eternal Mind.

## MEMORIAL CHURCH.

Ex. xxv. 2: Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering. Ex. xxxv. 5: Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold and silver and brass. Ex. xxxv. 29: The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses. Ex. xxxvi. 5, 6, 7: And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

At the last monthly meeting of the Association of students of the Massachusetts Metaphysical College held in Boston, the subject of a Memorial Church was presented for consideration. Without a dissenting voice, it was concluded that the early erection of a church edifice is not only desirable and possible, but that the spirit of Love now becoming more and more manifest will bear fruit after its kind, and that as the result a Memorial of Love will—must—be erected. No intimation that a topic of this nature would be presented for discussion had been given, and, as a consequence, only an average attendance was present; yet within a few moments, with no vestige of begging or pleading, \$2,600, payable within the year or as needed, were pledged by less than one dozen Scientists. This was an admirable outcome of a few minutes' well-directed thought, though but a small part of the sum the people of the Boston Church alone stand ready to pledge toward this enterprise lying so near the hearts of us all.

Why not build this church the coming year? Why not make it strictly a Memorial Church, representing the voluntary offerings of Scientists from ocean to ocean, from Lake to Gulf? What people have greater cause for thanksgiving? And where so fitting a site for the erection of such a building, as in the heart of the very city where the Founder and Teacher of this Science has had the hardest battles to wage against error; where at its early inception she stood alone, sole advocate and defender of the Cause that is to bless infinitely the universal family?

Of the brothers and sisters scattered over our land, who but desires to contribute "as the Lord hath prospered"? Quite a number of these are living upon ample incomes. Why not sanctify (set apart) a portion of this plenty with which to express your love and your heartfelt appreciation of what has been done for you and yours? Others having accumulated in business, or received by legacy large sums, are rich in money, stocks, "houses and lands." What better use could be made of a few thousands, brother, sister, than to convert them into a free-will offering toward the proposed memorial of love? Again, there are hundreds — yea thousands — scattered in nearly every State of the union, who, as students, while sitting at the feet of the Founder and Teacher of Christian Science, heard the joyful message. What one of these does not feel impelled to bring to the altar a fitting gift as testimony to the Gospel that has not only made each "every whit whole," but that has, through his and her own faithful preaching and demonstration been the means of carrying peace and harmony to thousands of disheartened, weary men and women? Finally, what of that vaster company composed of all classes and conditions,— whose members are almost innumerable, because unknown from statistical standpoint,— to whom has been uttered mentally or audibly the healing words: "Arise. Go thy way and sin no more, lest a worse thing befall thee"? Should not each one of these, freed from sickness and disease, be allowed a contributing hand as well as a grateful heart?

Boston's resident Scientists stand ready to do their part, though their riches chiefly are "not of this world." We naturally assume to be "rich," the members of any city church; but to this common rule the Boston congregation proves a notable exception. "Rich in faith toward God and in good works" it assuredly is; but it includes no brethren of large financial ability.

In closing, there is one statement due all contributors to this enterprise, both past and prospective, viz.: Your gifts will be securely devoted to your avowed object in sending, as human agencies can make them. Brother Alfred Lang, of 279 Broadway, Lawrence, Mass., treasurer for this fund, is a competent and honorable business man, abundantly responsible for all funds sent him. All moneys thus far contributed are in bank, deposited to the credit of the Church of Christ (Scientist), Boston: where will be placed all future contributions.

## HOME AND CHILDREN'S DEPARTMENT.

## STEPS IN THE WAY.

A Story Written For The JOURNAL By A Little Girl 14 Years O'd.\*

MARION was a Christian Scientist. Her character especially fitted her to be one, for she was so sweet tempered, unselfish and truthful. When you at first knew her, she seemed very, very quiet; but the great Light shone through her with pure, steady ray, causing her always to forget self in doing for others. She never let an opportunity for doing good pass, but always made the most of it; often depriving herself of things to be able to do for, and give to, others.

One summer she was invited to visit her Grandparents who owned a large country house where a river flowed through the grounds, and Marion could have all the advantages of country life. There was an orchard and farm attached, and Marion was privileged to give as much fruit as she wished to the neighboring poor; also to have all the pets she wanted among the farm-yard fowls and animals. They all loved her, and even the turkeys would follow her about and run toward the gate when she was coming; while the pigeons flocked about her sometimes so thickly that she was almost hidden from view.

She healed one of the horses, and so made a convert to Christian Science of the coachman. Before her visit was ended she had convinced the entire household of its truth and beauty as well as of its healing power. This seems a great deal for a little girl to do, but it was all unconscious with Marion; she just let the divine Spirit shine through her, keeping herself in Truth and Love, and *It* did the work. Her demonstrations were beautiful; but she always gave God the credit, and taught every one else so to do.

Marion was reading the JOURNAL one day beneath some trees near the kitchen, when suddenly there issued thence a loud crash, followed by a sound as of some one falling. Immediately Marion realized that God was everywhere present; that there was no place or condition where He was not. She arose to enter the kitchen, at the doorway meeting Martha, the housemaid, looking as pale as a ghost. "Where are you going, Martha?" "For

the doctor, Miss! Biddy's [the cook] fallen from the top of the ladder, and I think she's 'most killed!" Marion entered the pantry, and Martha turned back and followed her. Biddy was lying very still and white where she had fallen; but Marion felt not a vestige of fear, and began immediately to deny the appearance of error. Her forehead was cut quite badly in the fall; so Marion wet a cloth and wiped off the blood flowing from the wound. Then she said: "Don't be frightened, Martha. Biddy's not hurt — you soon shall see she's not." Her voice always had a soothing effect, and the sound of it, so calm and steady, had the effect of routing Martha's fears. "What shall I do, Miss?" she asked. Marion did not hear her; she was realizing the Omnipotent Good. A moment after, Bridget stirred, and, turning to Marion, exclaimed: "My back, Miss! I think it's broke. Please help me." At this, Martha began to cry. "Oh, poor, poor Biddy!" she exclaimed; "indeed, I must go for the Doctor, Miss Marion!" "Indeed you must *not*, Martha," said Marion firmly. "Bridget is all right." "Yes, I am better," announced Bridget, with some energy. "See here, Martha! don't you make things out worse than they are." This had the desired effect upon Martha, and, reassured, she turned to Marion again and asked what she should do. At the reply, "Go back to your work" she hastened off happy, as usual, to do her little mistress' bidding.

Bridget felt a good deal relieved as soon as Martha's fears were removed; and, getting up without even asking Marion's aid, she crossed the floor and sat down in a chair near the window. "Shure, I don't know what you've done; but you've helped me wonderfully, Miss! I think I'd be dead now if it wasn't for you!" Marion smiled cheerily. "You mean, Bridget, if it wasn't for God's *saving power*." "Well yes, Miss; that's what I mane!" There was a moment's silence, then Marion broke it by asking: "Biddy, who made you?" "Why Miss!" was the surprised exclamation, "the Lord, of course! — The dear *good* Lord." "Ah! You said the *good* Lord, Biddy?" "Why yes, Miss! Don't you think He is Good?" "I *do* think that He is *Good*, and I believe more in His Goodness, Bridget, than you do!" "Why Miss!" exclaimed Bridget again — half hurt, half puzzled; then added: "And why, if you please, Miss?" "Just because of this, Bridget," answered the child: "God is Good, and you believe He made us in His Image and Likeness, do you



not?" Not waiting for more than an affirmative nod from Bridget's head, she continued: "Now, if He loved us, His children, well enough to create us in His image and likeness, do you think He would allow one of those likenesses (every individual one alike dear in His sight) to be hurt?" "Well, n—o, Miss," said Bridget; a new light breaking in upon her, — and a little bit confused as error began to flee before It.

"Listen to me now, Bridget," said Marion desiring to command her attention: "The first Principle the Bible teaches us is Love. '*God is Love.*' Now can you see what the Love of God that passeth ALL knowledge is? How very high and pure and holy, and what a protecting Power It is? If we abide in It and trust It, we cannot be afraid of accidents or of being hurt; and even if we turn to It at the 'eleventh hour this Love is so great and wonderful It heals and saves us!"

Bridget had forgotten all belief of pain and suffering, and was leaning eagerly forward, drinking in every word the voice uttered; her eyes shining with the reflected Spirit that inspired them. "God bless you, Miss! what good you have done me!" she exclaimed, after a moment's thoughtful pause. "But please go on Miss! do not stop."

"Very well Bridget. I shall go to the other extreme now. What have you to say to sin, Bridget?" "Dear Miss! How *can* you speak of it after talking so beautifully of Good and God's Love!" A wise smile lighted Marion's face. "You did not think this a moment ago. You see now Bridget, do you not, that since God, or Good, made everything, and Good would not harm us, that He did not make sin, and sin *cannot* harm us?" "Yes Miss, yes!" exclaimed Bridget, with deepening interest. "Well, then, we must hold this for sickness and pain also, for they are sin." "Yes Miss. The Lord be praised! I see it all now!" cried Bridget with tears in her eyes. "I see it was through my blindness I fell; and I see God's great goodness in opening my eyes; and I see that *Love* has healed me. Praise be to the Almighty!" "That is right Biddy. Now," continued the little missionary with much force — "He made us, and in Him is no sin or darkness; and in Him we are perfect and we cannot be harmed. Seek to know Him, for He is our strong deliverer, and our Salvation."

Martha, entering the room at this moment, overheard these words and stopped in the doorway, gazing from one to the

other in amazement. The change in Biddy's face was enough to warrant this; but Martha's face expressed such wonderment that a merry peal of laughter rang through the kitchen, as Bridget jumped out of her chair and danced around Martha. "No coffin to-day! the good Lord through Miss Marion has healed me!" she exclaimed joyfully.

"What *do* you mean? What is it?" asked Martha. "And for goodness' sake Biddy, what has become of the cut on your forehead,—and the *back*? Shure you look like you'd had a glimpse of Heaven and the angels!"

"And so I have, Martha," said Biddy. "Come, sit down with me, and I'll tell you all about it!"

While she was telling Martha of how she had been healed, Marion slipped away to thank her Father in Heaven for His loving kindness to her, and to all His creatures.

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I DESIRE to do my part toward promoting our progress along the path to Truth, and to that end submit an account of the organization of a children's "Society" based upon purely Christian Science principles; the idea of which was suggested by reading to my little daughters, of eleven and thirteen, a story called "The Little Princess." After the reading of the book, they decided to call themselves — and others who wished to join them — The Diamond Seekers; their object being to hunt, find and acknowledge the good in everybody and everything, seeking only virtues. They took for their motto "Seek ye the Kingdom of Good." Each member must wear on the left breast a "true lover's knot" of royal purple ribbon, which is to be removed one full day at the first speaking evil of anyone, and a half day for each repetition thereafter. Royal purple was the color chosen, because considered the regal color. Each one must read daily at least one chapter in the New Testament. They are to have no forms, meetings, officers, nor organizations, beyond that which is voluntary, each being a law to him or herself.

Upon making known their plans, several grown people desired to don the purple — among them your humble servant, who was much chagrined to be compelled by conscience to take off her badge of honor the first day. It is, I am sure, a very fine plan, and I send these particulars for the Children's Department, to be used if it meets with approval.

## LETTERS FROM ABROAD.

*Italy.*

SOME months ago you asked me to write concerning the work of Christian Science as observed by me while travelling through Europe.

The outside work, in which I have had the privilege of being engaged, has been in conversation upon Christian Science, and in distributing Christian Science tracts to those willing to receive them. Many had never heard of Christian Science; but of those who have, I have met none who had correct views of it. They seem to have gained false views derived from representations of Christian Science, falsely so-called. Those who were willing to receive the Truth from SCIENCE AND HEALTH became interested; and some said they intended to supply themselves with the Text-book upon their return to the United States. I could many times have given my own away very usefully—once to a lady from New Zealand, whom I interested in the subject by reading from SCIENCE AND HEALTH and commenting upon the thoughts we read—but, I did not know how I could supply the deficiency for my own use, and I could not be without it. Since that time, through the kindness of a Scientist in England, I learned that C. S. literature could be obtained in London. Three copies of SCIENCE AND HEALTH have been sent for.

Two ladies, believing that they had been instructed in Christian Science, yet without studying from or possessing a copy of the Text-book, were convinced that what they needed was SCIENCE AND HEALTH as a teacher. They accordingly embraced the opportunity to procure one offered by Miss D——. The result of the reading of SCIENCE AND HEALTH was so marked in the case of one of these ladies, it was received as a revelation of Truth. She not being “disobedient to the heavenly vision,” the book was immediately received as teacher, and is now the constant companion of her walks.

This young lady I met in Florence, before the N. C. S. A. met in New York, and it was at this time the opportunity of reading SCIENCE AND HEALTH had been offered her. We formed the resolve of placing ourselves in connection with the Convention by prayer and study at the time specified. We received as the result a consciousness of a higher conception of Truth, which has

increased in strength with every succeeding study of SCIENCE AND HEALTH. We are in the condition of mind expressed by "hungering," and we are being fed by Truth.

The work I am conscious is going on to the uncovering of the utter ignorance of the meaning of Life, Truth, and Love, which was formerly entertained; to the emptying out of error, that Truth may be poured in; to the process of education into the real meaning of Life, Truth, and Love.

The thought expressed by the Scientist who sent from Germany the letter in August number, in regard to "feeling keenly the separation from fellow-workers, yet fully persuaded that forced to rely solely upon Principle, we learn lessons which we can be taught in no other way," has been brought to my consciousness. The willingness to lean upon, and have questions answered by, some fellow-worker rather than to exert the power given to all to work in the direction that Truth indicates, in the light of understanding, appears not as humility, but as laziness. If the Principle of all Understanding is ever present, then why do we not avail ourselves of this fact, and put ourselves in the position to reflect it? Yet, granting all this, the delight of associating with Christian Scientists is, I think, not fully appreciated till one in belief has been without the privilege for months. To hear audibly expressed the law of Spirit, after an apparent journeying in the desert for months,—is as refreshing and delightful as to meet with an oasis, fresh springs of water in the desert.

Report of Proceedings of the N. C. S. A. is received, read, and enjoyed; also the JOURNAL for August. To us, apparently at a distance from the great body of action in the United States, every word of Truth is precious, and comes with great force. The establishment in London of supplies of Christian Science literature is a grand work. Truth is marching on, and is omnipotent. I have seen Truth demonstrated in point of so-called physical action; in undertaking excursions requiring strength and endurance in walking and climbing; also in control over suppositional claims of heat and cold. The manifestation of Spirit has been precious, beyond words, to me; it is the assurance of eternal Life.

Thanking you for the information you have previously given me regarding C. S. workers in Europe,—I have the pleasure of acquaintance with "F. A. G." through letters,—and grateful for all the good received. Truthfully yours,  
A. S. B.

## England.

I HAVE been able to explain the Science to several who have evinced a profound interest. People over here will not take it up superficially; but will do so as a Science, and in the spirit of a Science, which is an excellent thing. The English are slow to embrace anything new, but when they once take hold of a thing they do not relinquish their grasp. They are faithful and devoted; and, as we know in Science, these two qualities are essential to the furtherance of the great Cause for humanity. Let Christian Science do healing work here, seen and acknowledged, and it is established for all time; consequently, I shall devote myself to healing, and do no teaching at all for the present — further than to recommend the Text-book to all.

Mr. B—— is a brother of Mrs. C—— of Dublin, who has written him to call upon me. She went through the Primary Class at Metaphysical College three years ago when I did, and is doubtless doing a good work in Ireland; as she then seemed to me very strong in Science.— A. D., LONDON.

## Ireland.

I commend to your love and fellowship my esteemed brother and co-laborer in the cause of Truth, Justice, and Mercy. He was formerly pastor of a congregational church, but resigned his pastorate that he might be freer in his work. He is now editor of a weekly paper in B——, where I have been trying to do some work in Science. I can see the Spirit's guidance in bringing him and myself together. I found him preparing to go to America to seek, in lecturing, sympathy and help for the work in this country. He has worked long and hard in the very front rank of the cause here, and is also a diligent seeker after Truth. Owing to the pressing necessities of this country, his labors of late have been directed to breaking down the present iniquitous competitive system, and bringing in the era of a Christian community. He is a most interesting Christian Science Student; and we are going on a mission to preach and lecture, and work our way out to the co-operative colonies in the far Western States, and also to the Christian Temperance Colony on Malcolm Island, British Columbia. Thence we will report on the most favorable locality for those who wish to flee the scramble of the present day competition, and who wish to live as brethren together — each one working for the good of all. Hoping we may be used in doing some good work.—C. S. F., DUBLIN.

## OPEN LETTERS.

IN "Notes from the Field" we hear our brothers' voice from month to month, which is always an inspiration in our onward march to the "Promised Land;" how you are and where you are. Herein we see the fulfilment of the words, "The God inspired walks calmly on, though it be with bleeding footsteps, and hereafter they shall reap as they have sown."\* About a year ago, after holding services for some time in our homes, we rented a Hall in which to have a Sunday school. Every expense was met by the collection from week to week, some of us specifying a regular gift or sum, and great good was individually realized from the demonstrations at times necessary to meet the obligation. The demands were mostly met by those having the least means, those having the most of "worldly riches" giving the least. Recently, as a natural consequence, we felt the need of a "home," or headquarters, in which to hold our students' meetings; a gathering, for study, of all Scientists and their students, called "General Students' Meetings." We are now reading, consecutively, *SCIENCE AND HEALTH*, having begun with the first page, and are taking four pages at each meeting. We precede this study with a business session, recognizing our common Cause, and illustrating "brotherly love." Nothing that pertains to our local work, or business, is transacted at any other time, but all is always decided here and by the majority. There are always some differences of opinion as to best methods, &c., but we are never in haste. After proper discussion by *each*, we leave the question at issue in the Spirit of Love, and are willing to let "human justice wait on the Divine." Principle guides and concludes our business matters.

The following is in reference to our mid-week Bible Reading, the Sunday school lesson, Sunday school and Church. Before we took any steps, we prayed, or "treated," for guidance as a society. Rooms in the heart of the city met our gaze; a special meeting being called to consider the question, in a short time it was decided to take them. We immediately rented two of the rooms until further demonstration — we expecting to need them. Every cent for rent, chairs, carpet — our entire outfit in fact — came naturally and easily; the first dollar being paid, the even-

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\* *SCIENCE AND HEALTH*, p. 273.



ing of our meeting, by a washerwoman. Each one seemed glad to give. Not one dollar that was promised failed to come, and that without being asked for. From people outside of Science, or those who classify thus, we had one five-dollar, with several other donations. The painting of signs was done by outsiders.

I mentioned a church. We have no pastor, but meet at 10.30 Sunday, when some of us read a sermon, or from Unity of Good, from the Series, or from some part of the Sunday school lesson; each one bringing out thoughts from that by means of the references, thus showing the oneness of SCIENCE AND HEALTH and the BIBLE, and its practical application to each act of emerging from matter into Spirit. To "emerge gently" does not mean to hold on to material beliefs; though this apology we sometimes make for our desire to hold on to error.

Besides our home-work, several of us sometimes go outside of the city and hold parlor talks, or public meetings in schoolhouses and churches, or public halls. One of the largest audiences I ever had was in a Methodist church. Two weeks ago, I had a large and appreciative audience in a schoolhouse, in which regular church services are held. The regular minister, although opposed to Christian Science, by request of some influential member announced the meeting. I am not a public speaker, but I have an "experience." I know that people want to hear about and live this beautiful life. God says to-day: "Say not I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee. Behold I have put my words in thy mouth" (Jer. i. 7, 8, 9). I realize the truth of these promises, and people are anxious for more. To-day an invitation came from the last named place of meeting to come regularly every two weeks.

Brothers and sisters, are we using our talents? SCIENCE AND HEALTH says: "This understanding is not intellectual, is not aided by scholarly attainments. Millions of unprejudiced minds, simple seekers for truth, weary wanderers athirst in the desert are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences."

Your co-worker in Truth, — D. H. R., BLOOMINGTON, ILL.

THE truth is spreading slowly but surely. We now have a separate room for the children to study Bible lessons, and have

changed the time of meeting from 3 P. M. to the usual 10.30 A. M. on Sundays. There is also a meeting Thursday evenings at 7.30 for study of the BIBLE and SCIENCE AND HEALTH. We find our meetings uplifting and strengthening, and cannot afford to miss one. After the opening exercises an hour is given to study, and we often feel loath to depart so soon.

A great deal has been said here against Christian Science, and articles have been published in the papers against it; but that does not move us. Jesus has said: "Remember the word I said unto you. The servant is not greater than his Lord. If they have persecuted me they will also persecute you; if they have kept my saying they will keep yours also." (John xv. 20.) We find comfort in these words and are not ashamed to continue in his work and word, doing unto others as we would they should do unto us, and striving still to bring the understanding of Divine Science to all who will hear and listen. Oh, what a glorious work! I see no time for idleness, or to loiter by the wayside. There is so much to do, so much to learn; and so much to unlearn. Surely there is no end, for are we not in eternity now? I feel it is our duty as Christian Scientists to do all we can to open the eyes of the blind to their God-given birthright to which they have been blinded through wrong and false teachings. We know the world is ready for it, and for the true Christian Science Literature. I think we ought to distribute it freely. I do not fear as some do that they "cannot understand," that they "won't believe," and so on. Is not God their understanding, their Mind and Life? There is only one Mind, even God; only one Intelligence; then one can understand as well as another, for we are all one in God, and God is omnipresence. I think we should hold this perfect thought, and the Truth will be received. On every hand we see beliefs disappear before realizations of these truths. We have had many grand demonstrations here the last year; surely we can never doubt again.

It makes no difference what mortal minds say. God is with us, and one with God is a majority. I think *Series* No. 17 such a grand lesson for all. And the JOURNALS are growing better all the time—especially the children's department. The piece "Hiding the Name of Christ" I was glad to see. There is too much of this going on. There is one door, one sheepfold, and he that "tries to climb up some other way the same is a thief and a robber." The thief steals away the good seed sown, and robs

us of our spiritual understanding before we are aware of it, and the student finds himself a Scientist only in name. He has not kept in the path our mother has marked out. I can hardly see how it is that anyone can hide, or want to hide the name "Christian Science," for it is all in all. Surely we cannot hide it, for it is spreading from pole to pole. "And I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." Isa. xlii. 8. We are watching with joyful interest, the rapid progress of Christian Science work throughout the land. The glad tidings of health and peace are heard by the sick and sorrowing. Thus the leaven is working, and thousands of so-called hopeless invalids are being raised to the true sense of Life. "He whose right it is shall reign." "Oh, ye watchmen sound the trumpet, sound it far and near."—  
MRS. M. E. A., TRAVERSE CITY.

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THE ENTRANCE OF THY WORD GIVETH LIGHT.—How dark and dreary everything seems when the house is closed, shutters drawn and windows down so as to exclude the light. In just such a position are we when the heart (mind) is closed to this glorious Word (Truth). "When the sun shines brightly" says SCIENCE AND HEALTH, "let us not hug our tatters closely about us." This is to realize or become conscious of the great fact of being,—that Man is spiritual, the image of the perfect, eternal Mind; the expression of Infinite Principle.

The acknowledgment that "God is all and in all," in understanding, gives to each that "peace of God which rises above every Mind" (material sense) and before which all darkness (error) flees away.

Our house is our thought. We should hold this pure thought continually; then our house is "swept and garnished," and thus Truth finds lodgment and there abides. Where harmony is, there is light, understanding; in the light we see how to help not only ourselves but all; we learn that God is good and "no respecter of persons," and that "Mind is supreme." As consciousness of this becomes real, the illusions of error are dispelled in whatever way manifested. The entrance of this Word of God, even though it may find feeble expression in the letter, works out a mighty power in demonstration.—H. L. D., KANSAS CITY, Mo.

## NOTES FROM THE FIELD.

I HAVE enjoyed reading the JOURNAL for months; but I never knew how to appreciate it so highly until some one came to Salt Lake and taught what we believe is genuine Christian Science. SCIENCE AND HEALTH now seems plainer to us whereas it was before a sealed book. Christian Science is gaining a strong foothold in Salt Lake, and has many adherents who are firm for the Truth. We have had a Wednesday-morning Bible reading for months past. We now have in addition a Sunday Bible reading. A blind girl has become much interested and says life seems more beautiful to her now. Many of us have great cause to be thankful for the help we've had through this glorious Truth. Formality seems to us now so nothingless, and Truth begins to be all in all.—J. M. G., UTAH.

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YOUR favor in regard to literature for free distribution is received and duly appreciated. The *Series*, with one or two exceptions perhaps, are all grand. The June *Series* are splendid. I keep the three copies I take going constantly, and could use many more could I afford them. I do not give, as at first, but write on all "Read and return." In this way I keep them "on the wing." Our work is growing wonderfully—the Bible class in particular; and any time when you find you have a surplus of Bible Lessons, even when there are but a few Sundays remaining in the quarter, if you will send them I will gladly distribute where an order will be sure to result. No one will do without after once using them.—MRS. S. J. M., ATLANTA, GA.

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I LONG to know more of the blessed Master's work. It requires a full denial of self and a constant realization of Love; for love is the fulfilling of the law. I use no other works than those of our teacher together with the Bible. With my little understanding of the Truth, and by constantly watching, SCIENCE AND HEALTH has brought me to understand the Scripture. As I have been in the work over a year, it shall be my work from this on. I located in Horton a year ago last June. We have a good Sunday-school with from twelve to fifteen in attendance. The good work is going on; the leaven has been planted, and a little leaven "leavens the whole lot."—W. S. S., HORTON, KANS.

I do not know whether I should say all is harmony here or not, as Christian Science is causing a great deal of excitement in this city at present. One of our ministers is preaching a series of sermons against Science at the present time. I went to hear him last night. I did not think a man could have a conscience to stand up and say what he did. But mortal mind is a cheat and a liar—and in reality nothing; therefore I should say,—I *must* say all is harmony. Harmony is the real, inharmony the unreal. Truth is spreading beautifully here in so short a time. I had twenty in my Bible-class yesterday all anxious to know more of this Truth which frees us from bondage.—D. S. R., LONDON, ONTARIO.

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WE are very much encouraged about the work here; especially since the organization of our church. It was just what we needed and we can see it so clearly now.

Our growth has not been so much in point of numbers (although our attendance is increasing) as it has been spiritually. We feel that we are gaining a clearer sense of that union and strength which casts out all error. Every part of our work has been benefitted by organization; a higher degree of harmony is manifested everywhere, and for these reasons we are convinced that we took the step most needful for us to take.

W. F. G., WICHITA, KAN.

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A CHRISTIAN Science worker, in writing for a descriptive catalogue of the Bibles we handle says: "I have one of those very large Bibles which, when read as I used to read (only a few chapters in a year), does very well; but for a student of Science it is not convenient. Every leisure time of perhaps only a few minutes, or again of a few hours, to pick up and hold a heavy Bible, is not just what I desire. I always thought the Bible was all right; though I read very little in it because I could not understand. But in the light of Christian Science it is most pleasant to study, as it has lost all of that which used to seem to me like contradiction."—C. D. O., BARNARD, MO.

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THE work was started here two months ago, in the face of seeming opposition; "but thanks be to God which giveth us the victory," through demonstration, many have become interested in the Truth. Science is fast gaining ground despite the opposition of the "scribes and Pharisees." Love is supreme and does prevail.—W. H. H., ATCHISON, KANSAS.

## QUESTIONS AND ANSWERS.

THERE is among Scientists a difference of understanding on some points which I should like to hear something about in the *JOURNAL*, *e. g.* : When a person is cured of an old belief, is it Scientific to say that he is healed — or would it be more Scientific to say that persons are never healed? If the latter be correct, why does the *JOURNAL* make statements about "healing"? Again: Some of our people say that one who really desires to study Christian Science should be allowed to enter a primary class, even if not well in belief. In June *JOURNAL* for '87 the Teacher replies to an inquirer who asks why she stipulates that students who study with herself shall be in good health. I should like to see something about this.— S. J. M.

This correspondent has himself, if he will note it, answered the first of his questions. His query is made in the seemings of belief about these seemings. The *JOURNAL*, also, is printed in the seemings. When the sense of these seemings shall have been destroyed, cases, questions, and their foundation of seeming facts will all vanish together. No way of dealing with seemings in terms of absolute Science has yet been found.

To the second query: The Teacher, in her reply, gave reasons governing her own individual action in this matter of not receiving persons in belief of disease. These reasons were peculiar to her own situation as a teacher; how far they are applicable for guidance of others, is for each individual to determine in each case as it presents itself. Rules are rarely laid down in Science.

IN November *JOURNAL*, 1889, the article on page 396 begins thus: "In the one, only, Eternal Mind from which and in which exists the universe and Man, organization is the divine order."

SCIENCE AND HEALTH page 437 says, speaking of the third day: "This period corresponds to the resurrection, when Spirit is seen to be the Life of all, and the deathless Life, or Mind is seen to be dependent on no organization whatever."

Much was said at the recent Association about material disorganization. Do we not seek to lose material sense of organization that we may gain the higher sense of the true, spiritual organization of Man and the Universe — and is Mind not dependent upon that organization for its expression?

Also, I would like to ask through the *JOURNAL*: What are the prospects of a Christian Science Hymnal? We are in sore need of one. If the effort necessary for its publication lies with Scientists themselves, is it not imperative that we do our duty in this direction, as far as in us lies? Beautiful and appropriate



hymns, as a part of our beautiful Service, seem indispensable.—  
A. M. P.

I HAVE had good habits all my life; and, until within a few years fairly good health. Latterly I have had various troubles; but am in good flesh, with good appetite, and equal to a walk of a half mile or so. What I wish to know is; Do you think that by Christian Science treatment I could be cured absolutely—that is, might I reasonably expect it? Would it make any difference in my chances whether I did or did not believe in the Theology of Christian Science?—A. M. T.

It is the theology of Christian Science that heals, and only that. The relief from bodily symptoms of disease is not healing, unless there is reception of the Truth—the theology—of Christian Science. All that any Christian Science “healer” can do, is to give a breathing space from suffering, to enable us to take up our own work. The word of Christian Science in every such case is, “Go and sin no more lest a worse thing come unto you.” The “worse thing” cannot fail to come unless the sin—beliefs of material sense—be taken up in the understanding of Science, by the patient himself. “There is no peace to the wicked,”—i. e. to those remaining contentedly in the beliefs of sense.

AN article giving the Christian Science interpretation of the International Sunday School Lessons, would be highly appreciated by the readers of the JOURNAL. It would no doubt reach the masses better than the pamphlet. The latter is good—but practical thoughts by competent persons would do good.—J. H.

In careful study of the references, our friend will find better Scientific interpretation of the Lessons than any that could be written. It is precisely to destroy dependence on someone else to bring out the meaning, that little but references is given. This habit of dependence on another to do our work is a relic of the old thought. In the new, we learn to “work out” our salvation.

THERE are some questions I want to ask about verses in the New Testament which I hope may be answered through the JOURNAL. They are the following: “A prophet is not without honor save in his own country.” (Luke xiv. 24.) “But Joseph sending forth, called for Jacob his father, and all the kindred, in seventy-five souls.” (Acts vii. 14.) If there is but one soul, how is it that we read here of souls? Also Hebrews i. 2. “Through whom also he made the worlds”: and what is the meaning of Jesus’ sending out his disciples two by two?—  
J. D. H.

## HEALING AND REPORTS OF CASES.

ABOUT twenty months ago, my attention was directed to SCIENCE AND HEALTH. Being at the time, and having been for years previous, a subject of many beliefs in sin and sickness; and having tried in vain to find help in either orthodoxy (which I had in abundance) or in medicine (which I had tested to the utmost) I eagerly perused its pages and pondered over its meaning. Little by little its meaning was unfolded, and the mists of carnal and material sense dispersed. Being totally isolated in my search after Truth and Health in body and mind, many doubts and obstacles surrounded my endeavors. My first personal interview with a Christian Scientist was in the month of January of this year. This resulted in the main in the confirmation of the correctness of the path pursued. My desire to attend the meeting of the Association in New York was almost frustrated by a violent attack of illness several days previous; and nothing but the thought of the loss to me resulting from my absence inspired me, sick as I was, to undertake the journey. Imperceptibly did the pains and aches disappear on my way to New York, and great was my joy when I found myself in the hallowed influence of the assembly in the Lenox Lyceum. My purpose to continue in the path entered upon, received a new impulse; and not without multiplied blessings. While conscious of the goal before me, and of my remoteness from it, I keep pressing on; and day by day new light is dawning upon me, and heavenly thoughts are flowing into mind. The presence of the eternal *I Am* is becoming a vitalizing reality, and I do see that I must restore that which I have not taken away. The false light of the senses is gradually disappearing, and the true Light of the Spirit in the ever-present Christ is approaching as *the Jesus*, the lover and deliverer of my soul. Humbly and gratefully shall I bow my knee in the name of *Yahveh*, in the knowledge of Jesus, the Son of God, the voice and word of the Father; until the last vestige, until the faintest remembrance and the feeblest intonation of self-love, of self-will and self-justification shall forever have ceased their clamor.

I know that the aspirations of all true Scientists are pouring into my thought; that I am encompassed by an innumerable company of heavenly messages; yea, that the infinite ocean of

Light, Life, Truth and Harmony is open to me; that I am in it, and that my God, the El Elohim, will abundantly supply all my wants. Let the faint-hearted take courage, and wait patiently on the Lord who is ever present. While He speaks let the senses keep silence before Him.—J. C. J. K.

Two years ago last September, after an illness of five years, I was healed in Christian Science. A great part of that time, I had suffered more than language can tell, not closing my eyes in sleep for three weeks at a time. The result of the second treatment was that I slept soundly all night. At this treatment also, for the first, I learned from my healer that the new religion of healing, as I had termed it, was called Christian Science; and from the first moment the beautiful Truth was imparted to me I received it with joy. After the second treatment, I chemicalized for three weeks; but in all that time never did I admit, even to my husband, that I suffered from pain. The Scientist told me to deny self—*i. e.*, all personal sense—take up the cross and follow Christ. I did so; although from some I received taunts, while others would say plainly they thought it wrong to lie so. In face of it all, with an earnest struggle, I lived up to my healer's instructions, *viz.*: held fast the thought that it was a lie that I had pain; that the real self was spiritual and not material; that God is Love, and that He is my strength. I continued to realize these thoughts as best I could until, through the treatments and the study of SCIENCE AND HEALTH, I was entirely healed.

Shortly after, two sisters were healed by this blessed Truth. One had been on her bed the most of the time for four years; but we all are rejoicing in health to-day. Best of all, there are eight of us—brothers, sisters, and sisters-in-law—who have taken lessons. The joy and harmony that prevails in our family can never be expressed in words. Only those that come into this beautiful Science can "taste the good word" and understand the Life that is Christ, Truth—or the joy we have in demonstrating it.

Recently, the neighbor of one of my sisters had a little boy that had drunk a quantity of kerosene. They sent for her. The little fellow was limp in belief, and the other neighbors feared he would "pass on"; but in ten minutes' time he was asleep, and in twenty he was awake and laughing. *How beautiful to know God is Omnipresence, and a very present help in time of trouble!*  
—H. P.

My recent experience with impersonal belief of evil, may help some brother or sister struggling to get rid of personal sense:—for, has not our Teacher said that whatever “purifies, sanctifies, and consecrates human life is not an enemy;” that, “the best lesson of their life is gained by crossing swords with temptation, with fear and besetments of evil—inso much as they thereby have tried their strength and proven it”?

Less than a month ago, one Saturday morning, through the careless handling of another, some of the contents of a box of concentrated lye was spilled in my eye. Immediately, in thought, I went up “into the mountain to pray;” and thus overcame the mortal mind images that came surging over me like a multitude; so that I continued with my household work until finished. Later on, as had been my custom on that day, I sat down to write out our Christian Science Bible lesson, having in mind a joyful realization of the blessings in store for me by so doing. I found, then, that “the enemy” had not been routed entirely as there was a belief of weakness, dimness, and pain. So, instead of writing the lesson, I yielded to the subtle temptation, and read it. SCIENCE AND HEALTH (p. 119) says: “Sin is thought before it is acted. You must master it in the *first* instance, or it will master you in the second.” And so I found it to be. I could use my eyes in any other capacity without the least inconvenience; but just so soon as I began to write out the Bible lessons, the old thought returned, until I found that an unconscious thought of fear, without motive in the beginning, had grown terrible in strength. When this state was uncovered, instead of demonstrating over a belief of fear, I held to the thought of Light—when It appears, darkness, the absence of Light, of Understanding, hence fear, disappears, because it is nothing—and had instantaneous relief. From that time on, I have written many hours at a time, without experiencing any trouble; thus *proving* true, the lessons of Truth.—H. G.

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It was three years last May since I first heard of Christian Science. I was at that time a slave to tobacco, and had been subject to sick-headache from a youth, as well as to beliefs of pain from neuralgia. I made, I think, four trips of twenty miles each to see a Scientist. The first three times I lost faith and did not see him; but the fourth I gathered courage to call on him. After that, for a short time, I took treatment, was healed; and then commenced to study the Science.—J. D. H.

## EDITOR'S NOTE BOOK.

The Technical Terms given in *SCIENCE AND HEALTH*, an Integral Part of Christian Science.

It is difficult to realize the extent to which *SCIENCE AND HEALTH* has revolutionized human thought. Its new conceptions of God and man have flooded the world with light. It is the creation of a new world. Take e. g. the words "Atonement," "baptism," "faith," "believe," "angels," "Holy Spirit," "Christ," "Jesus," "salvation," "heaven;" recall what were the associations with those words, compare with our present thought, and see the difference in the sense of Life that they represent. What an added, hourly brightness, and radiance of joy! These are words of the old thought, still in common, daily use, but they have been filled with new meaning.

Take, now the words, or terms, "Christian Science," "Principle," "Mind," "Soul," "Life," "Substance," "Mortal Mind," "man," "animal magnetism," "belief," "understanding,"—representing the more fundamental, broader conceptions of Christian Science, and compare in the same way, the present with the old conceptions. Is it not the "New heavens and the new earth" in the most literal and real sense of the words? Can anyone standing in the brilliance of this light, that is not of the sun nor the moon, but is of God and the Lamb, fail to see that "there is a new creation; the old things passed away, behold! there have come into existence new things"?

The Author of *SCIENCE AND HEALTH* speaks in one place of the difficulty of conveying the new, spiritual meanings in terms of material sense. All readers of the book have the same experience, in talking with neighbors and friends, in students' classes, public meetings and Bible classes. It will be seen that there are no absolutely new words—so far as remembered—introduced in *SCIENCE AND HEALTH*. But there are a few new terms formed by combining words in familiar use; and some words in such use are taken entirely out of their usual sense, defined anew, and employed exclusively in the new sense. Where new terms, or words thus defined and made over, are employed, it is always for good reasons; and growth in Scientific understanding will be proportioned to the fidelity of adherence to them. Also, to impart

successfully to others, it is needful to take the very greatest care that they have a clear understanding, in the first place, of the new meanings attached to words in common use. Where a distinctive word or term is employed in *SCIENCE AND HEALTH*, it should always be carefully explained and adhered to in all our work. There is no greater error than that of using instead of these, words that listeners are in the habit of hearing, in the attempt to impress them with the thought that, after all, there is "no great difference," or it is "a higher form of Christianity." If that is the comment, it is apt to indicate that there has been a failure in the statements of the Truth. This can very often be traced to insufficient definition, or to mistaken compliance with claims of mortal mind in not adhering to the terms employed in *SCIENCE AND HEALTH* for the statement of the Truth.

Among the words above cited, it will be noticed that there are several that in themselves mark complete revolutions. "Principle" is not a new word, but as capitalized and used to designate Deity, it is an entirely new conception. Probably there can be cited no other single word, in any connection, that marks so radical a change in human thought. Certainly there is no other that so completely embodies and conveys the new conception of Deity. With proper explanation of the reason, it is always found useful to employ it rather than "God," as the designation of Deity. No matter how much it is explained that a personal God is not meant when this name is used, the old meaning of that word cannot be eradicated from the listener's thoughts. Does it not remain in our own? And are we not, without great watchfulness, more or less carried on the old currents when we use the word orally, or even in thinking it?

So, the term "Christian Science" is one that has a distinct meaning that no other word or term can convey. "Truth," "Science," "Science of Good," etc., though convenient for occasional use, as a designation are vague and meaningless, because so universally associated in each one's thought with something other than Christian Science. No term but the right one conveys just the right meaning. Besides, even according to mortal thought, a mother may name her own child.

The terms "mortal man," "mortal mind," and "human mind," always require careful explanation before undertaking to give an idea of Christian Science teachings; also, the words "Soul," and "Mind," to which are attached in *SCIENCE AND HEALTH*, mean-



ings that take them wholly out of their former relations. They are in fact connected with the revolution involved in the word Principle. These and the word "Substance" mark perhaps more distinctly than any other group, the absolutely new departure of thought in Christian Science. The sense of this grows with the clearer apprehension of Science.

The conceptions of SCIENCE AND HEALTH can be found all through the Old Testament. But they are found, they can be seen, only in the light of the understanding gained from that book. We have read them all our lives, the clergy and church members are still reading without seeing them. As these new meanings flash their divine light in consciousness, does a silent prayer of praise go up, is a look of grateful recognition turned towards the light? Is there born of this new sense of light a deeper humility, a profounder sense of the New Revelation as Divine, a more earnest, tender direction of others to this Fountain of Life?

The term "Animal Magnetism" employed in SCIENCE AND HEALTH instead of "sin" marks a departure as radical, in all that relates to Idea, as the words last cited indicate in all that relates to Deity.

The terms "carnal," or "fleshly mind," as mere words are nearly synonymous with "mortal mind;" *i. e.*, all three designate the belief in matter. But neither of them can be used in place of "animal magnetism" since they refer to the belief itself, and not to any supposed action of the belief.

Where a special term is used in SCIENCE AND HEALTH, it should never be dropped for the old theological term. "fleshly" or "carnal mind" have no place in the technology of Christian Science, and it was doubtless for this reason that the term "mortal mind" has been given. In the popular, theological thought Paul's terms refer to this mind as a quality or attribute of the "human soul." There is no "human soul" and the whole atmosphere about the terms is sensual to the last degree. In the case of the words "atonement," "baptism" there was no occasion to introduce a new term,—for they are not retained in the technology of Christian Science. They are given a new meaning in the "new tongue," as are all the words of the old theology; but they are not employed in the structure to designate a special part or phase of the new system, as is "mortal mind." Even in silent work it will be found helpful to faithfully adhere to the terms given, and to exclude the foreign word.

Concerning the use of the word "sin" instead of "animal magnetism" by Scientists in their teachings or other communications with the world, the objections are far more serious. The question of its use does not turn upon what Paul meant by it, but upon the understanding of it by the whole Christian world of to-day. What is the thought it conveys to those on whose ears it falls? We all know the difficulty in the use of the word "God," even in our individual silent work. But the word "sin" has still deeper roots even than that in human consciousness, because it is related more intimately with the selfhood. "God" is an outsider, a myth or tradition, to that thought. But "sin" has a line of association, through teaching, and in the general consciousness outside of special teaching, that cannot be broken or escaped from; and no amount of hammering or explaining, to ourselves or to others will give it the same clear, comprehensive meaning, or cut to the quick of the old routine thought, as the term employed in *SCIENCE AND HEALTH*. *When properly explained*, there is nothing else that will make so ineffaceable and distinct an impression of the absolute oppositeness of theological belief and Christian Science. Willingness to use the old term should lead to close examination whether it be not a shrinking from meeting some claim of animal magnetism in ourselves, reflecting the general opposition of mortal mind.

Animal magnetism is defined as "Mortal mind, acting from the basis of sensuous belief in matter."\* Here is a clear, sharp distinction between spiritual and material sense carried in the two first words "mortal mind." "Sin" in the old thought is a manifestation of "the human soul," carrying with it all the conceptions of personality, and of the "Adam" who played the part of critic on God's works in the Allegory of Genesis, instead of reflecting Principle. Then the whole conception of "sin" is woven inextricably into the old theological thought which is directly opposite to the conceptions of Christian Science.

There is matter for deeper reflection, in this question of strict adherence to the use of Scientific terms, or taking up those of the old theology and introducing them to others as "Christian Science." First is the question of honesty. "Christian Science" has come to us as a whole in *SCIENCE AND HEALTH*. We have heard the voice and know that God has spoken. Have we a right to take what a present, low sense of the Divine message enables

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\**SCIENCE AND HEALTH*, p. 42.

us to appropriate more or less imperfectly, and add to it our own conceptions, or mix with the pure word of Spirit—the corrupt imaginings of mortal mind? O brethren and sisters, what a subtle claim of self is the whisper “Can’t the Spirit speak to one as well as to another?”

Until “the ruler of this world” “finds nothing in” us, does not the reflection from the old thought come with the use of old terms so fundamentally related to the error of Being as these that are in question? When the old thought is voluntarily taken up in any form or degree, is not a shade cast on realization of Principle? Clearness of perception, conscious presence in reflection, is gained only at the price of selling *all* that we have,—absolute separation from mortal thought. This process is, perhaps, better expressed by washing, or purification, or as in Malachi, “he is like a refiner’s fire, and like fuller’s soap.” “With one impure be not coming in contact” by which Paul does not mean a person but a thought. Is not the growth into reflection a word in thought? Does not the word of God, the sword of Spirit divide ever closer and closer.

If we shrink from bringing out in all of its power and distinction that we can realize, the absolute oppositeness of Christian Science to material sense, and to the human thought of “a soul” or “mind” and what it teaches as to the real nature of sin—do we not humble Divine Principle, to our sense, before the claims of mortal mind? Is it not being “ashamed of Him before men”?

“THE atmosphere of thought” is a common expression. It is an involuntary acknowledgment of Mind, in which thought of error—a material atmosphere—is foremost. Spirit hath not left itself without a witness. Human speech is full of such witnesses. There is a dim, unrecognized sense of Truth present in utterances of this sort. It is all that lives in the thought.

Is not the expression “in reality,” tacked on to statements, or rather acknowledgments of Christian Science, just the counterpart of the above expression, is it not the involuntary witness to error not yet cast out? Is it not the expression of a consciousness not spiritual. Does it not manifest thought that has accepted the unreality of matter in the letter, but continues to dwell in a material house.

“According to *all* that I command thee this day, thou and thy children, with *all* thine heart and with *all* thy soul” \*—is the con-

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\* See GLOSSARY SCIENCE AND HEALTH, “Day,” “Children,” “Mind,” “Heart.”

dition of the promise. Every thought of sense is to be cast forth, before all His commandments are kept. "Scientists" are not a peculiar people. That is a Pharisee thought. Spirit knows no persons. The thought of sense is the sinner, and God does not regard, that is, all personal acknowledgment of the letter of Science is not compliance with the law. The thought of sense is just as hateful to Spirit in "Scientists" so-called, as in sinners so-called. These are classifications, according to appearance, and Jesus told us not to judge according to appearance. There are no Scientists and no sinners. There are only ideas—the creation or reflections of God and thoughts—the seeming creation of sense.

"Out of the abundance of the heart the mouth speaketh." The words of the old theology, that express its fundamental conceptions, puts us in spite of ourselves in the current of that thought. "All is Mind." A beginner in Christian Science, for this reason progresses more rapidly, if the Bible is laid aside for a time. A student—in the tongue of the world called, a "patient"—who says to a Scientist "I take so much comfort in reading my Bible," if guided wisely will be answered, "Let your Bible alone for three months or more. Don't open it even, nor think of it. But dig day and night at SCIENCE AND HEALTH. When you return to the Bible you will have a demonstration of Christian Science that will surprise and delight you." This will shock at first, but when fully explained will be accepted. The "comforts" from reading the Bible and other "good books" in the old thought, is a soothing syrup, or an easy chair. As soon as the reading commences, nay, as soon as it is thought of, the person is in the beliefs of that thought. "Thinking,"—"living," it is called—in the beliefs of error is just like a wheel, or a merry-go-round. The joy and peace of the "believer" is the counterfeit of existence. Consciousness of reflection is existence. The joy of belief is the fool's paradise—the fool (thought) that saith in his heart, There is no God. The "fool" is not a person. It is all in every consciousness that does not reflect Spirit. This state of self-complacency and self-deception has to be broken up before Life can begin to be learned. The word of Truth seems rough, but if the sense of Truth be present it will find utterance and acceptance.

When will the day have come when the word "patient" will have given place to "student"? When no Scientist will have a student who is not a learner in the way of Life? When the

thought of Science no more dwells in the houses of error; when the sense of Principle is so pure that "with one impure" it cannot "be coming into contact." "All is Mind." There are no impure persons, and no pure. The "impure" are thoughts, and every thought that does not reflect Principle is impure. "For living is the word of God, and energetic; and more cutting than any two-edged knife; . . . and there is not a created thing that can be secreted in His presence."

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WHY do you recommend the Rotherham translation of the Scripture, since SCIENCE AND HEALTH is based on the common version. Please answer through JOURNAL.—D. B. L.

Would it not be too material a view, to think of SCIENCE AND HEALTH as based on any "version" of the Bible? Both are the word of God, "and the Word was with God, and the Word was God. The same was originally with God." The Scriptures have been translated from the original tongues by men who looked through beliefs of material sense. They are the word of God only in their spiritual meanings. These are badly brought out in our translations. Unlearned readers of the Bible to-day see more in reading it than the scholars in King James' time, or in our own,—far more than is expressed in any text. The Chosen One speaks, always with God in the mount, face to face. Only idea that reflects Principle can report of the things of the Father. These reports are not "based on" versions but are expressions of the eternal and immutable. Versions are the work of men's hands—those we have at present. It is the Truth that is the word of God, not the version. Each reader of the Bible has his own version; it is just what of Principle and idea is to him, conscious existence. Rotherham's version, or any other, would be a harmful limitation if attention were fixed on its letter as a *basis*. It is recommended for Scientists, because it brings out the spiritual sense more completely than any other. But a Scientist is supposed to bring to the reading of the Bible the inspired understanding gained from SCIENCE AND HEALTH. Till scholarship as complete as Rotherham's is united with this inspiration, no better translation can be looked for.

One of its most useful features is the references to parallel or illustrative passages, found in the footnotes. If followed out carefully,—"searching" the Scriptures by their aid—it will be found that a light will be cast from one on another. The critical

observations, abundantly intermingled with the references, will be found of the greatest value. These, with the readings of the text, will be found to indicate an enlightenment from Spirit that fully mark his work as connected with the advent of Christian Science.

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A Correction : About Quotations.

THE manuscript copy of the "Report from the Field" from Boston, presented at the New York Meeting, closed with a quotation — Luke vii. 22, — from the Common version. In the published "Report of Proceedings," this quotation is given in the words of Rotherham's version. Its author requests that the passage as it stands in the common version be published in the JOURNAL, as it expresses better her thought and was what she wanted. It reads as follows: "Go your way, and tell John what things ye have seen, and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached."

The lesson of Principle to those concerned in bringing out the Society's publications, from this incident, is to give all quotations from the Scriptures in the language of the version used by each author. The lesson is thankfully appropriated.

In the particular instance above cited, the quotation from the Common version was accurately given. But there is a prevailing carelessness of authors and contributors in quoting from SCIENCE AND HEALTH as well as the BIBLE, that requires correction. For some issues of the JOURNAL and *Series*, hours of careful searching are required for the correction or verification of passages, quoted from memory. When an author calls SCIENCE AND HEALTH or a writer in the BIBLE as his witness, does not Principle exact a true statement of their words? Has he a right to impose on readers his vague recollections, or to shift the task of hunting up and correcting them on those who prepare his manuscript for publication?

No quotation from either book should be made without verification, and reference to the page, or chapter and verse, *by the author*. The reference will not always be printed; but does not the "Golden Rule" require that it should be appended in the manuscript, both as a guarantee to the author of his correctness, and as a guide to the reviser or editor? When the quotation is from the Common version, the version need not be named; but



if from the Revised or other versions, it is needful to state it. If the quotation is from SCIENCE AND HEALTH, the words "New Edition" or "Old Edition" should be added (as in the Quarterly) according as the quotation is from one of the editions commencing with the chapter "Physiology," or with "Science of Being."

#### Undue Modesty.

THE attempt at suppression of "personality," seems unwittingly to have carried some contributors to mistaken conclusions and a wholly undesirable extreme, in the matter of total suppression of genuine addresses. Excellent communications in both prose and verse that we otherwise might be glad to use, have, for lack of this one essential, immediately on receipt to be consigned to the waste-basket. The *nom-de-plume* alone is not sufficient. At this moment we have arrayed before us: "Student," a "Seeker," "Ada," "Inquirer," "Christian Scientist," etc., etc., together with innumerable groupings of initials—all without correct post-office address of the authors. "Personality" in the form of ambition, selfishness of any description at home or abroad, is unquestionably to be demonstrated over; but this does not necessarily involve the withholding of needful information from your publishing house. In any walk of life, the identical act rendered reprehensible by selfish, ambitious promptings, when obviously the legitimate outcome of true regard for others' welfare, convenience or happiness even, is by its *motive* redeemed, glorified. Simply put yourselves in others' places; survey the field impartially from *that* standpoint; and the "beam" having thus been removed, you will be enabled to do as you would be done by. Thus, and thus only is "personality" to be truly demonstrated over, or outgrown. This applies to relations with your publisher and editor as elsewhere. Were you acting in either capacity, in lieu of that of contributor, in view of all contingencies liable to arise you would of necessity require to know your contributors; and would be fully justified in the requirement.

Your expressed wishes regarding either public or private use of your name and address will be complied with by us; but, again we have to say: *Address in full must accompany each contribution or we cannot publish.*

LET friends not forget the "Children's Quarterly." Let everyone who has a thought, a suggestion, everyone who can contribute a few lines, even, towards an ideal-lesson send it in.

## PUBLISHER'S DEPARTMENT.

THE Publication Committee at a meeting held Sept. 20th empowered the Committee on Church Hymnal to compile twenty hymns more or less for immediate use among Scientists, pending the completion of a Christian Science Hymnal.

At the same meeting a resolution was passed that on and after January 1st, '91, a charge of \$1.00 a line per annum be made by the publisher, for all Church and dispensary notices appearing after that date, in the JOURNAL.

ATTENTION is called to the notice now appearing at the head of the Advertising Columns.

Request is made that every one applying for space express a hearty willingness to be advertised subject to the conditions named. Those whose cards appear in this issue have assented to the change made.

SCIENTISTS in need of bibles with or without references, testaments, revised bibles, book of psalms, apocryphas, and in fact anything published in this line and carried by any publishing house, can purchase from us as cheaply (and in some cases to better advantage) as of local dealers or the publishing agents. Why should we not serve you if as profitably to yourself? Are not our interests identical? Descriptive catalogue furnished on application.

ALL our publications are discontinued at maturity of subscriptions, unless their continuance is requested.

OUR advertising columns close *promptly* the 15th of each month. Cards, church notices, etc., received after such date, go over until the following month.

YOUNG'S ANALYTICAL CONCORDANCE is the most complete work of its kind extant. It forms a book 9 by 11 in., comprises 1100 pages, and contains every word in alphabetical order, arranged under its Greek or Hebrew original, with the literal meaning of each and its pronunciation. It exhibits about three hundred and eleven thousand references, marking 30,000 various readings in the New Testament, with the latest information on Biblical Geography and antiquities. Sent prepaid at \$5.00 per copy (publisher's price).

**CHURCHES OF CHRIST (SCIENTIST) HOLD REGULAR SUNDAY SERVICES AS FOLLOWS:**

ALBANY, N. Y.—10.30 A. M., 314 Clinton Ave.

ARKANSAS CITY, KAN.—Houghton Block, Summit St., 11 A. M. and 7.30 P. M., S. S. 10 A. M. Mrs. F. E. W. Wilkins, Speaker.

BEATRICE, NEBRASKA.—10.30 A. M., 510 Court Street. Pastor, E. M. Buswell. Sabbath school 11.30 A. M.

BELOIT, WIS.—10.30 A. M., S. S. 12 M., Carpenter's Block.

BOSTON.—10.30 o'clock A. M., Chickering Hall, Tremont Street. Sunday school 12 M. Rev. L. P. Norcross, pastor.

BROOKLYN, N. Y.—10.30 A. M., and 7.30 P. M. Aurora Grata Cathedral, Madison St. and Bedford Ave. Rev. F. E. Mason, pastor.

BUFFALO, N. Y.—10.45 A. M. and 7.45 P. M. Sunday school 12 M. Chapter House, Johnson Park. Rev. E. R. Hardy, pastor.

CHICAGO.—10.45 A. M.; S. S. 11.45; Kimball's Hall, cor. State and Jackson Sts.

CHICAGO.—3 P. M., First M. E. Church, corner Clark and Washington Streets. S. S. 4.30 P. M. Rev. G. B. Day, pastor.

CLEVELAND, O.—10.30 A. M., 50 Euclid Ave., Room 111. Geo. A. Robertson, pastor.

DENVER, COL.—10.30 A. M., Odd Fellows' Hall, No. 1543 Champa St. Sunday school 12 M. Jno. F. Linscott, pastor.

DULUTH, MINN.—10.30 A. M., 7.30 P. M., at Rooms 310 and 311 Masonic Temple. Mrs. M. C. Swift, C.S., Speaker.

FORT HOWARD AND GREEN BAY, WIS.—10.30 A. M., Royal Arcanum Hall (Fort Howard side of river).

INDIANAPOLIS, IND.—2 P. M., S. S. 3 P. M., Plymouth Church.

INDIANAPOLIS, IND.—10.30 A. M., cor. North and Alabama Sts.

JUNCTION CITY, KAN.—10.30 A. M., S. S. following. Second floor Clough Building, Washington Street.

MARINETTE, WIS.—10.30 A. M., and 7.30 P. M., Johnstone's Hall.

MILWAUKEE, WIS.—10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. S. S. 11.45 A. M.

NEW YORK CITY.—10.30 A. M., Hardman Hall, No. 2 W. 19th St. Speaker, Mrs. F. J. Stetson, C.S.D. Sunday school 12 M.

OCONTO, WIS.—10.30 A. M. and 7.30 P. M. S. S., 12 o'clock.

PIQUA, O.—10 A. M., S. S. 11 A. M. Commercial Lodge, I.O.O.F.

SAN FRANCISCO, CAL.—11 A. M., Sunday school 12 M., Alcazar Building, between Stockton and Powell Streets.

SYRACUSE, N. Y.—10.30 A. M., S. S. 12 M., Greyhound Hall.

TOPEKA, KAS.—11 A. M., S. S. 10 A. M., 210 W. 6th Street.

TORONTO, CANADA.—11 A. M., and 7 P. M., S. S. 12 M., corner College and Brunswick Aves. Rev. R. Rabjohn, C.S., Speaker.

WICHITA, KAS.—3.30 P. M., S. S. 2.30 P. M., 213 S. Water St.

Regular Sunday services of Scientists are as follows:

ATLANTA, GA.—S. S., 9.30 A. M., res. Gen. Lewis, Peachtree St.

AUSTIN, TEX.—11 A. M., S. S. 10 A. M., 506 W. 14th Street.

- BANCROFT, NEB.—3 P. M., residence of S. R. Fletcher.  
 BARRE, VT.—11 A. M., S. S. 12.30 P. M., residence Wm. Clark.  
 BELLEVILLE, KAN.—3 P. M., residence of T. W. Hatten.  
 BINGHAMTON, N. Y.—10.30 A. M., Royal Arcanum Hall.  
 BLOOMINGTON, ILL.—3 P. M., Red Men's Hall, Sunday school.  
 BLUE SPRINGS, NEB.—10 A. M., residence A. Walther.  
 BROOKLYN, N. Y.—3 P. M., 41 Green Ave.  
 BUFFALO, N. Y.—Bible class, 3.15 P. M., 548 Main Street.  
 CARTHAGE, MO.—3 P. M., 329 W. Vine Street.  
 CHARLES CITY, IOWA.—10.30 A. M., Room 3, Cheney Block.  
 CINCINNATI, O.—10.30 A. M., The "Ortiz," suite 5, 4th and  
 Sycamore. Public Bible class every Wednesday, at 2 P. M.  
 COLORADO SPRINGS, COL.—3 P. M., No. 210 Huerfano Street.  
 COUNCIL BLUFFS, IO.—4 P. M., Merrian's Bl'k.  
 DENVER, COL.—3 P. M., 3 La Veta Place.  
 DES MOINES, IA.—10 A. M., High Street Baptist Church.  
 DETROIT, MICH.—10.45 A. M., S. S. 12 M., 209 Woodward Ave.  
 EARLVILLE, N. Y.—3.30 P. M., residence E. E. Estey.  
 ELKHART, IND.—10.30 A. M., Whitman Block.  
 ELROY, WIS.—Residence of E. B. Loveland, C.S.  
 FALL RIVER, MASS.—2 P. M., 39 S. Main Street, Room 5.  
 FAIRMOUNT, MINN.—3 P. M., residence Edw. F. Wade.  
 FAIRBURY, NEB.—2.30 P. M., residence C. C. Boyle.  
 FORT WORTH, TEX.—S. S. 10 A. M., residence Mrs. A. C. Shugart.  
 GALESBURG, ILL.—Good Templars' Hall, East Main St., 3 P. M.  
 GALVESTON, TEX.—5 P. M., Sunday school, 9.30 A. M., south  
 side P. O. St., 2d house east of 19th St.  
 GARDEN CITY, KAN.—3 P. M., Bible class Wed. eve., 7.20.  
 GLOUCESTER, MASS.—Bible class, 3 P. M., 79 Middle Street.  
 GLOUCESTER, MASS.—7 P. M., Harmony Hall.  
 GRAND RAPIDS, MICH.—10.30 A. M., Good Templars' Hall.  
 GRAND FORKS, DAK.—3.45 P. M., Congregational Church parlor.  
 HARTWELL, OHIO.—11 A. M., residence Mrs. L. W. Bent.  
 JAMESTOWN, N. Y.—10.45 A. M. and 7 P. M., Jones' Block.  
 JANESVILLE, WIS.—3.00 P. M., No. 154 South Jackson St.  
 KANSAS CITY, MO.—10.30 A. M., 28 and 30 Gibraltar Building.  
 KANSAS CITY, MO.—3.30 P. M., at 1431 Harrison Street.  
 KEARNEY, NEB.—11 A. M., rooms 15 and 16 Andrews Block.  
 LAWRENCE, MASS.—3.15 P. M., Bible class.  
 LEAVENWORTH, KAN.—3.30 P. M., 708 South Fifth Street.  
 LE MAES, IOWA.—4 P. M., S. S. 3 P. M., Flint Block, Main St.  
 LE ROY, KAS.—3 P. M., Old Methodist Church.  
 LEXINGTON, MO.—10 A. M., residence Mrs. Jno. M. Williams.  
 LIMA, O.—7.30 P. M., Wednesday, 111 E. Spring Street.  
 LINCOLN, NEB.—10.30 A. M., Room 1 King's Block, 1124 N St.  
 LITTLETON, N. H.—10.45 A. M., Opera Block, Main Street.  
 LOCKPORT, N. Y.—7 P. M., No. 2 Central Block.  
 LOGANSPOUT, IND.—3 P. M., at Universalist Church.  
 LOS ANGELES, CAL.—10 A. M., Bixby Blk., 612 So. Spring St.  
 LONG BRANCH, N. J.—11 A. M., residence Martha Campbell.

- LONDON, CAN. — Bible class, 3 P. M., 468 Queen's Ave.  
 LOS ANGELES, CAL. — 10.30 A. M., Grand Army Hall, Spring St.  
 LOWELL, MASS. — 2.45 P. M., Wyman Exchange, Merrimac St.  
 MADISON, WIS. — 4 P. M., 109 King Street.  
 MANCHESTER, N. H. — 7.30 P. M., Odd Fellows' Hall.  
 MAQUON, ILL. — 10.30 A. M., residence Mrs. Elizabeth Housh.  
 MARTELLE, IOWA. — 10.30 A. M., Ellison Hall.  
 MASON CITY, IA. — 10.30 A. M., S. S. 12 M., Odd Fellows' Hall.  
 MCGREGOR, IA. — 10.30 A. M., residence of E. Hoxsie, C.S.  
 MEMPHIS, TENN. — 4 P. M., C.S. Rooms, No. 111 Jefferson St.  
 MINNEAPOLIS, MINN. — 4 P. M. 47 8th St., south.  
 MONTREAL, CAN. — 2268 St. Catherine St., 4 P. M., S. S. 2.30 P. M.  
 MONTROSE, COL. — 10.30 A. M., residence of M. A. Bagley.  
 MOUNT PLEASANT, MICH. — 3 P. M., S. S. 4 P. M., Unity Church.  
 NASHUA, N. H. — 12.30 P. M., Spalding's Block, 237 Main St.  
 NEW BEDFORD, MASS. — 7.30 P. M., 187 Middle Street.  
 NEWBURYPORT, MASS. — 7.30 P. M., Tuesday, Brown Sq. Hotel.  
 NEWTON, KAN. — 12 M., 325 West Eighth Street.  
 NORTHCOTE, MINN. — Residence of Mrs. Brown, C.S.  
 OAKLAND, CAL. — 11 A. M., S. S. 12.15 P. M., G. A. R. Hall.  
 OGDENSBURG, WIS. — 2 P. M., residence of W. J. Axtell.  
 OTTUMWA, IOWA. — 3.30 P. M., No. 333 East Second St.  
 PAOLA, KAN. — 3 P. M., residence of Lucretia Harp.  
 PEORIA, ILL. — 10.30 A. M., Bible class following, Church of  
 Christ (Scientist), No. Monroe St., adjoining High School.  
 PIERRE, SO. DAK. — 3 P. M., residence of Jno. H. Boyles.  
 PLYMOUTH, MICH. — 3 P. M., Grange Hall.  
 POMPEY, N. Y. — 3.30 P. M., residence of Mrs. R. M. Dunham.  
 PORT HOPE, ONT. — 11 A. M., at residence of Wm. H. Wright.  
 PORTLAND, ME. — 7.15 P. M., 273 Cumberland St.  
 PUEBLO, COL. — 10 A. M., Bible class 2.30 P. M., Stimpson Block.  
 QUINCY, ILL. — 10.30 A. M., S. S. 9.30 A. M., at 622 Broadway.  
 RAVENNA, NEB. — 2 P. M., residence of D. Morrison.  
 RIVERSIDE, CAL. — Sunday school 9.30 A. M.  
 ROCHESTER, N. Y. — 4 P. M., S. S. 3 P. M., Odd Fellows' Hall.  
 SACRAMENTO, CAL. — 11 A. M., S. S. 12.15, Granger's Building.  
 SALEM, OREGON. — 3.30 P. M., State Insurance Building.  
 SAN ANTONIO, TEX. — 10 A. M., 309 Avenue D.  
 SANBORN, IA. — Residence of Frank Brainard, C.S.  
 SANDUSKY, OHIO. — 10.30 A. M., C.S. Rooms, Masonic Temple.  
 SAN DIEGO, CAL. — 11 A. M., S. S. 9.30 A. M., 1602 C Street.  
 SCRANTON, PA. — 10.30 A. M., 7.30 P. M., 305 Spruce St.  
 ST. JOHN, N. B. — Bible class 4 P. M., 94 Princess Street.  
 SIOUX CITY, IA. — Sunday Class 10.30 A. M. in Court House.  
 SPENCER, IOWA. — 3 P. M., residence Mrs. Ida C. Brown.  
 ST. JOSEPH, MO. — 2.30 P. M., C.S. Hall, cor. 7th and Edmond.  
 ST. CATHERINES, CAN. — 3 P. M., S. S. 2 P. M., 34 Niagara St.  
 SUTHERLAND, FLA. — 2 P. M., Beverly's Hall.  
 TOLEDO, O. — 10.30 A. M., 7 P. M., Sunday school 12 M. The  
 Worthington, cor. Adams and Superior Streets.

TRURO, N. S. — 3 P. M. and 7 P. M., No. 27 Walker Street.  
 TURNER, ME. — 2 P. M., residence Mrs. E. W. Blanchard.  
 TRAVERSE CITY, MICH. — 10.30 A. M., 24 West 9th, So. side.  
 UTICA, N. Y. — 3.30 P. M., No. 4 Bellevue Flats, Steuben St.  
 WASHINGTON, IA. — 3 P. M., residence of Robert McGaughey.  
 WEBSTER CITY, IA. — 11 A. M., and Wednesdays 3 P. M.  
 WESTFIELD, MASS. — 10.30 A. M., S. S. 12 M., Gowdy Block.  
 WILKESBARE, PA. — 3 P. M., 176 So. Franklin Street.  
 WILMINGTON, DEL. — 10.30 A. M. and 7.30 P. M., 1227 Market St.  
 WINONA, MINN. — 7.15 P. M., S. S. 3 P. M., 313 Washington St.  
 YATES CENTRE, KAN. — 3 P. M., Bible Class.

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CHRISTIAN SCIENCE DISPENSARIES, AND READING ROOMS.

ARKANSAS CITY, KAN. — Houghton Block, Summit Street.  
 BEATRICE, NEB. — 510 Court Street.  
 BOSTON, MASS. — Room 210, 24 Boylston Street.  
 BROOKLYN, N. Y. — 41 Green Ave.  
 BUFFALO, N. Y. — 73 West Eagle Street, Hutchinson Building.  
 BURLINGTON, KAN. — Third St., between Hudson and Miami.  
 CARTHAGE, MO. — 329 W. Vine Street.  
 CHICAGO. — Room 71, 130 Dearborn Street.  
 CLEVELAND, O. — 50 Euclid Avenue, Room No. 111.  
 DULUTH, MINN. — Rooms 310-11 Masonic Temple.  
 FT. HOWARD, WIS. — Corner Broadway and Mather Streets.  
 GALVESTON, TEX. — So. side P. O. St., between 18th and 19th.  
 GRAND RAPIDS, MICH. — No. 21 Spring Street.  
 INDIANAPOLIS, IND. — Cor. North and Alabama Streets.  
 JAMESTOWN, N. Y. — Jones' Block, cor. Spring and 2d Sts.  
 JUNCTION CITY, KAN. — Clough Building, Washington Street.  
 KANSAS CITY, MO. — 818 Wyandotte Street.  
 LEAVENWORTH, KAN. — 708 South Fifth Street.  
 LINCOLN, NEB. — Room 1 King's Block, 1124 N Street.  
 LOCKPORT, N. Y. — 401 East Avenue.  
 MADISON, WIS. — 109 King Street.  
 MANCHESTER, N. H. — Room No. 6 Odd Fellows' Building.  
 MARINETTE, WIS. — 1742 Stephenson Street.  
 MILWAUKEE, WIS. — 410 Milwaukee Street.  
 MINNEAPOLIS, MINN. — No. 47 Eighth Street South.  
 MONTREAL, CAN. — 2268 St. Catherine Street.  
 NASHUA, N. H. — Spalding's Block, No. 237 Main St.  
 OCONTO, WIS. — Residence of Mrs. T. Millidge.  
 PHILADELPHIA, PA. — Room 21, No. 1305 Arch St.  
 PUEBLO, COL. — Room 12, Stimpson Block.  
 QUINCY, ILL. — 622 Broadway. Open 2 to 5 P. M.  
 SACRAMENTO, CAL. — 1109 Tenth Street.  
 ST. JOSEPH, MO. — S. W. 7th and Edmond Streets.  
 SYRACUSE, N. Y. — Room 5½, Greyhound Building.  
 TOLEDO, O. — The Worthington, cor. Adams and Superior Sts.  
 TROY, N. Y. — 63 Seventh Street.



# THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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## PROPHECIES OF SCIENCE AND HEALTH IN THE SCRIPTURES.\*

J. F. B.

"AND I encamped, O babbler, against thee;  
And I laid siege against thee — a camp,  
And I raised up against thee bulwarks,  
And thou hast been low.  
From the earth thou speakest,  
And from the dust thou makest thy saying low,  
And thy voice hath been heard from the earth,  
As one having a familiar spirit,  
And from the dust thy saying whispered."

The prophet Isaiah herein pictures mortal, sensual thought in culmination of belief. It is the present moment, and is described more fully in Revelations, and also in the chapter "The Apocalypse" of SCIENCE AND HEALTH, as "when arising its doom the evil power becomes the great red gon, swollen with sin, hoary, ripe for destruction." It glories with pride over triumphs of supposed intelligence, achievements of "sciences" of matter, and inventions that show its own essence — electricity — more admirable and more powerful, and seem to bring it nearer to the perfection of science, ignorant that its glories are reflections of the Spirit, blind, and cannot see that Spirit has surrounded and encompassed it about; that its glories are reflections. But to spiritual vision, the

\* Literal translation is that from which the quotations are taken from the Revision.

louder its seeming triumph the lower it is brought, the more it speaks "from the earth," the nearer is its doom. Its intelligence is a familiar spirit (witchcraft of belief), and the seeming voice of triumph "a whispering" from the ground.

The prophet speaks at first as though all took place in the past tense; then he speaks in the present, then returns to the past. And yet he refers to events in consciousness that are only now coming to pass, and closes with, "thy saying *whispered*,"—the whole that he recounts seemed, it was, it is not, it never was.

"Tarry and wonder, look ye, yea, look,  
Be drunk and not with wine,  
Stagger and not with strong drink,  
For poured out on you hath Jehovah a spirit of deep sleep."

Mortal thought, drunken with the action of its own beliefs — animal magnetism — staggers in its swelling pride; to its own sense its tread is firm; it knows not that all of itself is troubled dream of "deep sleep" of sense.

"And He closeth your eyes — the prophets,  
And your heads — the seers — He covered,  
And the vision of the whole is to you,  
As words of *the sealed book*,  
That they give unto one knowing books,  
Saying, 'Read this, we pray thee,'  
And he hath said 'I am not able, for it is sealed;'  
And *the book* is given to him who hath not known books,  
Saying, 'Read this, we pray thee,'  
And he hath said 'I have not known books.'"

"Prophet" means "expounder" of Good, and "seer" is one who sees Truth or reality of being; the words mean all those to whom mortal thought looks as interpreters of God is all; hence the "vision of the whole" is sight of standing of His allness. The "book" referred to elsewhere, as will be seen, is SCIENCE AND HE announcements of SCIENCE AND HEALTH and

in the Sacred Writings are as distinct as those of Jesus the Christ. To expounders of the Bible buried in beliefs of reality of matter and evil, this vision is a "sealed book." How many of these expounders are now answering to the message, of Truth, "I am not able, for it is sealed." To the learned in their own conceit, to the wise after "this world," it will always be a sealed book. The thoughts of mortal sense that to itself seem ignorant, answer, "I am not learned" because mortal belief says that through its own pretended wisdom is the way to understanding of Spirit. In the unlearned mortal thought the greatest hindrance to Truth, is the reverence with which it regards human learning, and belief in its own brutishness into which it is educated by the personalities that represent to it Theology, Law, and Medicine,—the conception of the triune God, person-alized.

"And the Lord saith :

Because drawn near hath this people, with its mouth,  
And with its lips they have honored Me,  
And its heart it hath put far off from me,  
And their fear of Me is—  
A precept of men is taught!"

Mortal thought to its own sense draws near to God in creeds, sermons, prayers, and hymns — "with its mouth." With its mouth it ascribes to God all-presence, all-knowledge, and all-power, but its real worship is of the things of sense to which it has sold itself. It honors Him as all, "with its lips," smacking them with pleasure, the while, over remembrance of the flavors of sacrifices to idols. It talks of nothingness and unreality of this world — which it follows and worships, with the whole heart and mind, as reality — in sermon and prayer, but its heart, its affections are far from Him. Its fear of Him is not the hating of evil, but "a precept of men," "taught;" that is Good, Principle, is not realized presence and power, but, as the marginal reading in the Revision has it still more forcibly, "a commandment of men which hath been learned by rote." The graphic force

of expression of the original Hebrew — is to be noted, in — “And their fear of Me is” — nothing, it is said in effect — and instead of “fear of Me,” “a precept of men is taught.” The formal Christianity of to-day, all religions that do not *demonstrate* Principle as all, are summed up in these words as nothings.

“Therefore, lo, I am adding to do wonderfully with this people,

A wonder and a marvel,  
And perished hath the wisdom of its wise ones,  
And the understanding of its intelligent ones hideth itself;  
Woe to those going deep from Jehovah to hide counsel,  
And whose works have been in darkness.  
And they say, ‘Who is seeing us,  
And who is knowing us?’  
Your perversion! as clay is the potter esteemed?  
That the work saith of its maker,  
‘He hath not made me?’  
And the framed thing said of its framer,  
“He did not understand?”

The spiritual sense of the Scriptures is seen only as the standpoint of self, time, and space is quitted, and the Now and all, of Life as Principle is realized. Also, in the literal translation from the original tongue, it is found that acknowledgment of the existence of evil, even as seeming, is avoided as carefully in the Bible as in SCIENCE AND HEALTH. It has been observed that Isaiah speaks of events, in the senses, far off in the future, as taking place in infinite Now and, at the same time, as past, in the evident sense that they will never have been. So, here, the phrase “I am adding,” refers to events that are passing in our present time; but to Principle already, when Isaiah spoke, the “wisdom of its wise ones *hath perished*,” because it never exists; then the prophet returns to the present tense, and affirms in that, again, its non-existence — “the understanding of its intelligent ones hideth itself,” — *i. e.*, cannot be found, for it is not. The learning of mortal mind “goes deep from

Jehovah, to hide counsel," and all its works are in "darkness" of mortal sense. "Darkness," in the Scriptures has no other meaning. Nor does "light" ever signify anything but Principle. Every thought of the false sense voices, "Who is seeing, who is knowing us?"

"Your perversion!" exclaims the prophet; to pervert is to turn in an opposite sense. Material sense is perversion of spiritual: the true sense of Life as God, and God as all, is perverted to sense of life as personal. It thus vainly esteems the Potter as clay, and dreams of fashioning Him, and does fashion Him, to its sense, after its own imaginations, or false suppositions. It exalts itself and says, "He hath not made me" "for I am" in belief of self-life and intelligence; it looks around on its own mis-creations of supposition, which it charges God with having made, and then complacently remarks that it "could improve on His work!"

"And heard in that day have the deaf the WORDS OF  
A BOOK,

And out of thick darkness, and out of darkness,  
The eyes of the blind do see,  
And the humble have added joy in Jehovah,  
And the poor among men  
In the Holy One of Israel rejoice,  
For ceased hath the terrible one,  
And consumed hath been the scorner,  
And cut off have been all watching for iniquity,  
Causing men to sin in word,  
And for a reprover in the gate lay a snare,  
And turn aside into emptiness the righteous."

In this "day" — "irradiance of Life" \* — the deaf and the blind in mortal sense, hear and see the vision of "the whole" in *the book* — SCIENCE AND HEALTH — that is "sealed" to the mortal thought, puffed up with its own self-sufficiency. The humble thought, the thought that acknowledges Principle, has from this book "added joy in Jehovah"; and the meek among men rejoice in the Christ idea,—Principle,

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\* SCIENCE AND HEALTH, p. 531.

Spirit, all, and man spiritual and His manifestation,—the Holy One. To this thought "the terrible one" "man that is of the earth" disappears; the thought that denied Principle and exalted itself "*hath been* consumed," or "*hath ceased*," *i. e.* again, it never was. How graphically is the Scientific meaning conveyed in "*ceased hath the terrible one!*" And man is made "*to sin in word*" by thoughts "*watching for iniquity*." The word translated "*iniquity*," signifies in Hebrew "*emptiness*," "*in word*" points to the senses; the whole phrase means that man is made to sin in appearance of sense through acknowledgment of other power than God,—the biblical meaning of "*emptiness*." This thought of emptiness is seen by the prophet at "*the gate*,"—the entrance of the habitation in thought, where it is always on watch—laying "*a snare*" for the reprover—the thought of the highest sense of Good realized, that reproves that of emptiness,—so that seeming of sinful sense, emptiness of self, may seem reality, and righteous idea be turned aside or perverted into nothingness of the false sense.

"And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire; and he had in his hand "

*a little book OPEN!*

"And the voice which I heard from heaven, I heard it again speaking with me, and saying, Go take THE BOOK which is OPEN in the hand of the angel that standeth upon the sea and upon the earth. And I went unto the angel, saying unto him,—that he should give me THE LITTLE BOOK. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. And I took THE LITTLE BOOK, out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and when I had eaten it my belly was made bitter." \*

To Isaiah, triumph of the Christ-idea is present in vision, but realization of Principle as all is a "*sealed book*." It waits the manifestation in universal human consciousness, as

\* Revelation, x. 1, 2, 8-10.



material, of its Redeemer, the Holy One of Israel. In the advent of Jesus the Christ and his demonstration of Life, the adversary was "paralyzed," and "cast forth outside." As type of humanity, not as individual-personal, he passed on, into perfect consciousness of Principle. Thus "gift of Holy Spirit" — realization of Principle — was gained to humanity. Through another strong angel ( Messenger ) — realization of Principle — SCIENCE AND HEALTH is given. The "vision of the whole" is no longer "a sealed book"; *the little book* is OPEN.

When eaten, it is "sweet in the mouth." Open "vision of the whole" brings relief from fears and pains, the mental horizon is enlarged and brightened. Beliefs of theology, medicine and other superstitions of mortal mind "cease," and the sense of Life as God is sweet in the mouth. Progression finally uncovers "action of mortal mind from the basis of sensuous belief in matter" \* — animal magnetism — as the enemy that must be "met and mastered." † Now, at last all the names and forms under which the issue has been evaded — the "scorner" and those "watching for iniquity" that have "turned aside into emptiness the righteous" — are to be "consumed" and "cut off." Beliefs of the false sense, vain knowledge of the world have filled the belly, as Job says, "with the east wind." The stirring up and replacing of these by consciousness of Principle-all, make bitter the belly. But when the Word of God, "more cutting than any two-edged knife, and penetrating as far as a dividing asunder of soul and spirit" (material and spiritual sense) shall have done its work, "Rivers out of his belly shall flow, of living water." Covers and defences of personality must be thrown down and destroyed. Then it is seen that it is not as personalities that salvation from animal magnetism is being worked out — that there is no "I" to be saved. In the "open book," good and evil have become impersonal. In consciousness of Principle as all, belief of personality ceases, and humanity is "in a large place." In the open book Jesus' promise is realized: "Where I withdraw thou canst not follow with me now; but thou shalt follow later."

\* SCIENCE AND HEALTH, p. 42. † SCIENCE AND HEALTH, p. 520.

## LIFE.

M. BETTIE BELL.

"He that has the Son has the life; he that has not the Son of God has not the Life." —  
JOHN v. 12.

THE deep significance of these words can be discerned only through the Principle and rule of demonstration. God is the life of man, and man is God's son. Since Life is God, and God and man are inseparable, in order to know Life, we must know the son, "He that has the son has the Life."

Life is found in the facts of eternal being, — the evidence and testimony of Soul; in Science it is the unital tie that binds man to Truth and Love. Hence, man is wedded to his Maker in the life that knows no death; "the life that is hid with Christ in God," in the which "we live and move and are."

The four walls of the City of Life are perception, reflection, radiation, illumination. Light of Truth and Love is perception in understanding, made clear through spiritual law, and divested of every suggestion of personal sense. To find out what life is, we must come to know the Father and Mother, through demonstration and revelation. To find out what man is, we must come to know the Self through realization and inspiration.

Demonstration, revelation, realization, and inspiration, are the four corner-stones of Zion; and through them man is endowed with understanding of Father and Mother, son and daughter. Understanding the Science of Principle, which gives us the rule of demonstration, we shall learn to know Life through the son.

The substance of Life is found in realization and inspiration of Spirit. Sight, hearing, smelling, tasting, and feeling are faculties belonging to the substance of Life. True mentality (the Christ-mind) is in the substance of Love, and has power to bring forth life in realization and inspiration. The substance of Love gives the power of demonstration; and the intelligence of Truth gives the power of revelation, while the Spirit of life gives the power

of bringing forth ideas, and clothing them with the light of realization and inspiration, which is our sonship in Christ. All thought is developed from the unconscious mentality through the "five faculties attached to Soul." The basis being Spirit, the development is spiritual; hence, to know Life through the Son we must realize man to be perfect, pure, eternal, even as the Spirit that created him is eternal.

Life is found only in the ontology of Divine Science—the understanding and knowledge of God, the spiritual existence and reality of all things, where there is neither male nor female, but all are as the angels. In the ontology of God is found the theology of Science, which brings to light and life true Christianity—the Child of God. It was the theology of Christian Science that brought forth the spiritual idea clothed in meekness and might. To know the son, we must understand that the whole foundation of the body of Man is true Christianity, from the nature of the spiritual life that gave to man his birth. Every idea of God is a Christian idea, inseparable from its Principle. The true conception of the Life that is Christ, was born in a manger. The windows of soul were thrown wide open, and the idea of the Virgin Mother was given to the world in its infancy. The dawning of Christianity in the consciousness of man, was the purity and righteousness of the infant thought. Great is the infant Promise appearing like a radiator in the manger of material consciousness.

The wise men guided by the star of light, journeyed out of the supposition of life in matter, to lay their gifts at the feet of life in Spirit. Comprehending the law which unfolded the Life through Mary, spiritual illumination, they had no desire to return to the fictitious life in matter, or to the iron rule of Herod's unlawful sway in material consciousness. The gift of gold, frankincense and myrrh which they laid at the feet of the infant Jesus, showed them the Principle of man's understanding, to be one vast realm of light. It is declared: "Counsel is mine, and sound knowledge; I am understanding." Elsewhere it is said, "From me is my fruit found"; hence, life is light, because understanding is life; and intellect is light, because understanding is intellect.

"He that has the son has the Life," is to know the whole body of man as the reality of divine Substance. The entire basis of man's understanding is life and light. To know this, is to realize that the "mist" of personal love that arose from the ground cannot cause a shadow to fall across his pathway; neither can the ground of personal consciousness swallow him up in the beliefs of sense.

Life can be understood only through demonstration and revelation; for "Life demonstrates Life."\* The son can be understood only through realization and inspiration; for Life demonstrated, has brought forth the son. "God is Life, and there is only *one* life," hence the life of the son is God; therefore we shall know the Life through the son. "He shall glorify me: for he shall receive of mine and will show it unto you." Man is at rest in his sonship with Christ, where he is perfect, upright, holy.

"He that has not the Son has not the Life." In Science we know that as Life is impersonal, all of Life's ideas are impersonal; and inasmuch as we must see the impersonal Christ through the personal, so must we also see the impersonal man through the personal. If the student in Science does not recognize the individual that voices this Truth to the world, does not comprehend through demonstration the steps that have been taken, how will it be possible for him to have a clear vision to advance in scientific demonstration?

"He that has not the Son has not the Life," for it is impossible to demonstrate the scientific sonship in Christ until we have first recognized it through the personal; that once recognized, it is clearly shown us how we can see the impersonal facts of life, as they come to us through the light of demonstration. This is proof that there is but one way and one Life — "And a highway shall be there, and a way, and it shall be called the way of holiness."† The law is fixed and established, viz: that we must understand the Life through the son; then shall we all become sons and daughters of God in the revelation of our divine, impersonal sonship with Christ.

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\* SCIENCE AND HEALTH, p. 203.

† Isaiah xxxv. 8.

The carnal mind is loath to accept "the way the Truth and the Life," is unwilling to unclasp its hold on material law and forsake the stern statements it in itself makes, and in itself only thinks there is reality. Self-derived intelligence is one of the robbers that stands at the door of personal sense to steal all the spiritual goods as they are gathered into the storehouse of thought. The student who starts out in Science while unwilling to suffer the errors of sense to be exposed by the light of demonstration, fails to comprehend through revelation the Motherhood which is Life; and is in danger of not perceiving that in realization and inspiration is found the sonship of that life. "One of the grand necessities in Science is to gain the true idea of God, and this cannot be reached while we entertain a false estimate of the individual who voices this idea." \* As of old, the harvest time has come, the wheat is ripe and ready for the sickle. Those who have recognized the impersonal through the personal are ready to enter in and partake of the joys of spiritual promise. Those who, from a sense of vanity and pride, egotism and love of gain, have chosen the broad way, seeking their light from a personal God, and finding nothing but darkness, cannot know the realization because they rejected the revelation. Surely, only a remnant will serve Him in this hour of Christian Science; but that remnant will serve Him in Truth and Love.

Dear fellow students, let us "Watch and pray without ceasing;" then revelation will give realization and lead "Into the green pastures and beside the still waters." You who are demonstrating in the impersonal are those who are found in the "skirts of Ezekiel" and the voice is saying to you, "Be not afraid, the dear little flock! because well pleased was your Father to give you the Kingdom." Let us go forth in the vineyard with unity of thought and purpose. Let us work together for the spiritual building, the true organization of Life, knowing this, that Substance is the Life of man, and the structure of the body; and that Substance embodies itself, and in itself is all that is. It is in this

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\* SCIENCE AND HEALTH, p. 511.

that we shall find realization and inspiration of the power of God, which will annihilate all antagonism and opposition in the claims of sense. When we meet again in three years, without noise of hammer or sound of an anvil, will broader our building stand, a structure fair to look upon?

As we enter a field of demonstration, a higher condition of thought, error will assert itself likewise in a higher subtlety; the fact must be kept in view that the "weapons of our warfare are not fleshly, but powerful with God for pulling down strongholds." We must push forward in the "Way," not looking to the right nor to the left, and we shall reach the City of Life through demonstration, revelation, realization, and inspiration.

Again; let all be united in deeper study of SCIENCE AND HEALTH than ever before. Recognizing that Principle and idea are one, let us reflect Principle as sons and daughters; and through understanding of God's gift of SCIENCE AND HEALTH to the world, all nations, kindred, tongues, and people will be lifted from the bondage of sin and death into Eternal Life which is hid with Christ in God.

As idea cannot be separated from Principle, no more can SCIENCE AND HEALTH be separated from the Mother who gave it birth. Here we shall perceive the unity of God and man, and work out the problem of Life. "For in death there is no remembrance of thee; in Sheol who shall give thee thanks?"

It was Life that removed the winding sheet; Life that folded the napkin and laid it in the tomb; Life that burst open the doors of the tomb and rolled the stone from the sepulchre. It was Life that solved the "Mystery of the Sea" and that exposed the counterfeit inverted claim of so-called life in matter. It is Life that gives us the wings of an eagle, that we may soar above time and sense into the realm everlasting. It is Life that annihilates death and returns to dust the allegory of the serpent. It is Life that gives us realization and inspiration with which to silence the claims of evil and work our way into the realities of Good. "She openeth her mouth with wisdom and the law of kindness is on her tongue." Life is *irresistible*.



## TO CHRISTIAN SCIENTISTS.

I OBJECT to such a departure from the Principle of Christian Science, as it would be, to be memorialized in a manner which should cause personal motives for building the First Church of Christ (Scientist) in Boston.

Contributions to this Boston Building Fund should be made on a higher plane of thought.

The lot of land that I gave this church, was, for the purpose of building thereon a house for the worship of God, and a home for Christian Scientists.

The true followers, who worship "in Spirit and in Truth," will contribute to this Building Fund from a similar motive, and thus abide by the Principle of Christian Science which we acknowledge.

MARY B. G. EDDY.

## FASTING AND FEASTING.

N. S. P.

THE fast day which fifty years ago was a regular, annual season for supposed communion with a personal God by going without food and so getting into what was supposed to be a suitable state of mind, is pretty much done away with in the churches where a personal God is still worshipped. Why is this? Jesus says, "This kind cometh not forth except by fasting and prayer." What did he mean by fasting? Was it depriving ourselves of food? We do not read of his fasting (mortal mind) after he commenced his ministry. Before that time, while the evil was being exposed to his view, when he fasted, was it in the so-called orthodox manner of going without food? or was it Scientific fasting? When he understood that he could possess everything and all that mortal mind considers valuable, was it not the greatest fast that was ever witnessed, to say to all these supposed pleasures, "Get behind me"?

"After that he was an hungered." It was not material hunger for he had been offered everything in that line that the personal man could desire; but it was hungering after

spirituality, and "Angels soaring thoughts came and ministered unto him." He had been fasting (cutting off the right hand and plucking out the right eye) and thus he came to feast on "the bread that cometh down from heaven." No one comes to feast except by fasting from the covetings of materiality. Scientific fasting is not going without food on stated occasions. Nor does it consist in depriving ourselves of things claimed by the sense of life as material. But it is to deny and destroy the sense itself from which the demand proceeds, through understanding of Divine Principle as all, and God as the only Life. This will cause the articles coveted in the false sense to disappear from consciousness, whether food, clothing, furniture, works of art, flowers or anything else material. If a house and furniture is held before the Good, and so having eyes we see Him not, or if a horse or dog draws our attention away from Spirit, or if there is an especial fondness for certain kinds of eatables or drinks etc., the call is to sell all we have of such covetings, and give to the poor," — our own sense of Principle.

The rule as to all things of sense is, "eat what is set before you asking no questions for conscience sake." None of the desires for these loved things of sense can be taken into the kingdom of heaven. If Good is loved with all the heart, none of these things can come before the vision, for the desire to see Him will shut them out. All love for materiality is so much withheld from love of Truth. Spirituality is not gained by admiring beds of flowers, or any other of the objects beautiful to mortal mind. No works of art can ever lift into the realization of the real. Nothing material will ever give the understanding that is needful of the Infinite One. To abstain from desires for these loved things is scientific fasting, and the result will invariably be scientific feasting.

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No opinions of Gnostic, Pantheist, or Spiritualist enter our line of thought or action. Drugs, inert matter, we never recommend, since mind is more potent than they to govern the body.—"*Principles of Christian Science*," Series No. 3.

## ALWAYS.

KATHLEEN.

'Mid the silence of the mountains,  
When the dawn unlocks the day,  
And the mist's white, curling fountains  
Up their sides fantastic play;  
There our Father walks beside us,  
Leading up Love's towering heights;  
Through His vision we are gazing  
On the morn that spirit lights.

When the evening shadows hover  
O'er the river's restless flow;  
When the silverying moonbeams cover  
Earth with all their softening glow;  
Then His presence fills the gloaming  
With the vesper-song of love,  
And from o'er the waters foaming,  
See, with olive-branch, the dove.

His firm hand is always leading  
From the cloud of midnight fear,  
Weary dreamers crushed and bleeding,  
Into Truth's bright morning clear.  
*Always* — oh, the blest forever! —  
Dwells the Father with His own;  
And no height nor depth can sever  
Us from Love divinely known.

WHOSOEVER learns the letter of Christian Science without its Spirit, is unfit to demonstrate it; or who hath the Spirit without the letter, cannot demonstrate it. Both the Spirit and the letter are requisite; having these, every one can, in a degree, prove to his own understanding, the authenticity of those words of the great Metaphysician: "The works that I do, ye shall do."—*Series No. 3.*

## ANSWER TO AN INQUIRER'S OBJECTION,

That Christian Science "denies the Personality of God, and  
Consequently of Man."

Thus denial is according to the "letter" of human sense, but not according to the "spirit" of truthful understanding. The narrow, human idea of personality, whereby in thought, God is made to think and act, like a magnified man — is denied. In this narrow thought He is forced to various expedients in order to prevent the frustration of His will, or to regain His prestige when that will has already been overthrown. This is what the belief of His personal participation in or recognition of the affairs of this daily mortal "life," eventually leads to.

But Christian Science teaches that God is Individual; — that He is One, and that He, therefore, must have a personality, though it is not comprehensible by the mortal sense. The obstacle is that the human idea of person implies cognizable form and outline — limits — in short; and this conception cannot apply to the Infinite.

The human conception of personality is, for the most part, that manifestation of individual characteristics to thought or to personal sense, by which one person or individual is distinguished from another. Furthermore, this idea of the personality of another, depends greatly upon preconceived notions of right and wrong, and also upon what the individual entertaining them would prefer the facts in the case to be.

It is obvious that man knows too little, as yet, of what the Father is, to be able to think of Him as person, or to try to define His personality. Such efforts have always dwarfed the conception of God, and consequently of His image, man, for man is constantly being conformed to the likeness of the God of his thought. Now it follows that if the personality of God is not known neither is the true personality of man. To rightly know one, is to know the other. He that knoweth the Son, knoweth the Father.\*

If the inner thoughts of men were laid bare in the daily life of each, his thought of God, would be seen mirrored. This being

\* See Matthew xi. 27 and John xiv. 7, and SCIENCE AND HEALTH pp. 377 and 442, 443.

true, then a right idea of God, is the lever that will lift mankind into conscious spirituality; — and *no man cometh to the Father but by the Son.\**

It is not denied, then, that God has a personality, but it is alleged that it cannot be in any degree apprehended, while holding the reality of matter, evil, or anything opposed to Him who is All. If there be but one power, one source, one omnipotent Creator of all things; according to whose will all things subsist; then, the nature of that One Source, must of necessity, unalterably fix and determine the law — yea, more, it must itself constitute that law — which must govern all things so that the will of the Creator must be the highest good of the created, and any deviation from that will, the greatest evil; and this must be, even though the Creator of Himself, were evil, and the deviation toward good. So, then, obedience to, or harmony with that will must bring all blessedness, and disobedience or inharmony must bring inevitable punishment and misery; and this without personal or special interference or direction on the part of the Creator.

Hence, though God does not know sin, sin is punished; for righteousness is the law of the universe which He has made, and harmony with *His* will is righteousness in *His* universe.

Good being both the nature and the will of God, it becomes also the law of the universe, so that earnest desires for good, must bring about the manifestation of good, because such desires are in harmony with the one supreme law — the will of God.

This will of God for good, is called Love, for Love is the consummation of all good in act and intent. It is thus that God *is* Love. It is thus that He “so loved the world” that He sent Jesus the Christ, in answer to the call of mankind, and the age-long expectation of all the God-loving, from the time of the Patriarchs. So He now works as Christian Science; not as person, needing to be distinguished from another, but as Principle, knowing nought unworthy His own Omnipresence and Perfection.

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I HOLD that good is more natural than evil, and that spiritual understanding, even the true knowledge of God, alone imparts the power to heal, and that we should demonstrate in our lives this power of Truth and Love.— *Mary B. G. Eddy.*

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\* John xiv. 6.

## LIFE.

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O. D.

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"THE gift of God is eternal Life." Then Life not given by God is temporal or time life. Christ never recognized any other life but the God-life. — "Ye will not come unto me that ye may have Life," he said to the moving, breathing multitude that came to see and hear the miracle worker. He realized that the Life that begun and ended was not Life, but death. "The day thou eatest thereof thou shalt die," was the doom of the knowledge of any Life but the God-given. "No man taketh my life from me." He who expressed life, — the divine Idea of Life could not be separated from itself. It could take upon itself the likeness of flesh — to show man his dominion over the lie of death, but itself was the gift of God — "Eternal life."

Life is so much more than just the opposite of death. We cannot think of it separate from motion; but the life that Jesus laid down and took up was only to the finite senses to whom it seems to exist in matter. The mighty Life, the Infinite Life, the power and strength that eternal Life expresses in spiritual man we catch glimpses of when "we stand by the bed of death where all material remedies have failed and catch the trumpet word of Truth. *There is no death!*" S. & H. The waters of the River of Life, of which if a man drink he shall not thirst, is, "to know God, whom to know *aright* is Life everlasting." Man never was — never can be separated from Life, any more than power, or strength, can become weakness. This understanding of man's majesty by the Scientist will heal by the courage it gives. When it first dawned upon me, the effect upon the patient held in thought, was a raising from death, and it has never lost its brightness, but gains in power as longer glimpses of its Truth are revealed.

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ALL who are inquiring about Christian Science should be careful to shun those who teach and practice in the name of Science, without knowing its fundamental, which is Love.

— *Series, No. 3.*



## PRAYER.

ANNA D. ANDREWS.

"And what is prayer when it is prayer indeed ?  
The mighty utterance of a mighty need ;  
The man is praying who does press with might  
Out of the darkness into God's own light."

It is a pressing out of darkness — a coming out of self. To me this is one of the best definitions of prayer -- that it removes the self or the darkness in us, and admits in its stead Light or Good, or God. Prayer should never be directed to effect a private end ; such prayers are selfishness, and bar out the light of the Infinite. But all such as are uplifted in advancement of the sense of Good in humanity, to bring out diviner aims, are life-giving. Prayer does not change God ; for this power of Love is ever around us ; all that is needed is that we become conscious of this presence ; but aspiration changes our standpoints, or sense of life, from self to God.

Of things so sublime none of us can speak precisely, but to me it seems that "Prayer is the contemplation of the facts of Life from the highest point of view" we can realize. "It is the Spirit of God pronouncing his works good. It is a sense of union with the one great Source of Life. It matters not how we express our consciousness of this union, whether by words, or whether through act or song, or praise or cheerfulness ;" the highest mode of expression is action ; it is when we not only have the sense of receiving but when there is a breathing out of Love and it is given in the act of reception. If we practise this kind of prayer it will not be long before our whole life will be so consecrated that we shall breathe in prayer constantly and involuntarily. With this idea of prayer, it is natural to infer that the more form is excluded the more benefit will be derived. But if any one can be brought into what seems to him a more prayerful condition through forms, then it may be best to use forms until they are found a hindrance. Probably most will admit that forms hinder, and that the prayerful thought will come oftener when it is felt there is a need to kneel, to pray. Of course each one will determine this question for himself, but we are no nearer to God at that time than at any other ; therefore, there seems no force in the argument so many urge that "they bow because in

the presence of God." We need to realize that we are always in that Presence, although we cannot always bow in body as in spirit. If set forms of prayer are laid aside will set times for prayer be maintained? It is well to acknowledge that, waking or sleeping, we are surrounded by infinite love; but it is needful to be careful that this acknowledgment does not degenerate into a morning and evening consecration. The expression is often heard, "I will remember her in my prayer to-night;" or "I will pray for her." This indicates that the form of prayer is kept up, but the prayerful thought is wanting. Do prayers for others avail? If instead of praying *for* a friend we pray *with* her, — Yes. "We should intercede with man for God, not with God for man." To summarize, I will recall the remark of a friend, made yesterday; that when she went out on a bright morning and felt strengthened and happy and thankful, she considered this feeling prayer. So it is, if the thought goes out to God, as Life and the only strength and joy. The same enveloping energy or Love which gives beauty to the mountains, and the repose in nature which is so grateful to us and fills the air with its vivifying power, will inspire us, if instead of resting in nature we carry the thought to God with the same beauty and repose. It is all there, or I should say, all around us — *here*; what is needed is the eye to see and the ears to hear it, and the sense of Spirit to comprehend it. When we realize this, I think we can say with Emerson — "That as soon as a man is at one with God, he will not beg. He will then see prayer in *all* action."

"So then your enemy I have become by dealing truthfully with you!" Gal. iv. 16.—Christian Science uncovers error and reveals Truth; therefore it seems an enemy to mortal sense at first sight, but upon investigation it is found to be our salvation. Should we say that a friend is really a friend who should know of a yawning chasm that lay before us and should not apprise us of it? Even so Christian Science comes as a friend pointing to the thought that Spirit is all, matter nought; and reveals the way, the Truth, and the Life. Freedom is gained only in realization of "Reality of Good and unreality of evil."

Christian Science shows error to be a false claimant that has no right to hold man in bondage. Discerning the falsity of the claim we come into "the glorious liberty of the sons and daughters of God."—H. L. D.

HOME AND CHILDREN'S DEPARTMENT.

A Sunday-School Lesson for Children.

ZACCHEUS.

The True History of One Who Was Called a Robber.

ALICE DAYTON.

WHEN he was young, he was given the name Zaccheus, which means pure, but, when he grew to have a mind of his own, he chose an occupation which was dishonest. What begins pure must end pure, and the thought of purity, the Mother-love had given him was not lost entirely, even though he worked with beliefs which were impure.

The Truth of being, appearing in form of a mortal man, named Jesus, came his way, and the purity in Zaccheus went out to see him. Jesus was purity's self, and was always calling the pure in heart to see God as he saw Him. Very few, however, heard the call or really saw the way. Not so with Zaccheus. It must have troubled him that he had grown so rich out of other people's miseries, and he did not enjoy being despised by his neighbors. This had brought him nearer to the Kingdom of harmony — or heaven, than some of the rest. He wanted to know Truth. His suffering must have been caused by his honest heart refusing to let him rest, while doing wrong.

He had just a little understanding of Good, but he determined to use what he had. This shows he was hopeful, and believed there was something, better than he already knew.

The Truth of being is, "Spirit is God, and man is his image and likeness, hence, man is spiritual and not material." This would be plainly seen, if such a crowd of beliefs did not shut it out of sight. Some of these beliefs are selfishness — which wants all attention for itself; pride — which thinks itself better than others; envy — which cannot rejoice at another's good; hate — which is forgetting to love.

The Truth in Jesus sounded more clear to Zaccheus because he made a little effort to see Truth. One sacrifice of himself brought

him the chance to make a greater one. The Truth in Zaccheus showed him a way to find Truth in spite of all these enemies. It was to rise above them. There is always a chance to do that. Here was a tree — that stands for a desire rising towards heaven. He reached up in thought. This helped out his small stature.

Now we must see that Zaccheus was not the only robber. Some men steal money, and some steal the meaning of words. The word *stature* must be studied. If you will look in S. & H., on page 523, line 6 from bottom, you will find a message just for children about stature.

Sometimes children take pleasure in standing up by the parlor wall, and marking the feet and inches of their height, and next year again, to compare the growth. But this does not show real stature. Paul tells us about the stature of Christ Jesus, in Eph. iv. 13. He says it is knowing God, and God is Love. Jesus says in Matt. vi. 27, you cannot add one cubit, by mortal thought, to your stature. It is a spiritual measure, and the angels only can take man's true measure.

Jesus asked to abide in Zaccheus' house. Let us see what a house is. Everything is mind. A house must be the habitation of thought one lives in. It is our home thought, where we turn for love and rest and shelter. If the thought is a true one, it will have Christ — the Rock for its foundation. For its timbers, thoughts of Truth and Love. Earnest desire will cement its bricks; honest, square efforts, and good resolutions will drive in nails. In 2d Cor., v. 1, Paul tells us the old mortal thought is like a tent, which is to be taken down, when we find this better dwelling which understanding of God builds for us.

S. & H. says that an honest heart is the only one that will hold Truth; so it was an honor to Zaccheus that Jesus asked to come and stay in his house. Some people to-day seem to be honest enough, but they don't have a S. & H. for their very own, and have to borrow from their neighbors. Truth has not been valued enough to abide in their house, or thought. We should consider it an honor to have this precious Book in our home and our heart, because it is a proof that our love of Good is strong enough to see its worth, and we must let everybody see as Zaccheus did, how much joy it brings us.

There was an old law in the Bible (Ex. xxii. 1), almost forgotten, but the Truth brought it to Zaccheus' mind. If a man stole an ox or a sheep and killed it, he must give back five oxen, or four sheep,

in its place. This shows that it is easier to get into error than to get out. Purity of heart sees this to be true, that a man who robs God or his neighbor is really robbing himself, for "all men have one Mind" (S. & H.). Selfishness, for instance, is just failing to be your true self. Zaccheus saw that he could not be happy without giving up all that was not like good, God. The *Five Oxen* have a meaning. We say "strong as an ox." It is a type of animal strength. *Five* suggests the five personal senses which say strength is in matter, money, or mortal mind. This is robbing God. There are five things to restore (S. & H. 403, line 4 from bottom). *Four sheep* has a lesson also. Four is square—whole. Jesus said man must love God with all his soul, heart, mind, strength. That is square. S. & H. says, God is Principle, Mind, Soul, Spirit. Sheep is innocence; that is, unable to think or speak evil. This was the stature of Christ. "Abraham" means faithfulness. Jesus was a faithful Son over his house. He saw that Zaccheus was faithful to do as well as hear the Truth, so he called him a faithful son, also. That is, Jesus had demonstrated his oneness with Truth, and Zaccheus was in the way.

Our sense of a robber may be a mortal belief that stands over us with a pistol and says, "Make haste, come down with your money." Perhaps Zaccheus had used that very thought in getting his wealth. Now he heard Truth say it to him with a different meaning. Truth robs the robber of his power, by showing him that he is only harming himself. Everything must be restored wherein mortals have robbed God. The richest and most successful man in this world is the one who understands best how to love, for Love is God, and his first step towards true riches is restoring all power to God.

There is a claim that God's image is lost, but nothing that God made can be lost. The Truth finds this out for us, so we, too, may have joy.

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I SEND a few of the questions that I have been using for our childrens' class. I write a copy of them for each and give them for study. I don't send them as samples, for if I were writing to print I should add a good deal more, should answer every question if difficult, and should make the spiritual clearer. But writing them out for each one in the class, I can't take the time to do more.—E. D. (See next page.)

Oct. 5.

Luke xx. 9-19.

What is the subject of the lesson?

What is a parable?

What did Jesus mean by vineyard?

*Ans.* The world.

What by husbandmen?

*Ans.* Man.

What did he mean by "went into another country, etc."?

Did God go away from man?

*Ans.* No, but man, in belief, went away from God.

What did he mean by "fruit of the vineyard"?

*Ans.* Fruits of the Spirit.

Name them.

Who is meant by servant?

*Ans.* The Moses thought.

How did the husbandmen treat the second servant?

Who did Jesus mean by the second servant?

*Ans.* The thought perceived by the prophets.

Who is meant by the third servant?

*Ans.* John the Baptist.

What did the Lord of the vineyard then say?

What did the husbandmen say of him?

Who is meant by his son?

*Ans.* Jesus.

What did he say the lord of the vineyard would do to the husbandmen?

What did he mean by destroying them?

*Ans.* He meant that all wrong thoughts must be destroyed, and good, pure thoughts must take their place.

Then what did Jesus tell them that "was written"?

*Ans.* Golden text.

What is meant by "the stone"?

*Ans.* Christ, Truth.

Who were the builders who had rejected it?

What did he mean by "scatter him as dust"?

*Ans.* All wrong thoughts must be destroyed by Truth, and if destroyed are as dust or nothingness.

How did the scribes and pharisees receive the parable?

THE body is governed by mind, and mind must be improved before it can govern the body harmoniously. The body is but thought made manifest.—*Series No. 3.*



## OPEN LETTERS.

THE announcement that a lesson-help for the children is in contemplation makes me glad. In my class (ages eight to twelve) I see every week the need of a lesson help for them—for their aid in studying the lessons for themselves. This, then, is my foremost suggestion: That the new quarterly be “built” on the plan of leading and helping the children to and in the study of the Sunday school lessons. If my class of bright and earnest boys and one girl could be given the simple help they need each week in preparing the lesson, the benefit of the Sunday teaching would be vastly increased. Secondly—I did think it would be well to have the lessons printed on single leaves. I am not sure but this *would* be an advantage, too. I find that the children readily grasp the practical, spiritual import of the lessons. A leaf containing the practical explanations of the Scripture lessons, suited to children, would be as good a tract as could be let fall into an “outsider’s” hands.

I do not feel competent to make out a “model lesson.” The above thoughts may be of some use to you in your attempt to voice the Good.—W. L. P.

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Mr little girls like to go to their old S. S. because they there receive pretty cards and *The Wellspring*, a neatly printed child’s paper, published by the Congl. Pub. Society, of Boston.

Why should not the pearls be gathered and distributed among the hundreds of child Scientists? The Home and Children’s Department in the JOURNAL—next to the Teachers’ own writings—contains the articles most sought for in the families of Scientists, where children are a part, and the good done by that department in encouraging the children to hold to the Truth is my reason for suggesting the special Publication. If the Committee will consider this matter I will be glad to hear about the conclusion reached. I would not charge the expense of the experiment to the JOURNAL Fund but make it an independent venture. I would like to know what the estimated expense would be and what the Committee would suggest as a way to raise this amount. I am ready to contribute to a fund to start it—from \$100 to \$500—if I can do so without publicity—and you will perhaps know of others who will be glad to join in such an effort.—C. L. D.

I GLADLY employ my time these long evenings, and the rest of my time not taken up by my trade, to the study of Christian Science. From the first I have always felt such a great obligation to Science. In one of my first letters, written at Glenwood, I asked the question if you taught Christian Science. In place of receiving a favorable answer, I thought it a fearful rebuke, but it was a lesson in itself, a stepping-stone from pride and rashness towards humility and meekness. Then, again, I wrote you another letter, expressing a thought of my obligation. The next Sunday night your subject was "Obligation," and was another grand rebuke. It made me draw a long breath, but it about ended the belief of obligation for me.

Some old church friends after seeing the effect of Christian Science on me, in speech and actions, express a desire to look after me, and see why I am rejecting the churches, and religious forms and what I am "running off after." Sometimes, after hearing what they call "a good sermon," they say the whole thing is of the devil, and that I ought to have more sense than to be led off that way. After an explanation of Truth, all that I can say is, "Forgive them, Father, they know not what they do." Such error as that does not last long.—M. D. L. S.

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I LATELY accepted a request to tell "What is Christian Science?" to two or more ladies in ———, Cal. At the first gathering were fifteen ladies, and before the close of the week there were forty-two ladies and eight gentlemen. The Truth was so taught through "Recapitulation," that those present appreciated the thought who had never before heard it explained, at least truthfully. To overcome the fear of voicing Truth means much, and to learn to await the occasion for wisdom to voice itself as the listener may require, is a great step for an infant. Two years ago, yesterday, a message came to a "worried sister," saying, "You ask the way? Truth, Christ is the way. Learn of Him, and come and I will teach you what God has taught me." The words were few, but what have they not done for the "worried one"? It sent her to her Bible; Christ's Life became her teacher and surely what God taught the Mother, has been sent to the child from SCIENCE AND HEALTH and only from it can she demonstrate Truth pure and perfect.

THE packages of Christian Science literature were duly received, and have been a mind-feast. I desire to be thoroughly "furnished" for every good work. I purpose to inform my friends, at home and abroad, of my changed theology—or perhaps as better expressed, my true resurrection from mortality. Hoping at the same time to spread the Truth, I purpose to convey a message unmixed with my own unskilled demonstration of Science, and therefore ask you to send me for enclosed order fifty each of the tracts "How to Begin in Christian Science" and "Sin." Or, if you will kindly use your own judgment, I will defer entirely to it. I simply wish the best for the purpose. Let them come at once as our County Fair is held here the present week and my distribution among those of my former religious faith will be made when I can meet them face to face.

I have been a member in good standing, for thirty-four years, of the Seventh-Day Baptist Church. I have read the history of the change by men of the Sabbath, nearly three hundred years after the resurrection of Jesus Christ, and this is the only point upon which I see that I differ from Scientists. I now better understand Jesus' teachings in regard to the observance of the Sabbath, but I desire still more light upon this point. Will not some one answer this question in next JOURNAL? I shall soon sever my connection with the church, however, regardless of opinion. Some of my experiences I will give later in the interest of Scientific Truth.

For several weeks a Christian Science teacher has been in our village, but the people are so thoroughly buried in orthodox theology that the "still, small voice" of God has but very few hearers. The result of their closed eyes and ears has been demonstrated in a startling R. R. accident and sudden deaths in our midst. On the night of the fourteenth a cloud-burst caused a deluge of destruction of property in the lower streets of this village, and imperilled many lives. Just now seems a favorable time for work.—D. J. A.

A WORD regarding the "Children's Quarterly." It is something we need very much in our S. S. But why not make it a "Children's Monthly"? We have experienced great difficulty in providing the children with quarterlies as they lose them. The difficulty would be remedied in a great measure if the publication were in monthly instead of quarterly form.—W. F. G.

## NOTES FROM THE FIELD.

It is at Buffalo as at other cities that the doors of the majority of the denominational churches close after about the first of July. There are two reasons assigned; one, that "It is too hot inside doors;" the other, that "the pastor needs to go away and get more life." Man's extremity is God's opportunity. During this season our church has held both morning and evening services regularly, and with most profitable results. Only once or twice the evening attendance dropped below seventy-five, and no time when the morning service has called out less than one hundred to one hundred and fifty. A notable percentage of this attendance is known to have been of such as attend their own church if they attend any, so long as there are services to attend. Some came who have no regular church; they quickly caught the spirit of the invitation of Christian Science, to come in and see our way of "Breaking Bread."

I received the package of tracts on the last day of our fair. It was nearly noon when I began work. I gave a copy of each tract to a Methodist minister, who said he would read them carefully. I met an S. D. Baptist-deacon of my own church. When I told him of my wishes in regard to changing my membership, he was very much troubled in mind lest I had found in Christian Science one of the latter day "Lo, here's" which should deceive the very elect! After a long talk I also gave him tracts. Many received them gladly. Since the fair I have met several of my friends to whom I have given tracts. Yesterday, I went out for my teacher with a copy of *SCIENCE AND HEALTH* to make sale of three of the books which, as yet, remain unsold. I thus introduced Science to several persons and although I did not sell yet the thought was left with them. I shall go again to-day in the same work. I am very happy in it. I would gladly spend all my time thus but am dependent upon my own labor for support, therefore cannot enjoy the pleasure of entire freedom from mortal cares. I am fifty-three years of age. Two days ago I left off my glasses in demonstration of the Truth.  
—D. J. A.

(This correspondent is the same "D. J. A." as in "Open Letters.")

THE Scientists here had headquarters at the Beatrice Chautauqua Assembly that was held from June 26th to July 8th, and did some good work distributing Christian Science literature. They gave away over 200 JOURNALS, from 1500 to 2000 *Series*, and over 2000 Leaflets. All this literature was given to those who came to the tent and asked for it. We met with some opposition, one of the lecturers speaking against Christian Science in his lecture on „Cranks,” and one of the daily papers had several articles against Science. But the opposers can do us no harm; in fact, the attendance at our meetings is the largest where they are doing the most to tear us down.

I hope that all who can will do much to distribute Christian Science literature at the Chautauqua Assemblies, for I am sure it is productive of much good.—E. B. B., BEATRICE, NEB.

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WE have a small band striving to get the Truth. We have been meeting from house to house since last May. Have from twelve to sixteen attending, all showing great interest. Have no regular teacher as the belief is that they are not able to pay one. My wife and myself have been demonstrating here for about one year and have had good success. Have formed no regular organization, but we want recognition as belonging to the Christian Science body. We have introduced nine SCIENCE AND HEALTH; so have a foundation laid for Science.—A. H. H., LONGTON, KAS.

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ENCLOSED find postal note for two dollars, for which please renew my subscription to the CHRISTIAN SCIENCE JOURNAL for another year. It is pleasant to see it tending toward a broader expression of the Truth.—S. M. W., BURLINGTON, MASS.

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“AND fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” (Matt. x. 28.) Will some one please explain the above passage? Also the one found in Matt. xxv. 46. What is meant by everlasting punishment?—H. J. S.

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WE are all delighted to find that there is prospect of a children's quarterly. We need one very much. Wish it might come soon.—E. D.

## QUESTIONS AND ANSWERS.

Will any good brother and sister Scientists answer the questions that follow?— for I honestly desire to be instructed:—

Is it mesmerism which heals a patient of a painful disease, even if that disease should sometime return (the best of the Scientists have such experiences in this age), and even if the lady who treats is ignorantly afraid of our Teacher? Her fear may have been caused by the misrepresentations of others, and she herself be honestly mistaken. Should she be condemned, or patiently and gently drawn, in a spirit of love, into the true Science? Truly it is difficult to comprehend how any one can be afraid of one who has been so inspired by God as to write as the Teacher has written; but if the fear exists, it seems to me that the best way to conquer it and to substitute in its place genuine love for her, would be to induce the one victimized by fear to read and study SCIENCE AND HEALTH. If that doesn't cure, we must still have patience, and wait God's time— when she will be prepared for the Truth.

In regard to criticisms that have appeared in the JOURNAL and elsewhere: do they serve any good purpose? Would it not be better to hold unswervingly to the teachings we have received; to try to make our explanation so clear, and our examples so pure that all may admire and love and desire to understand; to let *that* be the test of their Truth? Those undeveloped or unprepared teachers who teach a *little* Truth, may plant a seed which will grow to a greater comprehension. This has been my own hope. Christ told those whom he taught, to go out and teach, even though he must have known that they did not fully comprehend. If the "Key to SCIENCE AND HEALTH" was not what it claimed to be, it might have been gently said that the lady had not comprehended the teachings. Many would then have read and studied both, to find the difference,— and who shall say that Truth would not have prevailed. The severe criticism, perhaps, called out a book more harmful than the so called "Key." Have we not been taught to "overcome evil with good"? Some time ago, I was told that the good sister, who wrote the criticism referred to, once cured a blind girl; and that when the sight began to appear, the girl and her healer wept together in joy. My heart went out in love to the dear sister when this was told me; but, when I read the criticism, I felt hurt and pained, as I have often felt when reading articles of that kind in the JOURNAL,— and I ask again: Is it necessary?

A lady and myself seemed to be the only Christian Scientists in this town. We inaugurated an inquiry meeting at her home by means of a little advertisement in the daily paper. These meetings were held once a week, and we soon got together a number of bright, intelligent ladies who came to investigate. Most of them had not heard of SCIENCE AND HEALTH, but had



read Evans' Works, or those on Theosophy; still, we found them all teachable. After a while, we were joined by a lady who had learned the Science from one of the Teacher's pupils, who unfortunately had not kept quite in the true line; yet this lady herself was a lovely Christian, trying to do good to all. She seemed just as willing to listen and learn as any of the others, although she herself had taught classes and been healing with good success. She had met with us only a few times, when we were joined one day by a lady and gentleman of the true school. The other ladies, who had by our instructions been prepared to accept the Truth as taught in SCIENCE AND HEALTH, were very anxious to have the gentleman get up a class there, and give them instructions. On seeing that most of them had studied works out of the line of Science, he refused. They then formed a class and took instructions from a lady teacher; the general opinion being that the gentleman had more of the letter than of the spirit of Christian Science. He seemed to them to assume superiority; to be intolerant of others, mistaken views, and to fear contamination from them. This was in striking contrast to the meek and gentle willingness (of the lady above referred to) to listen and weigh all new ideas; to be taught any truth which she had not yet perceived. Mr. — was a true and loyal student of the Teacher, and as such, as well as for his bright intelligence, I loved him well; and did so much desire that he would take the class and teach us all, as I knew he could have done. But he said to me on being interrogated, that he would rather teach a class of those who had not investigated outside of the usual line of thought,—or words to that effect. Now, why? This is a question I would like answered. Are not *all* God's children? and are not those who have accepted enough of Truth to get outside of the old line of thought better prepared for the acceptance of more Truth than those who think the old way good enough and who do not desire new thoughts? Is it not our duty to teach all who don't refuse to be taught? Have we the right to make a choice as to whom we shall love and teach? — Mrs. W. F. G.

[The above will doubtless bring out answers on all the points raised; but one thought should go out with it, viz: what is Love? Is it fraternization with error? mortal mind would find it pleasanter if Truth would place itself on the same platform with error, and say, "Now we are all of one family; choose between us." Jesus did not so teach. To mortal mind he said, "Ye are of the father, the adversary, and the covetings of your father ye wish to be doing." It is Love to call error by its true name. There are no teachers of Christian Science who teach a *little* truth. It has been demonstrated to satiety that such teaching is not preparation for receiving the higher understanding, but is a sowing of

tares that have to be plucked out before any impression can be made by Truth. As well hope to find Life through the illusion of death as to lead to Truth through error's teaching.

The spirit of accommodation to, or charity for error, is not love, but mortal mind sentiment. Tolerance of error is treason to Truth, and goes only with low consciousness of Truth. The student taught in the true way who sits down to "investigate" with those in a false thought, is not manifesting a "lovely Christian spirit." Unflinching uncompromising declaration of Truth alone justifies the presence of a student in the true teaching, with "investigators" — blind following the blind. This is the Love Jesus manifested for error, and his conduct is our model: "Now, when he had spoken, a Pharisee was requesting him that he would dine with him. . . . And the Pharisee, beholding, marvelled that he was not first immersed before the dinner. But the Lord said unto him. Now ye, the Pharisees, the outside of the cup and the tray make pure; but your inward part is full of plunder and wickedness." Then followed one of the highest exhibitions of Love, and Christian courtesy, recorded in the earth-history of the Master; — a discourse — delivered where he was a dinner guest! — every paragraph of which opened with "Simple Ones!" "Alas for you, the Pharisees!" "Alas for you, the lawyers!" \*

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What are the teachings of CHRISTIAN SCIENCE regarding "weight"? I can find nothing in SCIENCE AND HEALTH — though adhesion, cohesion, and attraction are declared to be forces of Mind — not properties of matter; but what is weight? — P. T. H.

The answer to this question is found in the same paragraph in which the statement quoted is itself found. "Human knowledge calls these mental forces matter; but Divine Science gives them back to Mind." † Also on p. 172 it is said " . . . Spiritual forces of Eternal Mind, whose omnipotence is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal identities." These divine forces of Eternal Mind are interpreted by mortal sense as gravitation, cohesion, and attraction. It must unlearn its error and give them back to Mind through Christian Science. ‡

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\* Rotherham's literal translation.

† SCIENCE AND HEALTH, p. 168.

‡ SCIENCE AND HEALTH, p. 174, top of page.

## HEALING AND REPORTS OF CASES.

"We think we are healed when a disease disappears, though it is liable to reappear." "No man is healed in sin, or by it, any more than he is morally saved in sin or by it. To be every whit whole, he must be better spiritually, as well as physically."\*

Jesus spoke and acted in the one consciousness, and yet his every word and act was apprehensible to men buried in beliefs of materiality, or his mission would not have been to them. Because he spoke and acted in spiritual consciousness, his smallest act or word was representative and universal. He was always type, and therefore represented to each consciousness, an aspect of universal Truth. To each that follows on his footsteps his every act and word is reproduced in realization. This is involved in Jesus the Christ, "the way, the Truth, and the Life." Because he was thus universal and type, what he exhibited to the senses, is to be repeated impersonally, in every individual, and thus in the universal, consciousness.

It is recorded in Luke,† that Jesus after his baptism and temptation, "came into Nazareth, where he had been brought up, and entered, according to his custom, during the Sabbath day, into the synagogue, and stood up to read."

In the congregated beliefs of mortal mind, and to its highest thoughts, during their Sabbath, or rest, the Christ-idea is announcing itself impersonally. Mortal thought is unwilling to accept the Christ-idea as healing from itself, as destruction of animal magnetism. It wants to be freed from the diseases and pains of belief, and remain at peace with the supposed goods, virtues, and pleasures of sense. Thus it thrusts the Divine idea forth outside the city, and has led it, on this line of healing, to a brow of the mountain — highest of its beliefs — on which its city is built. Mind-cure (healing by "contradictions," "denials," and "instructions"), spiritualism, theosophy — the principalities and authorities of the false intelligence — and every sort of mortal mind witchcraft, have sought to throw him down headlong. "It has caught up and interpreted in its own way the echo of Spirit *and repeated it materially.*"\* Error seemed ready

\* SCIENCE AND HEALTH, pp. 108, 322.

† Luke iv. 16-30: Rotherham's literal translation.

to cast down the Christ-idea from these heights of belief, and to cut short its divine work; but he has again passed through the midst of tumultuous, accusing beliefs unperceived, and has been "journeying along," teaching and healing in all Galilee.

Is not all this passing, literally, in each consciousness to-day?

How human consciousness, as manifested in each one of us, has fought off the recognition of Christian Science as Divine! and thus resisted its own healing! How it has quarrelled with and sought to belittle and drag down to the level of personality, the seeming of personality through which Truth has seemed to come! and this under pretence of destroying personality! How it has writhed under the proposition that Principle shines where it can shine, instead of where it cannot! and solaced itself with the reasoning that if the wall were only a window the light would shine through it just as well. In hugging this thought the wall has come to be, to its own sense, a window; and the light in which it rejoices seems actually to be coming through the wall.

Then, the familiar language of SCIENCE AND HEALTH, and the lowliness of its Messenger; Life and Love and Immortality, as present realities, are discoursed of in the very words we are using to-day! We have heard "the words of favor;" but is not this the carpenter's son? Has not Truth served us as at table, and washed our feet? Can God come in this way, talking to the senses, as we talk? Is not "the Christ" to come "in the clouds of heaven," and with sound of trumpet, and lightnings, and sudden brightness?

But to-day we know that God has spoken. And if there be no personality, and if "a voice of words ye are hearing, and a similitude ye are not seeing, only a voice," — What then?

Brethren and sisters! as consciousness of Principle grows clearer, brighter, and more real, shall not the department in our JOURNAL that bears witness of the presence among men of Him who is without form or similitude, bear higher witness than that of the senses! Because "our struggle is not against blood and flesh; but against the principalities, against the authorities, against the world-holders of this darkness; against the spiritual forces of evil in the heavenlies." Our "witness is in heaven, "and he that voucheth for me (us) is on high." Let not our witnesses, then, whisper from the dust, but be those who ever behold the face of their Father in Heaven — ideas that reflect Principle.

# EDITOR'S NOTE BOOK.

## "Denial" and "Realization"; In What do they Consist?

"CONTRADICTION" of error is assertion of error, supposes its presence. It begins with the admission of what is never to be admitted. The starting point in the way of Life must always be contradiction of error. It is in this sense a step towards denial, but is the lowest round in the ladder, and not, "denial." Though a necessary starting point, as a resting place, a position from which to demonstrate, it is simple abuse and denial of Christian Science. The only real denial of error is reflection of Principle, become conscious through emptying mortal mind of error.\* But "to unloose the sandals of Truth error must grow meek,"† — the condition of formal acknowledgment of Principle and idea; then, meekness, gentleness, and patience, replace the impatience, rudeness, and arrogance of self. Thus the sandals of Truth are unloosed, but only Love is "fulfilment of the law" — realization of existence as reflection — not "our" reflection — of Principle.

"Denial" in its generally accepted, and wrong meaning, as the synonym of contradiction, proceeds from an "I" that says "You are a lie." This is a high form of error of personality. Behind the formal, seeming affirmation of Truth, the false "I" that sees good and evil is concealed. The ego that contradicts is the supposed embodiment of error — the personal "I." "Contradiction" is satan (personal sense) rebuking sin (animal magnetism) — a house divided against itself. Healing on the basis of contradiction is animal magnetism, not Christian Science.

The error of contradicting sin and disease, now so widely diffused, finds no warrant in the teachings of SCIENCE AND HEALTH. There are in "Healing and Teaching" a few expressions like "whatever the belief is, if arguments are used to destroy it, that belief must be negated,"‡ and "mentally contradict every complaint from the body, and hold your ground disputatiously until the body yields to your demand,"§ These have been caught up in pretended, mortal mind "Statements of Christian

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\* SCIENCE AND HEALTH, p. 78.

† SCIENCE AND HEALTH, p. 82.

‡ SCIENCE AND HEALTH, p. 298.

§ SCIENCE AND HEALTH, p. 308.

Science" and "Keys" to SCIENCE AND HEALTH, and — wrested from their meaning in the context — expanded into a system of "mind-cure" sorcery, and enchantment. These more pretentious voices of error have been supplemented by pamphlets and leaflets, in all forms and sizes, and even written or mimeographic instructions, giving directions, rules, or formulas, for "treatments," or, "the thought to hold," or the form of denial or affirmation. The various forms of disease, and even the parts of the body are enumerated, and the forms applicable to each are given — a veritable "Devil's Dictionary and Phrase book." These publications are referred to here, only to warn the multitudes of honest seekers for Truth, who are, or may become their victims, that they are, one and all, frauds on Christian Science, and only lead to darker mazes of belief than are to be found even in Theology and medicine. They teach only the witchcraft of belief.

The concocters of these abominations overlooked — because they are not of Him, and could not hear Her voice — the declarations that follow — and in the very same paragraphs — in SCIENCE AND HEALTH, the periods thus perverted. To illustrate: the first of the above quotations is followed by these words, "Truth is affirmative and confers harmony. All metaphysical logic is inspired by this simple rule of Truth that governs all reality," and "Sin is the foundation of sickness, and you can master sin through Mind," follows the second above quotation. But every paragraph of SCIENCE AND HEALTH carries reprobation of the belief that either affirmation or negation, as forms of words, or thinking anything whatever, is any part of Christian Science. To the contrary it is taught in every line of SCIENCE AND HEALTH that actual realization gained through living as manifestation of Principle is all that can heal, and "Physician, heal thyself," is its constant word.

"We are Christian Scientists only as we quit our hold upon material things, and grasp the spiritual — until we have left all for Christ . . . Willing the sick to recover, is not metaphysics, but sheer animal magnetism. . . . If lost yourself in the belief and fear of disease, and ignorant of the mental remedy, you fail to use the energies of Mind in your own behalf you can exercise little or no power for others' help. . . . To succeed in healing you must conquer your own beliefs and fears as well as those of your patients, and you must rise daily into higher and holier being," — are texts that illustrate how Spirit breathes in every word of SCIENCE AND HEALTH.



Wherever the word "argument" is employed it refers to mental action that has back of it conscious presence of Principle. It never refers to a form of expression or thought, or recurring mental act in a fixed form, but to a condition of thought supposed to make part of a vital process, — real living of Christ. Error has formulated what was not given as a form, and has made a corner-stone, and basis of a system of "practice," what was mere mention as a stepping-stone and in a wholly different sense; has made the place from which it was commanded to flee, an house of habitation.

"Affirmation," "negation," "contradiction," "denial," "holding the thought," so prevalent in the practice of what many honestly believe to be Christian Science are watchwords of error, — out-growths of the pernicious, *pseudo* "Christian Science literature" above referred to. This literature has led many thousands of sincere-minded persons into what is nothing but a system of superstition, charms, and incantations against disease — "Mind cure" pure and simple — "sheer animal magnetism." Thousands of these persons are groaning in a darker prison house than that from which they came out; losing faith in what they wrongly — but, perhaps, without fault of their own — believe to be Christian Science; or, dwelling in self-complacent, self-righteous ease in hardened beliefs of "healing" that are worse than beliefs of disease; or, are changing into hardened mockers at the Truth. Still more tens of thousands, of equally honest-minded and more fortunate inquirers, have been turned away at the threshold of their "investigation," through disgust at the nothingness of what was held out to them as Christian Science, or at the empty lives and failures to demonstrate, of those they wrongly thought — and who perhaps thought themselves — "Christian Scientists."

Answer, brethren and friends! whether this is a truthful presentation. Does it begin to give the darkness of shades that the real picture presents, in the seemings of sense, all over the land?

There is only one way out of this: it is to burn every scrap of "Christian Science Literature" so-called, except SCIENCE AND HEALTH, and the publications bearing the imprint of the *Christian Science Publishing Society* of BOSTON; return to the diligent study of SCIENCE AND HEALTH and the Bible; preach Christ as there unfolded: direct all inquirers to the same, as the only sources of Truth, and warn the public, at every opportunity, against the refuges of lies.

This line of thought leads, naturally, to the subject of "Realization" and so-called "treatments."

Reflection of Principle—not *in* or *by* a supposed, individual consciousness—is fulfilment of the Scripture "the heavens and the earth shall pass away." To say "I realize" is idol worship, is to set up the false ego in the Temple of God. Also, no more of God can be seen with the eyes shut, than has been made real to consciousness with them open, through living as manifestation of Love. "Healing" on any other basis than that of Principle, Love manifested in daily life, as the way out of sense into Soul, is sorcery.

"Realization" is not a state of trance or extacy. It is not dreaming about God, but living Principle. All creations of Principle are immortal, and conscious only of Principle. Existence as idea of Principle is not "realized" in passing exaltations of self-mesmerism, but only in replacement *forever*, of something of the false "I" by that sense of Life that where it comes, comes to abide. "My realization," or "Realization through me," is like denial—so tender is Principle—a starting point; but as a resting place it is the old error intensified. Wherever used it betrays the presence of the "looker-on" that seems to get between Principle and Idea. It is not the manifestation of Principle, but is that of which Jesus said "he was a man-killer from the beginning."

Ideas are not meteor lights that flash across supposed consciousness of good and evil, and leave a deeper darkness in their train. It is only in the false consciousness—the heaven of mortal sense—that there are meteors, false lights of self intelligence. Ideas are fixed stars whose gentle radiance is immortal, for it is the reflection of Principle. Glimpses of Principle do flash through the mists of belief, heralds of the Day.\* But these do not come at call to do the errands of mortal mind; nor for a price, to minister to a sense of comfort and contentment in the senses. "*Seek, and ye shall find,*" is the law of its operation. Dare we think that at bidding of mortal will, Divine Principle can be made to "heal" one who has not sought? All who work in mathematics work according to the rules of the Science. Is Divine Principle less than one of its ideas? Can it be turned hither and thither at the call of mortal mind, and made to work in a way contrary to Principle? Hear his word. "See, now,

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\* SCIENCE AND HEALTH. Glossary p. 531. See word "Day."

that I, even I, am He, and there is no god with me. I kill and I make alive. I have wounded and I heal; and *there is none that can deliver out of my hand.*" "To all that is unlike Himself, the unerring and eternal Mind saith: "Thou shalt die." \* Who is it that pretends to save from the decree of eternal Mind that which sins? To "deliver out of my (His) hand," and to say to that, against which sentence of death has gone forth from *Him* — "Thou shalt live!" Oh, what profanation of Principle! "The Spirit where it pleases blows, and the voice thereof thou hearest, but thou dost not know whence it comes and whither it withdraws; thus is every one who has been born out of the Spirit." The "every one" does not refer to persons. No belief of personal sense, or anything that belongs to the sense of life as personal, is ever "born out of" God. "Every one" is every idea, realization of Spirit. Was Jesus' account of the origin and operation of realization correct? And if it was, what of the routine "practice" of Christian Science? And of "healing" that which seeks not the healing of Spirit, but ease in the senses?

Realization is conscious existence in the day that has no night; in the City that "has not need of the sun, nor yet of the moon." SCIENCE AND HEALTH says "Man is spiritual; not *shall be* . . . the senses of man are ever spiritual." If "this is fact not fable," then man sees spiritually now, and sense impressions are illusion. The error is, admission that there is anything beside Principle and idea, that there is an "I" that gets between. Is this false "I" "shut out" by shutting the eyes? Must we become blind, in order to see? Is Life reached through death? Is "the door of the erring senses" closed by shutting the eyes? or by retiring into the sanctuary of Soul—realization of Principle? Is Principle revealed to shut eyes or to those that are open? Principle cannot be humbled, and made to pass through the "closed doors" of the senses. Is Principle all, to the thought that commences its prayer with a grace to matter? That looks to God, with an acknowledgment that matter is?

The Teacher says, "I have healed more disease by the spoken than the unspoken Word." † This statement has a double significance from its connection. "Our Master taught his students to

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\* SCIENCE AND HEALTH, p. 151.

† No and Yes, p. 10.

deny self, sense, and take up the cross," is a statement that precedes it, in the same paragraph. Is sense "denied" by fleeing from it? or by overcoming its claims? Realization, reflection of Principle as idea, is the "closed door" of the senses, and the only "denial" of the senses. Will not every one bear witness that the claims of sense are often loudest when the eyes are closed? Is the Cross "taken up" when the claim of illusion is acknowledged as true, and the admission is "signed, sealed, and delivered," the witnesses to it being the senses themselves? The history of the Master agrees with the declaration of the Teacher. How often are the most frequent statements in her writings—like that just cited from "No and Yes,"—as in the record of his sayings, found with no "pointers" of rhetoric? "He that hath ears to hear, let him hear!" is always the word of Principle.

"Turn away mine eyes from beholding vanity." (Heb. emptiness, nothingness.) The basis of this supplication is recognition of sight as spiritual, *now*. Is not shutting the eyes to pray, or to realize the Truth of Being, to start on the opposite supposition—that it *is* material? Does not this concede possession—the nine points of the law of mortal mind—to the enemy of Good?

Is this what is meant by coming "with freedom of speech" to the throne of favor—that is, realization, of Principle as all? Our elder Brother "cast forth outside" "the ruler of this world," "paralyzed" "him that *was holding* the dominion of death," *undid* the works of the adversary, loosed his captives from the prison house of sense. "Having, therefore, brethren, freedom of speech for the entrance of the *Holies* . . . let us approach with a genuine heart *in full assurance* of faith . . . let us hold fast the confession of the hope *without wavering*." Our enemy has been slain; we are not in bonds; we are freedmen of Principle; "wherefore, brethren, we are not a bondmaid's children, but the freewoman's. With her freedom Christ made us free; "Stand ye, then, and not again with a yoke of servitude be held fast."

We do see and hear spiritually, and we do not see or hear materially. This is the standpoint from which to encounter and destroy the illusion. SCIENCE AND HEALTH is full of this. There is nothing else in it; it confronts us everywhere; there is not a paragraph in the book the spirits of which does not rebuke the

contrary admission. Like the Bible, SCIENCE AND HEALTH is written in a language all can understand; "the wick that burns dimly" — the feeblest turning or aspiration toward Principle — is fed with the oil of gladness. But babes there find milk, and strong men meat. Is it not time for us to find something besides milk? And to "dismiss the discourse of the beginning of the Christ," and "unto maturity" to be tending? Have not we become "slothful in hearing," and when we "ought to be teachers by reason of the lapse of time," again have we need that one be teaching us "which are the elements of the beginning of the oracles of God"? ("Beginning" — the eternal verity and unity of God, the universe and man.)\* That is, our brother Paul here exhorts us to stand fast in the statement of Principle, and not let the impudent "namer" of God's creations get between Principle and its idea — Principle, "over all through all and in all."

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#### Some Applications of Truth.

"FOR this reason the Father loves me, because I lay down my soul" (sense of life as material), "that again I may receive it" (as sense of Life, Spirit); † "at present we know not fully what we *are*, but this is certain that we *shall be* Love, Life, and Truth, when we understand them." ‡ It is by laying down the sense of life as material; seeking out and renouncing beliefs of pleasure in "this world" even more earnestly than those of pain, that the spiritual estate — consciousness in reflection of Love, Life, and Truth — is entered on.

Public meetings, Bible classes, etc., are testimonies visible to the senses, of the unity of consciousness in Spirit. They are the sign of our faith apprehensible to this generation, and are thus the unfurled standard of the Christ; they are the call to our brethren yet in ignorance of the message of Grace, and the most direct means, according to sense, of conveying it to them. They are the protest, in the seemings of personality, against personality, and the chiefest of the altars on which personal claims are to be laid "in the presence of all the people." The claim of personality in each one who comes to these meetings in

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\* SCIENCE AND HEALTH p. 432.

† John x. 17, Rotherham's translation.

‡ SCIENCE AND HEALTH, p. 246.

recognition of the One Mind, is made to pay homage to Principle. The aggregate realization of Principle of those attending on them measures present attainment of conscious reflection of Life as impersonal. To each individual they are a test of the extent to which self consciousness has been overcome, and a means of growth in learning "in the brethren's behalf, our souls to lay down."

The claim of greater good to ourselves through abstinence from these meetings is one of the highest forms of the error of personality. Rides or promenades in town or country, or other engagements with members of family or friends, not scientists, are lower manifestations of the same error.

As to the first of these claims, if the spiritual sense of one is higher than that of other brethren, or than that of any one of them, does not the law of Love require that the light be allowed to shine in the darkness? "Does the lamp by any means come that under the measure it may be placed, or under the couch? Is it not that upon the lamp-stand it may be placed?"\*

If it be the other way, does not the sense that is less illumined need to be shone upon, and should it not seek the light? Concerning the second of these claims;—error whispers that our action is a sacrifice of ourselves to our friends; but Truth reveals it as selfish desire for supposed pleasure, taken under the false pretence of self-sacrifice.

Freedom from claims of error is gained only by perfect fulfilment of the law on the plane of our own present, realized consciousness of Good. Belief of gain to spiritual sense, or of pleasure, from anything that is not reflection of Principle, is a claim of error, to be overcome. In individual conduct, when related to others, the criterion of judgment is the general spiritual good, our own personality or individuality being left out of account. They have no right to figure as an opposing or modifying element. Action to be right must proceed from thought that is in the one consciousness; that which proceeds from belief of self to be advanced, improved, or pleased is error. "Hereby have we come to understand Love, in that *he* in our behalf his soul laid down; and *we* ought in the brethren's behalf, our souls to lay down."†

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\* Mark iv. 21. Rotherham's liberal translation.

† 1 John iii. 16. Rotherham's liberal translation.



The assumption that learning "by rote" in the letter, that there is no personality in the reality of Being, sets free in relations with others in Truth, from those of the claims of personality that belong to the present sense of Life, and that are acknowledged in personal, family, and business relation — is another very high form of selfishness. Gratitude, for example, is a claim of error. When the sense of personality is lost, it will have disappeared. Thanks and a smile, and a conscious movement of mental recognition, are given to the waiter that hands a glass of water, instead of a stony stare, or the more petrifying thought — "there is no waiter." Gratitude is due to every one from whom service is received, be it only as pointer of a guide board, in the way of Truth. Though teaching may have been imperfect or even in error, if honestly done, and according to the teacher's highest sense of good — it was the cup of cold water "given upon my name," and merits acknowledgment in Love. If any acknowledgment that is yielded, in the sense of life as personal, to family or other relations in personality, is withheld from any personality through whom the ministrations of Truth have been — to the present sense of Life — extended, such withholding is an offering to personality, not demonstration over it. Sinfulness of withholding is measured by degree of benefit that has been received. If it be healing that has come in the form of a higher sense of Life, gained through a book or from a person, healing will never be real or complete except as acknowledgment is hearty and unreserved. If through a book, can it be honest in Science, unless the personality of its author is embraced in the acknowledgment. Is not conscious withholding from, or denial of such personality a claim of malicious animal magnetism of the highest potency of evil? — one of the errors of sense, which "here or hereafter" must be paid to the uttermost farthing? Let no one hope for growth towards God while this error is carried in thought. All "progress" on these lines is progress in error that will have to be undone.

In every direction the claims of the false sense of life are made to disappear by yoking the false sense itself into the service of Spirit, and only in that way. Honest acknowledgment of Principle as all, and honest laying of self on the altar as fast as its claims are uncovered through ever present recognition of Principle, is all that Principle exacts. It is true that God works "both the willing and the inward working," but if our own sense of life is that

it is we that work, then we must work mightily in that sense. It may be at first with fear and trembling, but if that is honest measure of power of acknowledgment, Principle accepts the offering. This leads to perfect realization of Love that casts out fear. But to fold the hands, while material personalities are still visible, and say over "God is all" only sinks deeper in the slough.

Principle claims at every step *all* that to the then sense of life, belongs to error. Principle is to the mortal sense, "a hard master," for it thus literally "reaps" where it "sowed not," and "gathers" where it "winnowed not." But it is not a hard master, for error is of our sowing and Principle only receives what is its own. For all Life is God; perverted sense of it, in us, as personal and material does not change it. Life is God all the time. It is right that it should be returned to Him with the "usury" of pain of sacrifice of the false sense, for it is only thus He can enter into His own. Life is God; while perverted, to the sinful sense, it is no less God, and God is none the less "all." Sacrifice of sinful sense restores harmony, in conscious oneness. By yoking sinful sense to the car of Principle, in recognition of Principle, and making it do service in Truth, the sense itself, in so far as thus subjected, is transformed, and thus, to our sense, is returned to Him that which is and always has been His own.

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THE CHILDREN'S QUARTERLY idea begins to take form, though it may be realized as monthly instead of quarterly. Excellent suggestions as to form and manner of publication, are embodied in letters published in this issue of the JOURNAL, but there must be many more waiting for voice. There are many who can give, too, if not whole model lessons, suggestions as to form and substance. One who has only a single thought should not withhold it, for that one may be just what is wanted to make the Children's Lessons complete. Who will help realize "C. L. D.'s" suggestion, and offer of help, to make up a fund, say of five hundred dollars, for their publication without drawing on the JOURNAL'S resources? any surplus to go to the Free Literature Fund.

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THE Publication Committee at a meeting held Sept. 20th empowered the Committee on Church Hymnal to compile a num-

ber of hymns for immediate use among Scientists, pending the completion of a Christian Science Hymnal. We now offer them printed on heavy card board making four pages, comprising some fifteen hymns, at 25 prepaid, for \$1.00; 50 prepaid, for \$2.00; 100 prepaid, for \$4.00.

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ATTENTION is called to the notice now appearing at the head of the Advertising Column.

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- BEATRICE, NEBRASKA. — 10.30 A. M., 510 Court Street. Pastor, E. M. Buswell. Sabbath school 11.30 A. M.
- BELOIT, WIS. — 10.30 A. M., S. S. 12 M., Carpenter's Block.
- BOSTON. — 10.30 o'clock A. M., Chickering Hall, Tremont Street. Sunday school 12 M. Rev. L. P. Norcross, pastor.
- BROOKLYN, N. Y. — 10.30 A. M., and 7.30 P. M. Aurora Grata Cathedral, Madison St. and Bedford Ave. Rev. F. E. Mason, pastor.
- BUFFALO, N. Y. — 10.45 A. M. and 7.45 P. M. Sunday school 12 M. Chapter House, Johnson Park. Rev. E. R. Hardy, pastor.
- CHICAGO. — 10.45 A. M.; S. S. 11.45; Kimball's Hall, cor. State and Jackson Sts.
- CHICAGO. — 3 P. M., First M. E. Church, corner Clark and Washington Streets. S. S. 4.30 P. M. Rev. G. B. Day, pastor.
- CLEVELAND, O. — 10.30 A. M., 50 Euclid Ave., Room 111. Geo. A. Robertson, pastor.
- DENVER, COL. — 10.30 A. M., Odd Fellows' Hall, No. 1543 Champa St. Sunday school 12 M. Jno. F. Linscott, pastor.
- DULUTH, MINN. — 10.30 A. M., 7.30 P. M., at Rooms 310 and 311 Masonic Temple. Mrs. M. C. Swift, C.S., Speaker.
- FORT HOWARD AND GREEN BAY, WIS. — 10.30 A. M., Royal Arcanum Hall (Fort Howard side of river).
- INDIANAPOLIS, IND. — 2 P. M., S. S. 3 P. M., Plymouth Church.
- INDIANAPOLIS, IND. — 10.30 A. M., cor. North and Alabama Sts.
- JUNCTION CITY, KAN. — 10.30 A. M., S. S. following. Second floor Clough Building, Washington Street.
- MARINETTE, WIS. — 10.30 A. M., and 7.30 P. M., Johnstone's Hall.
- MILWAUKEE, WIS. — 10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. S. S. 11.45 A. M.
- NEW YORK CITY. — 10.30 A. M., Hardman Hall, No. 2 W. 19th St. Speaker, Mrs. F. J. Stetson, C.S.D. Sunday school 12 M.
- OCONTO, WIS. — 10.30 A. M. and 7.30 P. M. S. S., 12 o'clock.
- PIQUA, O. — 10 A. M., S. S. 11 A. M. Commercial Lodge, I.O.O.F.
- SAN FRANCISCO, CAL. — 1 P. M., Imp. O. R. M. Building, 320 Post Street, opposite Union Square.
- SYRACUSE, N. Y. — 10.30 A. M., S. S. 9.30 A. M., Greyhound Hall.
- TOPEKA, KAS. — 11 A. M., S. S. 10 A. M., 210 W. 6th Street.
- TORONTO, CANADA. — 11 A. M., and 7 P. M., S. S. 12 M., corner College and Brunswick Aves. Rev. R. Rabjohn, C.S., Speaker.
- WICHITA, KAS. — 3.30 P. M., S. S. 2.30 P. M., 213 S. Water St.
- Regular Sunday services of Scientists are as follows :
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- AUSTIN, TEX. — 11 A. M., S. S. 10 A. M., 506 W. 14th Street.
- BANCROFT, NEB. — 3 P. M., residence of S. R. Fletcher.
- BARRE, VT. — 11 A. M., S. S. 12.30 P. M., residence Wm. Clark.

- BELLEVILLE, KAN. — 3 P. M., residence of T. W. Hatten.  
 BINGHAMTON, N. Y. — 10.30 A. M., Royal Arcanum Hall.  
 BLOOMINGTON, ILL. — 10.30 A. M., S. S. 9.30 A. M., Cor. Grove and Center Sts.  
 BLUE SPRINGS, NEB. — 10 A. M., residence A. Walther.  
 BROOKLYN, N. Y. — 3 P. M., 41 Green Ave.  
 BUFFALO, N. Y. — Bible class, 3.15 P. M., 548 Main Street.  
 CARTHAGE, MO. — 3 P. M., 329 W. Vine Street.  
 CHARLES CITY, IOWA. — 10.30 A. M., Room 3, Cheney Block.  
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 COLORADO SPRINGS, COL. — 3 P. M., No. 210 Huerfano Street.  
 COUNCIL BLUFFS, IO. — 4 P. M., Merrian's B'k.  
 DENVER, COL. — 3 P. M., 3 La Veta Place.  
 DES MOINES, IA. — 10 A. M., High Street Baptist Church.  
 DETROIT, MICH. — 10.45 A. M., S. S. 12 M., 209 Woodward Ave.  
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 ELROY, WIS. — Residence of E. B. Loveland, C.S.  
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 FAIRBURY, NEB. — 2.30 P. M., residence C. C. Boyle.  
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 GALESBURG, ILL. — Good Templars' Hall, East Main St., 3 P. M.  
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 GLOUCESTER, MASS. — 7 P. M., Harmony Hall.  
 GRAND RAPIDS, MICH. — 10.30 A. M., Good Templars' Hall.  
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 JAMESTOWN, N. Y. — 10.45 A. M. and 7 P. M., Jones' Block.  
 JANESVILLE, WIS. — 3.00 P. M., No. 154 South Jackson St.  
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 KANSAS CITY, MO. — 3.30 P. M., at 1431 Harrison Street.  
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 LAWRENCE, MASS. — 10.30 A. M., Rooms 5 & 6, Bicknell's Block.  
 LEAVENWORTH, KAN. — 3.30 P. M., 708 South Fifth Street.  
 LE MAR, IOWA. — 4 P. M., S. S. 3 P. M., Flint Block, Main St.  
 LE ROY, KAS. — 3 P. M., Old Methodist Church.  
 LEXINGTON, MO. — 10 A. M., residence Mrs. Jno. M. Williams.  
 LIMA, O. — 7.30 P. M., Wednesday, 111 E. Spring Street.  
 LINCOLN, NEB. — 10.30 A. M., Room 1 King's Block, 1124 N St.  
 LITTLETON, N. H. — 10.45 A. M., Opera Block, Main Street.  
 LOCKPORT, N. Y. — 7 P. M., No. 2 Central Block.  
 LOGANSPORT, IND. — 3 P. M., at Universalist Church.  
 LOS ANGELES, CAL. — 10 A. M., Bixby Bk., 612 So. Spring St.  
 LONG BRANCH, N. J. — 11 A. M., residence Martha Campbell.  
 LONDON, CAN. — Bible class, 3 P. M., 468 Queen's Ave.



- LOS ANGELES, CAL. — 10.30 A.M., Grand Army Hall, Spring St.  
 LOWELL, MASS. — 2.45 P. M., Wyman Exchange, Merrimac St.  
 MADISON, WIS. — 4 P. M., 109 King Street.  
 MANCHESTER, N. H. — 7.30 P. M., Odd Fellows' Hall.  
 MAQUON, ILL. — 10.30 A. M., residence Mrs. Elizabeth Housh.  
 MARTELLE, IOWA. — 10.30 A. M., Ellison Hall.  
 MASON CITY, IA. — 10.30 A. M., S. S. 12 M., Odd Fellows' Hall.  
 MCGREGOR, IA. — 10.30 A. M., residence of E. Hoxsie, C.S.  
 MEMPHIS, TENN. — 4 P. M., C.S. Rooms, No. 111 Jefferson St.  
 MINNEAPOLIS, MINN. — 4 P. M. 47 8th St., south.  
 MONTREAL, CAN. — 10.30 A. M. and 4 P. M., 2268 St. Catherine St.  
 MONTROSE, COL. — 10.30 A. M., residence of M. A. Bagley.  
 MOUNT PLEASANT, MICH. — 3 P. M., S. S. 4 P. M., Unity Church.  
 NASHUA, N. H. — 12.30 P. M., Spalding's Block, 237 Main St.  
 NEW BEDFORD, MASS. — 7.30 P. M., 187 Middle Street.  
 NEWBURYPORT, MASS. — 7.30 P. M., Tuesday, Brown Sq. Hotel.  
 NEWTON, KAN. — 12 M., 325 West Eighth Street.  
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 OAKLAND, CAL. — 11 A. M., S. S. 12.15 P. M., G. A. R. Hall.  
 ONEONTA, N. Y. — 10.30 A. M., 25 Watkins Avenue.  
 OTTUMWA, IOWA. — 3.30 P. M., No. 333 East Second St.  
 PAOLA, KAN. — 2 P. M., Christian Science Hall, Main Street.  
 PEORIA, ILL. — 10.30 A. M., Church of Christ, No. Monroe St.  
 PIERRE, SO. DAK. — 3 P. M., residence of Jno. H. Boyles.  
 PLYMOUTH, MICH. — 3 P. M., Grange Hall.  
 POMPEY, N. Y. — 3.30 P. M., residence of Mrs. R. M. Dunham.  
 PORT HOPE, ONT. — 11 A. M., at residence of Wm. H. Wright.  
 PORTLAND, ME. — 7.15 P. M., 273 Cumberland St.  
 PUEBLO, COL. — 10 A. M., Bible class 2.30 P. M., Stimpson Block.  
 QUINCY, ILL. — 10.30 A. M., S. S. 9.30 A. M., at 622 Broadway.  
 RAVENNA, NEB. — 2 P. M., residence of D. Morrison.  
 RIVERSIDE, CAL. — Sunday school 9.30 A. M.  
 ROCHESTER, N. Y. — 4 P. M., S. S. 3 P. M., Odd Fellows' Hall.  
 SACRAMENTO, CAL. — 11 A. M., S. S. 12.15, Granger's Building.  
 SALEM, OREGON. — 3.30 P. M., State Insurance Building.  
 SAN ANTONIO, TEX. — 10 A. M., 309 Avenue D.  
 SANBORN, IA. — Residence of Frank Brainard, C.S.  
 SANDUSKY, OHIO. — 10.30 A. M., C.S. Rooms, Masonic Temple.  
 SAN DIEGO, CAL. — 11 A. M., S. S. 9.30 A. M., 1602 C Street.  
 SCRANTON, PA. — 10.30 A. M., Raub's Hall, 134 Wyoming Ave.  
 SHERBURNE, N. Y. — Bible class 10.30 A. M., Chapel Street.  
 ST. JOHN, N. B. — Bible class 4 P. M., 94 Princess Street.  
 SIOUX CITY, IA. — Sunday Class 10.30 A. M. in Court House.  
 SPENCER, IOWA. — 3 P. M., residence Mrs. Ida C. Brown.  
 ST. JOSEPH, MO. — 2.30 P. M., C.S. Hall, cor. 7th and Edmond.  
 ST. CATHERINES, CAN. — 3 P. M., S. S. 2 P. M., 34 Niagara St.  
 SUTHERLAND, FLA. — 2 P. M., Beverly's Hall.  
 TOLEDO, O. — 10.30 A. M., 7 P. M., Sunday school 12 M. The  
 Worthington, cor. Adams and Superior Streets.  
 TREBO, N. S. — 3 P. M. and 7 P. M., No. 27 Walker Street.

TURNER, ME. — 2 P. M., residence Mrs. E. W. Blanchard.  
 TRAVERSE CITY, MICH. — 10.30 A. M., 24 West 9th, So. side.  
 UTICA, N. Y. — 3.30 P. M., No. 4 Bellevue Flats, Steuben St.  
 WASHINGTON, IA. — 3 P. M., residence of Robert McGaughey.  
 WEBSTER CITY, IA. — 11 A. M., and Wednesdays 3 P. M.  
 WESTFIELD, MASS. — 10.30 A. M., S. S. 12 M., Gowdy Block.  
 WILKESBARRE, PA. — 3 P. M., 176 So. Franklin Street.  
 WILMINGTON, DEL. — 10.30 A. M. and 7.30 P. M., 1227 Market St.  
 WINONA, MINN. — 7.15 P. M., S. S. 3 P. M., 313 Washington St.  
 WRIGHTSTOWN, WIS. — Bible class 3 P. M., Park Hotel.  
 YATES CENTRE, KAN. — 3 P. M., Bible Class.

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 BROOKLYN, N. Y. — 41 Green Ave.  
 BUFFALO, N. Y. — 73 West Eagle Street, Hutchinson Building,  
 548 Main Street.  
 BURLINGTON, KAN. — Third St., between Hudson and Miami.  
 CARTHAGE, MO. — 329 W. Vine Street.  
 CHICAGO. — Room 71, 130 Dearborn Street.  
 CLEVELAND, O. — 50 Euclid Avenue, Room No. 111.  
 DULUTH, MINN. — Room 307 Pastoret Block.  
 FT. HOWARD, WIS. — Corner Broadway and Mather Streets.  
 GALVESTON, TEX. — So. side P. O. St., between 18th and 19th.  
 GRAND RAPIDS, MICH. — No. 21 Spring Street.  
 INDIANAPOLIS, IND. — Cor. North and Alabama Streets.  
 JAMESTOWN, N. Y. — Jones' Block, cor. Spring and 2d Sts.  
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# THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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VOL. VIII.

DECEMBER, 1890.

No. 9.

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*My beloved Students and Christian Scientists:*

This year permit me to ask a favor of you, a special token of your love. It is this. Do not send me another material Holiday present, and accept my gratitude for the sweet souvenirs that have already arrived. But give me this gift, the knowledge that you have risen above personality, and are giving your good gifts to God; and let me share your joy, this joy, that each year finds us nearer the great heart of Love.

MARY B. G. EDDY.

Nov. 23, 1890.

... never overcome evil but overcome evil with Good."  
The law of our country gives us protection as power of the same, and is truly speaking the judgment of itself; but it believes and comprehends more fully in this seeming life, the power of evil than the power of good. There is also

*[Faint, illegible handwritten text, likely bleed-through from the reverse side of the page.]*

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## THE JUDGMENT.

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J. W. H.

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IN considering this subject we shall have but little to say regarding the former, or orthodox belief of such a day, as it has been quite thoroughly proven to our consciousness that Truth spoken will take care of itself, without much personal effort from us to destroy the error. Truth appears as error disappears; not that error ever was, but it seemed. To the pure all things are pure; Truth knows no error for it is not. In order to be a judgment there must be a real power, as law and a seeming opposite. When judgment is rendered it carries the power of the law with its decision. Not that the judge is that power, (as may seem to material sense) but as Jesus said, "of myself I can do nothing, but the Father that worketh in me doeth all things." It may seem to mortal man that the same law both punishes and rewards, and this may be true of material laws. But the Infinite Law only manifests the power of Good. It is written He is "too pure to behold iniquity." A fount cannot send forth at the same place both sweet and bitter waters.

Material law and judgments are based on belief of two powers—good and evil. Hence, its rule is that of the Mosaic Law—an eye for an eye, a tooth for a tooth. But this does not harmonize with the teachings of the Christ. His law is: "resist not evil but overcome evil with Good." The law of our country gives us protection as power of the same, and is truly speaking the judgment of itself; but it believes and comprehends more fully in this seeming life, the power of evil than the power of good. There is also

established, to the mortal sense, a material law with power to render evil judgment. That is, evil punishes itself, but accuses good of displaying evil power as judgment. In the book of Samuel, we read: "Wickedness proceedeth from the wicked;" and the Psalmist says: "The wicked is snared in the works of his own hands." It can be readily seen that there are two seeming powers rendering judgments, one evil the other good; investigation will show that there is no connection between the two, — that Good can never render evil in any form, nor can evil ever impart Good.

Paul says "I see another law in my members warring against the law of my mind, bringing me into captivity, to the law of sin which is in my members." The apostle here declares that the law of matter as carnal, mortal mind brings us into captivity. It is the power that is warring against the Spirit, — or Divine Mind.

Therefore, to rely on such a power or believe in it, renders unto mortals only evil judgments, even sin, sickness, and death. Such judgment seems to be rendered most fully to-day, but it is not the final judgment, so much talked of and feared by mortal man. The Scriptures say that (although there may seem to be other judgments) all judgment shall return unto righteousness. Evil judgments are, then, to be destroyed. Such a day will give us freedom; it will find mankind in Heaven (Harmony). It will take nothing from us (from our consciousness) but evil, and that is nothing, and will give us all things good, because that Good is all, and there is naught else.

Let us now consider in what manner such a judgment can appear, or be made manifest. Now, there can be no rendering of judgments but to the material consciousness.

The Father (Divine Power) judgeth no man, but all judgment is given unto the Son. Material sense must first be awakened to see or look for a power superior to itself. Thus in the personal Jesus, it can see the manifestation of Divine Mind, but cannot understand the power thereof, but the admission of a higher power is the first step in the way of denial of self.

Now, in following the teachings of Jesus closely it will be



seen that all things exist and must only exist in Mind, and that Mind, not matter, is the power of judgment. Therefore, would we obtain the final judgment, in the way that Paul says "Let the same mind be in you that was in Christ Jesus." The same Mind, not many minds, but the one Divine Mind.

It may seem hard, to deny the seeming, many minds, to yield all of self and become as a little child; but only in such a condition of thought can the final judgment be gained. The mind that is filled with self has room for naught else. When Christ our Life shall appear then shall we appear with him in Glory. It does not yet appear (fully) what we shall be, but we know that when He shall appear we shall be like Him. Appear where or how? we certainly do not think that the appearance of the material person of Jesus would change us.

How ridiculous! yet is not this what is taught the world over by the current religions of different countries. But if we stop to think for a moment we can see at once that such is not the true meaning of the appearance of Christ to us, as the final judgment. For the time is coming and now is when the true worshipper shall worship in Spirit and in Truth. Christ must appear in Mind. He can appear nowhere else, for He is Spirit, not matter. We must be awakened to a realization of the reality of Spirit and the unreality of all seeming material existences.

Mind can only demonstrate the power of righteous judgment and there is but the one Mind in which such power is known. It is manifest to mortals through Jesus; let the same Mind be in us. True intelligence, right understanding of Principle, only can bring or restore righteous judgment to any. Being brought into judgment to the righteous judge must destroy the seeming powers of unrighteousness in mind.

Mortal man seeks to find judgment in mortal mind but there is naught there but unrighteousness. It is the seeming power that renders evil judgment; it would show us good in evil and vice versa; to mortal consciousness it shows good in the material self. But Jesus said, Why call ye me good,

there is none good but one, even God. Should we not love good? The answer is certainly; but what is good? There is none but God, or Spirit. Spirit warreth against flesh and flesh warreth against Spirit; but all judgment, or power, shall return unto righteousness.

The apostle says, "whosoever therefore may be minded to be a friend of the world, an enemy of God is constituting himself." The mortal or carnal mind is the friend of the material world and can be a friend of naught else, for it is its kingdom. When Jesus was asked what the adversary (evil) was he answered, "a liar and the father of lies"; yet men persist in believing that lie.

As a man thinketh in his heart (mind) so does he seem to be, or is — to himself. Mortal mind, as the intelligence of the material world, can give us but the evidence of the senses. And the wisdom of the world is foolishness to God, or Good. The wisdom of this world consists not in the realities of Life or Spirit, but of life in matter as mortal mind, which, at the appearance of Truth vanishes in nothingness as darkness fleeth when light appears.

The true or final judgment seems to be a terror to mortal man, simply because it destroys all the seeming powers of the same; but as we come to look only to the Divine Mind for strength, we shall no longer fear the judgment of God or Good, but shall seek to obtain it; he that seeketh findeth, for as the Father hath Life in himself, so hath he given the Son to have Life in Himself; and hath given him authority to execute judgment also, because he is the Son of man; for the Father judgeth no man but hath committed all judgment and power unto the Son.

In spiritual sense there is no executing of judgment, for to Infinite Mind there is no lack, need, or opposite; it is a well of living water of which to drink is Life eternal. Therefore, the statement, — "has power to execute Judgment, because he is the Son of man." Having the belief and claim of material sense to overcome, by denying the power of the same, and declaring only the one Infinite Creator, he overcame the world the flesh and the devil; by declaring only the one Mind, God, or Good, all may execute the true

and righteous judgment, and may pass from death unto Life by a renewed mind.

Jesus said to those that believed on him, the works that I do *shall* ye do. He did not signify by this statement that we could do them if we wished to, but these signs *shall* follow those that believe. If the Truth has appeared to us, it must render righteous judgment. It *will* be, not may be, to our material self power over all flesh.

Only while remaining in belief partakers of the flesh will there appear a judgment, for Christ is the end of the law; in Him we become not that Law, but of that law, as the only and all power. To the pure all things are pure; only to the belief of error can there appear a judgment. But the righteous judgment will destroy entirely the claim of matter.

The Psalmist exclaims, "And the heavens shall declare His righteousness, for God is Judge Himself."

Righteous judgment we now see is the imparting to consciousness the Intelligence of Life as God, "And this is Life eternal, that they might know Thee, the only true God and Jesus Christ whom Thou hast sent."

To whom will the Judgment as power of God appear, or be made manifest? "Whosoever will, let him come and partake of the water of life freely;" "now, we know that whatsoever things the law saith, it saith to them that are under the law; that every mouth may be stopped and *all the world* may be subject to the judgment of God; and they shall not teach every man his neighbor, and every man his brother, saying: 'know the Lord,' for all shall know Me from the least to the greatest"; and I if I be lifted up from the earth will draw *all* men unto me." The Idea of the Infinite Mind cannot be separated from the Infinite. Hence *all* must know Good which is Life eternal. God is Love; Christ Jesus is the manifestation of that Love, or mortal consciousness of it, and *draws* us out of self, as seeming mortal mind, into the one Infinite Mind, Love, which is the fulfilling of the Law.

How different to be drawn by the power of Love from being driven by the fear of evil! Herein is the only true freedom of man. Man being compelled to come into a law

of harmony, for fear of an opposite power, in such a condition could not realize freedom, but must ever be under bonds as a servant; but Jesus said, "I no longer call you servants but friends." One might even to material sense love good and hate evil,—yet, believing in the two opposing forces he could not be free, but must be bound by fetters that naught could unloose, but the one Mind which was in Christ Jesus. The terms of free moral agency as comprehended by material sense could make but a slave of man. True freedom can exist only in the Mind that knows no opposite power. Of two children who had never known anything of a school-room, on entering together, the one is told the penalty of violating certain rules; the other does not know of any such penalty. Through the kindness of the teacher both are equally obedient; but which of the two is truly free? I think you will all say at once, the one that seemingly of his own will, without a knowledge of an opposing power is obedient, is truly speaking, the free child.

Just so a law of compulsion, or with a penalty attached, could never make man aught but a slave. Why do we cry then for the privilege of knowing evil as an opposing power to Good? I know that the serpent is represented to have promised that to partake of the tree of knowledge of good and evil, would make man as God; but he is a liar; why believe him? Thanks be to God *all* mankind will be *drawn* by the power of Love (not driven by fear of evil) into the realm of harmony, "For *all* Judgment or power (not a part) shall return unto righteousness." Do not fear this judgment day; do not look for it as a time when men will be punished or rewarded, or as a place, for such it can never be, for God is everywhere. As a condition of Mind it may be now, and at its appearance to our consciousness we shall not be punished, but made free from the bonds of sin; for Jesus said "Ye shall know the Truth and the Truth shall make you free" Yes, it is something that we may know, that will bring the judgment of God, *must* know before that day will appear, that is, the unreality of evil as material existence which is mortal mind, and the *reality* of God as Good, which is Spirit, or Divine Mind.

## THE DISCIPLES OF CHRIST.

WHO ARE THEY?

W. F. G.

WHEN mention is made of the disciples of Christ, thought goes back to the twelve, and the seventy. In these are supposed to be found certain characteristics that do not belong to the men and women of to-day. They are looked upon as divinely favored persons, enjoying privileges that the Christian of to-day cannot enjoy, and possessing power that is not needed in this age. Their words and works are generally considered to have been the result of a supernatural power, interposed at that time, as evidence from on high of the truthfulness of Jesus' teachings. The disciples are held to have been followers of the personal Jesus, and to have received his teachings and imparted them to others. The power to work miracles, to cast out devils, and to heal the sick is looked upon as a special gift to them, and as a sign they were sent of God, and being thus divinely equipped, they went out to assist in the establishment of Christianity.

These are some of the views held to-day regarding the first disciples of Christ. They are views that limit man's possibilities and retard the cause of Christianity. Christian Science corrects these errors, and shows that what made a disciple of Christ two thousand years ago, makes him one to-day; enjoying the same privileges and possessing the same power.

If there are disciples to-day, how can they be known? In SCIENCE AND HEALTH we read, "In Latin the word rendered *disciple* signifies *student*." This shows that a disciple was something more than a follower of the personal Jesus. Jesus had followers who were by no means disciples. The multitudes followed because of the loaves and fishes. The disciples loved Jesus and followed him; but they saw in him something that was invisible to the multitudes. They were students of the Truth he taught.

Jesus said, to those Jews which believed on him, "if ye continue in my word, then are ye my disciples indeed." Not simply disciples in name, followers of his personality, but disciples indeed. To "continue in his word" implies, first, knowing of what he taught, and, having learned, remaining firm in the consciousness thereof. In the next verse he adds, "And ye shall know the Truth and the Truth shall make you free." Rotherham renders this passage, "And ye shall *understand* the Truth" etc. This text shows that salvation is the result of understanding Truth. Personality does not save, but Truth saves from all that enslaves man. Jesus was the Teacher, and the disciples were students seeking understanding of what he taught. He taught Truth and he who seeks an understanding of his teachings seeks an understanding of Truth. When he spake in parables, many times his disciples failed to understand him, and in private diligently inquired what the meaning of the parable might be. A disciple of Christ, then, is a student of Truth, one who asks, seeks, and strives to understand.

The promise of understanding and salvation is made on condition; "If ye *continue* in my word." This means the living of Truth as known. Progress comes through abiding in the knowledge gained. Without this living there is no growth. The true disciple desires Truth above all things, and having found it he lives it. The promise is, "Ye shall understand the Truth." How much of it? Living one thought of Truth leads to understanding of another; assurance of perfect understanding is given in daily growth out of error. This does not, however, imply coming into infinite understanding; for SCIENCE AND HEALTH says, "Even eternity can never reveal the whole of God." \*

Jesus said, "If the Son, therefore, shall make you free, ye shall be free indeed." The Son made free by imparting the Truth that saves. Whoever accepts Truth and abides therein, grows into a perfect understanding, and experiences a complete salvation. The disciple of Christ, while he "loves

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\* SCIENCE AND HEALTH, p. 443.



Jesus' character more than language can tell,"\* does not depend upon the work and faithfulness of another to save him; but earnestly seeks understanding of the Truth Jesus taught, lived, and demonstrated. Jesus taught by words, and by demonstration; but most of all he taught by a pure and holy life.

What did he teach? He gave expression to his own individual consciousness. It was and is, this consciousness of Being, the true disciple learns and lives. "Jesus patiently persisted in teaching and demonstrating the Truth of Being," (S. & H., p. 261). "He taught his followers that his religion had a Principle that could cast out error, and heal both sick and sinful. He claimed no intelligence, action, or life separate from God" (p. 260). "He presented the true idea of God." "He presented indestructible the man that Spirit creates, constitutes, and governs." "He said substantially, 'He that believeth in me shall not see death,' i. e. He who perceives the true idea of Life loses all sense of death; he who has the right idea of Good loses his sense of evil, and, by reason of this, is ushering himself into the realities of Spirit that never die." (O. ed. p. 6 lines 3, 10, and 17). He taught mortals to rely upon God in every time of need, and to have faith in nothing else. God, Spirit, was his theme,—the Allness of God, and nothingness of everything else. He did not teach that mortals are saved through faith in personality. "Ye shall understand the Truth and the *Truth* shall make you free." The personal Jesus was Saviour only in the sense that it was he who taught Truth which saves. God, Divine Principle is the Saviour.

Jesus taught Principle and declared the understanding of it would save all mankind as it saved him. "Though demonstrating for others' benefit, the teacher by no means relieved them from giving the requisite proof of their own understanding in Science. He worked for their guidance, that they might demonstrate as he did, and understand his Principle" (p. 496).

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\* SCIENCE AND HEALTH, p. 493.

It is plain, then, that the disciples were students of Truth, and not mere followers of a personality. But whence came their miraculous power? In Science we learn that "healing was not a supernatural gift to these learners, but a cultivated understanding of the Divine Science taught by their Master (S. & H. O. ed. p. 56). Their Master taught Divine Science that they might possess this power, and they possessed it in proportion to understanding of his teachings. Had they not in a measure, lived in' the spiritual consciousness of their Teacher they could not have healed the sick and reformed the sinner. The same purity of thought alone could repeat those wonders.

It is not denied that the prayer of the Christian avails much in saving the sinner; why then is it considered powerless to heal unless drugs are administered? One is no more a miracle than the other. The only reason the sick are not healed by spiritual means alone, is because of mortal errors that limit the power of Truth. Correct the errors and salvation from sin will become the way of salvation from sickness also.

Christians, instead of pinning their faith to vicarious effort, will seek the understanding of Truth that saves. Professors of Christianity will become disciples of Christ and demonstrate their understanding by saving themselves and others from sin and sickness. True disciples are needed to-day and will ever be needed, until all error is overcome, and there is no sin, sickness or death.

Error has deceived Christians, causing them to believe they are not permitted to enjoy all the privileges of discipleship. Science uncovers this lie of satan, and declares that the Christian of to-day may enjoy all the blessings of a true disciple. He may understand the teachings of Jesus and give the demonstration thereof. He may daily advance in understanding until he can say with the Apostle, "I have fought a good fight, I have finished my course, I have kept the faith."

The pure thought and noble purpose of disciple and apostle are needed as much to-day as ever. Who will deny

it? What lover of purity, virtue and holiness would not welcome the return of primitive Christianity? It seems strange that any could oppose the teaching that makes practical all of Jesus' words, especially when it would prove a blessing to all mankind and an injury to none. Error crucified the Saviour, expecting to put an end to his demonstration, and error is just as bitter toward Truth to-day. But Truth is all powerful and the realization of this fact delivers from the supposed power of evil. All the privileges of a disciple are ours to enjoy if we will avail ourselves of them. God is not unwilling to give, but the world is too material to receive. When materiality gives place to spirituality, Truth will be understood and demonstrated in healing the sick, reforming the sinner, and raising the dead in trespasses and sins.

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CHRISTIAN SCIENCE has healed more intemperance, licentiousness, and sickness within the past twenty-three years, than the united power of creeds since Jesus walked the earth. To the accusation "Its ministry of healing has for its ends conversion to a new creed," I reply: It has no creed, but leaves people to their own convictions. It has no system of begging money or men; the strong cry for it has been brought out by its benefits to mankind; it reclaims sinners in the way of His appointing.—*Series No. 5, 1889.*

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### THY WILL.

H.

Thy will, almighty Father, thine  
And thine alone be ever done;  
For Thou art Life and Truth and Love,  
The great, eternal, holy One.

Reflectors, we, of all Thou art,  
Of all the sunshine of Thy love.  
No life from Thee we know apart,  
But peace on earth of heaven above.

## SPIRITUAL SENSE OF LIFE.

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A. M. T.

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God is all in all and there can be nothing besides Him, is a statement that many cannot understand. It was so in the days of Jesus, and is so now. On account of their spirituality, Jesus and Paul were in advance of the people. Now, as then, if we advance spiritual thought, many say they cannot understand. If we interpret the Bible spiritually, and consult the spiritual understanding which testifies of Truth, instead of the five senses which testify of material or mortal man, many passages will be plain which seem to be obscure. It requires the enlightenment of Spirit to understand Spirit. We cannot understand it from a material lookout. Christ's kingdom is not of this world — it is spiritual. God is Spirit, and we are to worship Him in Spirit and in Truth. We are spiritual, and our worship must be the same. We must get upon a higher plane, and discern things in their proper sphere and light; then we shall discern the Christ Principle and see beauty and grandeur in the spiritual worship of God.

A few thoughts from such an interpretation: Christ is the Life, the Truth, and the way. We are in sympathy with Him because we are His. He also said He was the resurrection. His resurrection was also the Apostles' resurrection which also helped them in raising others to Life in Him. We are resurrected through Him to consciousness of the death of the carnal man; from dead works to spiritual Life which is the only Life.

Wherefore saith the Spirit, "Awake thou that sleepest and arise from the dead and Christ shall give thee light."

Our Life is in Him. He died that we might have it abundantly. He died that we might live. He went into the grave to keep us out of it. And now, to enter Heaven we do not go by way of the grave. We do not die, but live in Spirit. To the five senses men die. In Spirit men live.

We enter the Kingdom of Heaven in spirit, and live in Christ harmonious; and are burdened with no fear. We accept in the full terms what Christ has done for us; and recognize the Truth that in Him we live and are and that He is our Life and all.

## WRITE AS HEARD.

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B. S.

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SCIENTIFIC thought is power in purity. The power of absolute Truth in Love and Holiness cleanseth from sin. Health heals from sickness, and Life saves from death. The chaste thought aspiring high to conceive Truth, is filled with pure ideas that are declared to be angels, by the one chosen to speak to the children of Israel. The pure Word is all-saving and healing. When the "still small voice" is heard from the sanctuary of Soul, is recognized, accepted, understood, it leads into all Truth. This Christ-thought voice reveals the Father of Life and Light as one God, and brings out in this, as in every other age peace, good, — healing.

The components of Principle are ideas, first and last, perfect factors of the Mind of God. Christian Scientists find Love, Divine Science, when received in a good and honest heart, the sole element of healing. The corner stone of our Church is purity. Every stone (thought) builded upon this corner stone must be white (clean). The house thus builded, our raiment will have become a robe of Righteousness — a clean garment, washed in the baptism of Spirit, and that can not be soiled. When fully clothed with the (Mind), full armor of Christ, we shall be valiant soldiers, and receive no wounds.

When flesh — the human will — is mastered and destroyed, all will be translated back to Mind so that there will be no matter. The high and holy mountain of Zion, will then have been consciously ascended — the problem of Being will be solved. We shall have reached the sublime goal of everlasting Life.

"I am the Way." "Follow me." Mind forever at rest, filled with pure ideas of the infinite is the harmonious silence that declares the hush of mortal sense. "When the senses are silent, Soul is heard." Mind gathering its own, is union of ideas — a demonstration of Love — a union of Scientists formed in Christ, — a Church indivisible. Error can not "shut out the pure virgins (thoughts) with lamps all filled and brightly burning.

Those laden with burdens grievous to be borne, can lose them and hear the Master say, "Come, and enter in thou blessed of my Father; inherit the kingdom prepared from the foundation of the world." God is for us, God is with us, and there is none that can be

against us. All seeming must pass away. Spirit was, is, and always will be. God is all in all, and there is nought beside Him. Principle is good. All who love and demonstrate good have this Principle witnessed by works not to be boasted of.

Join hand with the mother; shield the child; draw nigh unto God, that our store houses may be filled with treasures pure, holy and divine — Spiritual, Eternal, Infinite Ideas — of the Mother and Father — our Life, Truth, and Love. Be pure.

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## THE SPIRIT OF CHRISTIAN SCIENCE.

T. W. H.

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THERE is no power in error to limit us in doing good; we are children of Divine Mind and reflect dominion. Mortal mind has no ability or power to give or deprive us of, Truth; if we look to Divine Principle for all, we shall be supplied with all good. "The Lord is my Shepherd I shall not want." "The Lord is my light and my salvation whom shall I fear, the Lord is the strength of my Life of whom shall I be afraid?" Let us learn how we are being deprived of the bread of Life — conscious realization of Truth and Love, the Spirit of Christian Science — in our lives, by entertaining wrong thoughts. We need to learn the falsity of (so called) material joys and pleasures, in order to commune with the pure thought and teaching of SCIENCE AND HEALTH. This book shows how far material beliefs are from reality of being, and the great need there is of learning Truth. False sense or consciousness is what (in belief) separates us from God, and we should pray as the publican "God be merciful to me a sinner." What a joyful message to know there is but one Mind, the Immortal, and that is God, Good, Life, Truth, Love; that we are all children of one common Parent, perfect ideas of this one Divine Mind; that sin sickness and death are no part and have no place in this Mind but are only beliefs of mortal sense that can and must be, put off. Thus consciousness is gained of our inheritance, and liberty as sons and daughters of God. Prayer of daily desire and earnest effort for a higher, purer, better thought and life, will help us to reach it, and consciously live in Truth and Love — the Spirit of Christian Science.



## A WORD TO THE WISE.

A. D.

Each day, just one little seed of Truth dropped in the human mind. What a garden it would make! Since Tracts and *Series* are coming so plentifully to our hands, shall they not be circulated in the same generous spirit? As one goes along the street, why not carry a tract in the hand and a word of Love on the lips? and be watching to give both with a consciousness that this is Truth, come to save. It is not hard to do, and consumes personal barriers between man and man very fast. It brings out many a smile and thanks in return, too, even from strangers. A bit of experience may prove this.

Going down street one market-day, when the thrifty housewives, basket in hand, were seeking the bread of material sense, I paused on a corner and realized that Truth is the only food and Truth finds its own consumers. Almost immediately, a lady passing stopped, and asked me to help adjust her dress (that typified a habit of thought), and as I assisted, it was natural for me to introduce her to Christian Science and give her a tract. In a few moments, two school girls stood near me, waiting for some companions; I felt that Truth drew them and we spent the time reading from the Children's Department of the JOURNAL. Another child listening, began to tell of "growing pains" in her arms. A word of rebuke to sensation in matter was given, and the little one raised a pair of honest eyes and said, "I'll never speak of 'growing pains' again." A lady meeting me a second time came eagerly forward and said, "Won't you give me another tract? the one you gave me last week was lost. I want to come to see you." I said, "Truth is never lost." "That's just what I told them at home," she replied, "it had gone where it would do somebody good."

The ruling belief in this region seems to be defective vision; a large proportion of the people wear glasses — and even many children. Once, walking behind a girl, I was wishing earnestly that I could save the children from bondage, when she suddenly took off her glasses. This was Truth's call, and I followed it with a tract and an invitation to come to my home.

One Tract a day! Who could not pledge themselves to this trifling service out of gratitude to Christian Science? It would soon take Truth into many homes and it is a mission any one could assume. The leaf headed "*Works of Christian Science*," with testimonials of the Book, is excellent for such distribution, and can be had for the asking from the Publishing Society.

## SOCIAL AND CHURCH RELATIONS.

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A. P. W.

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I OFTEN wonder to what extent my fellow Scientists continue social relations with the outside world, especially in the line of calling acquaintances. If continued, it is fairly expected that we enter heartily into discussion of topics that interest others. These are, largely, the weather, cases of sickness, acute and chronic, interspersed sometimes with more intellectual gossip. Now, all this is highly distasteful to a Christian Scientist and it certainly comes within the category of "idle words," of which it is declared in the Scriptures that we must render a strict account.

If the precious pearls of Christian Science could be scattered in these habitations of material sense, with acceptance, it would be a delight to go from house to house on such an errand; but wisdom must be used, lest perchance the swine of mortal mind turn again and rend us. I, for one, have arrived at the conclusion that it is far better to drop acquaintances with whom the subject of Christian Science cannot be entered upon without offence, than to suffer the temporary loss of peace of mind, and mental turmoil that with me always follow attempts to maintain such relations.

SCIENCE AND HEALTH says that "attempts to conciliate society and gain dominion over mankind are weaknesses of the world," and again — "Science shows that human views, conflicting mortal opinions and beliefs at all times emit the odor of error, and sometimes create a poisonous atmosphere more injurious to health than all other forms of miasma." We must mingle more or less with those who are bound hand and foot in fetters of personal sense, but must be careful in so doing to maintain our watch not to descend, even in appearance, to the world's plane of thought.

I experience the same upsetment after attending the church of which I am still a member, and where I was once in the belief of being fed with spiritual food. With growth of discrimination between Truth and error, to sit under pulpit teachings seems a smirching of pinions of Soul with mire of earth. I think that increased understanding of the Truth will show, ever more forcibly, the wisdom of the command, "Come out and be separate," no matter if society's frown is incurred for so doing.

## HOME AND CHILDREN'S DEPARTMENT.

## Love Needs no Formula.

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G.

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SOME ten years since, before Christian Science had been named as such in New York State, I was victimized by a most severe thought of chronic illness. One physician, and one only, thought it possible for me to live,—and in my “right mind.” To myself the outlook was a dark one, realizing as I did, my own physical and mental condition, and the probable outcome. I had unwittingly fallen into the habit, when alone, of expressing my misery audibly. A dear little child, noted for womanliness of thirty-five at the age of seven, frequently came to my room; and though all about me were kindness personified—she was almost the only caller who really found *me* when she came. One very hot day in midsummer, when the doors all stood ajar, she strayed silently in, past the foot of the bed, to a seat on my left at the window. I was barely conscious of her coming, and after she was seated it seems, resumed my expressions of suffering. She turned to face me and, in the gentlest, most unaffected manner asked: “Miss G——, why do you say that?” “Say what, Birdie?” absently. “Why, ‘Oh-dear-dear’ all the time.” My attention finally secured, I replied: “If I were to say it ten years, Birdie, it seems as if I could never say oh-dear-dear-dear half enough.” “Oh, that’s it!” quoth she, in an enlightened, calm satisfaction. Instantly and noiselessly she crossed the room to perch her tiny figure on a chair at the head of the bed, saying in a methodical, business like manner: “Well, now, I’m going to help you.” “Help me—how?” “Why, to say ‘Oh dear-dear.’ If you’ve got to do it ten years all alone, with two of us it will only take five.” I must have smiled, for she evidently gained confidence even in the face of my protest that she wouldn’t be there five years. “Well, I’m going to begin, anyway, and do as much as I can.” With that, her gentle, little face assumed a contortion evidently in imitation of the expression of my own upon which her eyes rested steadily; and, the gleam of the helpful thought visible through it all, she gave the signal to begin in unison. What was there for me to do but to laugh! She gravely admonished me that if we didn’t begin, we wouldn’t

get through ; so I started, mainly for the compliance of it ; but the sense of amusement got the mastery, and I came to a halt. She gravely assured me that if I had done enough for that time, she herself would keep on a little longer and get some done ahead to apply on our next attempt. On she did keep, until we both joined in the first laugh that had been heard from me in many a day. I never got *quite* back to that point again. About a month later, however, when the circumstance had faded from my mind, and I was weakly attempting for the first time to take the elevator, with others, to the dining-room, she caught sight of my face from the further end of the long hall and, creeping up softly and sliding her little hand into mine by way of gaining attention, asked in an undertone : "Do you need me to help you to-day, Miss G——?" "I guess so, Birdie ; how do you mean—help me at what?" "As I did before. Have you got any more to do? If you have, I'll come in right after supper and we'll get a lot done to-night." The momentary appearance of the same curious look on her face that I had seen but once before enlightened me as to her meaning ; and the laugh that ensued completely broke the train of thought I myself, until then, had been unconscious of. Others, near, wished to know the occasion of the sudden and unlooked-for merriment. A partial explanation was dictated by courtesy, but the real merits of the case were preserved in solid "free-masonry" between Birdie and myself. Thereafter, one of those indescribable pantomime-looks, or a half audible "Will we do it now?" broke whatever "spell" seemed laid upon me. Dear child! she must be a woman grown by this time, with every trace of the incident—of myself too, perhaps—effaced from memory ; but that simply angelic spirit of helpfulness manifested to one deemed past *all* help, is with me as vividly and helpfully this moment as on that ever-to-be-remembered August afternoon. I can never forget it—nor would I if I could. Some day, in some way, it must be in store for me to reciprocate with aid as effectual in its way as that received that day direct from the Father, through the open door of that child-woman's consciousness.

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Outline of Lesson followed with class of children, ages 3 to 8 years.

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JEAN PARKER.

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Our lesson begins with a talk on what we have accomplished through the week, the children telling of their demonstrations over claims of error ; often testifying to pain disappearing in

trying to realize that "God is Love" and "God's child cannot be hurt."

They also give an account of their little tickets, which they receive every Sunday, with the thought of using them for some deed of kindness, always remembering to give them away with thoughts of Love, and of the perfection of the real child of God.

Sometimes they give them to those who do not express health; sometimes where *they* have not been kind and gentle to another, or others have not been so to them. They know that love is not diminished by giving, "but the more we love, the more love we have to give,"—as one of the little ones said, when talking of giving and doing for others.

As the children cannot read the lesson, I tell it to them as a story, or in story form,—first, just as it stands in the text, explaining as best I can, the meaning of words they do not understand, but at the same time keeping in mind that, God's children do understand and comprehend His word. I think it all important what our thoughts are in regard to them. If we have fears for their interest in Truth, they are apt to reflect these fears by restlessness and lack of interest. We should know and realize that they love the Truth and desire to hear it spoken, and to talk of it.

After the lesson story is understood, I take up those points best suited to the comprehension of the child, and most apt to be exemplified in his experience. They know the meaning of a great many words that occur often in the lessons, as: Christ is Truth and Love,—disciples, thoughts near to Christ,—John, knowing the Truth or understanding,—and Peter, faith in Truth.

In the lesson for Oct. 19th, we talked of strife, unkindness to others and finding fault with them, instead of loving and trying to help them, and these things show what king we are serving; the children have already talked of the king being the ruling thought; as we see the teacher rules in the schoolroom, Mother and Father at home, and the President or King the people, and that they make the laws, to a certain extent, which govern those under them; so in thought, if our acts are not good, showing love and kindness, the thought is wrong, for we always think the wrong before we act it, and then we are serving the false king—mortal mind, instead of proving the Truth, that God who is Love, Truth, and all Goodness, is the only Ruler. Christ said we should be as one that serves. We should strive to obey the true thought, which is loving and serving.

Christ is our Leader and Teacher, and He washed His disciples' feet, healed the sick and sinful and was always doing for others. "He pleased not Himself"—i. e. mortal man. We show we are his disciples, God's children, by loving to do good to others, and if we obey the Truth and do good, it gives power over error. We should also obey our parents and those in authority over us. Children know error is nothing, for God did not make it; it is only mortal mind and has no power over us; that God's little ones are perfect, and one cannot have more than another, and that "God is All."

We talk of the "Sunlight which glints from the church dome, glances into the prison cell, glides into the sick-chamber, gilds the hospital cot, brightens the flowers, beautifies the landscape, and blesses the earth" (S. & H.), and that when we let the Love which is God, shine forth, the error is destroyed, and others made happier, as well as ourselves. The Love is not our own but is God; we must not think because we show love, that we are better than some one else, whom we think does not, for we know wrong is only a false claim, and we see it only with material eyes and ears, but God did not make them, so they are nothing and error has no power, for God is Good, is Love, is All.

I then tell them the story in the October JOURNAL, called "Steps in Way," and of the society formed by the children.

We always talk over the experiences of the children given in the JOURNAL; generally they tell them to me.

In these lessons I always try to lead the children to see, and come to realization of, the true thought for themselves, by questions and illustrations, and taking up their answers to see what they mean, just as we do in the Kindergarten. We have committed to memory and recited in concert: "The Lord is my Shepherd," and a short evening prayer; the Science version of "Now I lay me down to sleep."

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It is wonderful and difficult to conceive how this mighty system of Metaphysical or Christian Science Healing has been planted in the human mind, and has made such progress; how we have seen so far into the spiritual facts of being that constitute physical and mental perfection, in the midst of an age so sunk in sin and sensualism.— *Series*, No. 3, 1889.



## OPEN LETTERS.

## "A LITTLE CHILD SHALL LEAD THEM."

WHY do professing Scientists close their eyes to the "fact of being," drop back to the sense dream, and hold the children in the dream with them?

I have read the suggestions, given in the JOURNAL, regarding a Children's Quarterly, and have taken up the same error that many others must have allowed. To *think* it necessary, will close our eyes to the teaching of Jesus, — "Except ye become as a little child ye cannot enter the kingdom of heaven." He is not speaking of children as we hold them in the sense dream, small in stature and limited in understanding. We must remember that in Science all is reversed to the evidence of the senses. He is showing us the necessity of becoming pure in thought as the child.

It is only this educated mortal thought, to which the parent is holding in the sense dream, that error can use as a channel to voice this demand to adulterate SCIENCE AND HEALTH to meet the *seeming* want of the children. This want is in *our concept* of the child that Jesus is teaching us to become like.

The disciples were held in this same *self thought*, and wanted to be taught all the time. Their failure to comprehend Jesus' love of purity in the child thought called forth the "Suffer them to come unto me and forbid them not." The results following, in the history of error, in the culmination of darkness, should be a warning to us. Talking of a Children's Quarterly in the light of Science is a high statement of this same error; if by so doing we educate them to look for amusement, and make the Sunday school a place to entertain the children.

This educated belief, held to in the sense dream, is defined in SCIENCE AND HEALTH: — "If parents create in their babes a desire for incessant amusement, always to have some demand on hand, to be fed, rocked, tossed, or talked to, those parents should not, in after years, complain of their children's fretfulness or frivolity, which they have themselves occasioned." Page 139. "Children should be allowed to remain children in knowledge and become men and women through the understanding of man's spiritual being." Page 140. "Because mortals believe in laws of matter, and reject the Science of Mind, it does not make materi-

ality true, or the so-called laws of sense superior to the law of Soul." Page 141.

If Scientists would go to Church, or Sunday school, with less of the idea that they must be entertained, and would, individually, endeavor to bring out in their every day lives the demonstration of the Truth so clearly brought out in our present Quarterlies, there would be no difficulty in reaching the child thought.

The statements made at our last National Association show the love our little ones have for SCIENCE AND HEALTH; and they should receive their first instruction therefrom. Show them the rule of Life eternal, which is taught in that book and *they will demonstrate it.*

There is no baby talk in the "Science of Being." The oral and mental treatments should be the same in Christian Science. Has not the demonstration proved this? Why should we, in mental treatment, hold to the "fact of being," and in the Sunday school give them baby talk? In so doing, are we not making the Truth appear a lie, or a lie appear Truth?

To become as a little child *we* must be purified of the false claims of this sense dream that we so persistently go back to after seeing the demonstration of Truth, and *know* we are awake to the understanding of Life as it is.

Let us have a care that we do not "take the children's bread" from them; but rather, let us empty ourselves of theories, creeds, and doctrines, together with this false sense of self, and become so humble that we may be worthy to "eat of the crumbs which fall from the master's table;" then, *with the child*, we may sit at the feet of Truth and learn the simple lesson of Life and Love: and the unfolding of this "beauty of holiness" will be to us, as to the child, sublime in its *absolute purity*.

"Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." — P. B.

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THE past year has been one of lessons in self-discipline, and growth of realization in true living, and better understanding of our just position in Life. We trust, and are confident, that we are passing through a period of preparation for greater future usefulness that will yet appear in substantial fruit. We could have no conception two years, or even one year ago, of how far

we were in our egotism, from being fit to stand as the exponents of this "good tidings to all men." But thanks to the Father, and the voice of Spirit through Christian Science publications, some real advance is made every week toward the regeneration that preludes the more perfect manifestations of the Truth, the ultimate of Christ-life. Circumstances have seemed to forbid taking aggressive steps in the interest of this great work which I have desired to take in the year, or more past. Later experience shows that it is far better that it has been so, and I am now quite reconciled to more of this preparation in which I learn more fully that it is not self that accomplishes at all, but the Spirit of Truth and Love only. I am learning to be reconciled not only to this, but to what each day, or week, or month brings, while in the effort to realize the best and highest.

I will here offer a suggestion concerning the numbering of the lines in *SCIENCE AND HEALTH*.

If a stiff piece of paper an inch wide, and as long as the *SCIENCE AND HEALTH* leaf is laid upon the page at right angles to the lines and a line is made across it, near the top, where the upper line of the page passes under it, and then likewise others, every fourth line below the last, to the twenty-eighth line of the page it will give in all eight lines. Now, let these be numbered as follows, beginning with the second line from top 4, 8, 12, 16, 20, 24, and 28 to correspond with the numbers of the printed line from top of page under strip near one edge of the paper strip. With this simple instrument, and a pencil, all necessary numbering of lines can be made throughout *SCIENCE AND HEALTH* in from one and a half to two hours, by a child even, as the proceeding consists, merely, in laying this strip on the page near the inner margin with the upper line on the upper line of the printed page and making corresponding numbers on the margin at the junction of the cross-lines on the strips. These may be made very rapidly, as no counting or calculation is required. One transcript of these numbers every fourth line on the inner margin is enough for both pages, as in looking for numbered lines the eye readily locates the line and its number on, or between these numbers oneither page.

I am very much pleased with Rotherham's translation, for the study of the true rendering of the New Testament Scripture.

I wish to have at least a small part in building the Memorial Church Edifice mentioned in October *JOURNAL*. I am able only to subscribe, now, but feel sure I shall be within the year to pay ten dollars at the least, which I hereby offer to do.— G.

I AM a reader of the JOURNAL, SCIENCE AND HEALTH and the Bible. As I was reading to-day I came to these lines. "When we remove disease by addressing the mind, and giving no heed to the body, we prove that mortal mind creates the suffering (SCIENCE AND HEALTH Page 312 Old Edition). The question has often come to me, "Why could not we cast them out?" as the disciples asked the Master, and the answer came, "This kind goeth not out except by fasting and prayer. It is full consciousness of the allness of Good, and the nothingness of error, full understanding of Divine Principle as taught in SCIENCE AND HEALTH; keeping our thoughts on things that do not fade and which storms of mortal thought cannot disturb. Wisdom, or understanding, is founded on a rock that cannot be moved — immortal Truth. Dear reader, are we striving for things that are eternal and founded in understanding of the Truth? Let us answer this question by proving our at-one-ment with the Father by spiritual demonstration. This demonstration comes only by fasting from mortal thought, and living in consciousness of everlasting harmony, and in loving to do the Master's will. Dear friends in Truth, let us do all things with the perfect thought of Love which comes as the New Jerusalem down from heaven. Then, "Thy will be done, on earth as it is in heaven," will be realized, and Divine understanding proven by healing of those suffering in belief from error. Let us ever follow the bright hope that is with us and rest will be for the remnant that serves the Lord our God and for his people. — H. D. J.

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I WOULD leave completely out all *reports of cases*. Surely the time has quite passed when our Science has to be advertised, and now we all know "healing" is the least of all. Many of the open letters I also deprecate. In one letter in a late JOURNAL, *I, myself, and mine*, appear over forty times. Could we not, in the Children's Department, have good, healthy lesson stories on the Sunday school lessons, not anecdotes and sayings of children. Let me again say I love the JOURNAL; but we want more deep, stirring pieces, with the new, old thoughts.— M. E. H.

THE JOURNAL exists only to reflect the growing sense of Truth of Scientists. One who sees a lack in any department is the one on whom Truth, by the fact, has made a call to supply the deficiency. The call now being whispered to separate the Theology from the Healing of Christian Science finds answer in "Healing and Reports" and "Note Book," of this issue.

## QUESTIONS AND ANSWERS.

THE article, in the "Note Book" of September JOURNAL, on "Money," seems to convey the thought that we should not expect any phenomena visible to the senses, as a result of spiritual understanding. Is that the intention?

The object of the discourse of Jesus, referred to, seemed to be to show that the disciples had no real cause for anxiety about having their needs supplied, if they were earnest in serving God, instead of Mammon. But if their sense of need was still material, would not that sense be supplied? Did not Jesus satisfy the hunger of the five thousand, and was not the food tangible to their sense?

While I recognize that "Spirit does not know matter, Good does not know evil," and that the heavenly Father does not "know that we are needing material food and clothing," does not this thought from SCIENCE AND HEALTH apply? "It (human thought) has caught and interpreted in its own way the echo of Spirit, and repeated it materially," and is it not in this way that the sense of supply "is added?" SCIENCE AND HEALTH says (page 315) "Jesus said (John viii. 52), 'If a man keep my saying, he shall never taste of death?' That statement is not confined to spiritual Life, but includes both the spiritual and physical. Mortal man must part with error, until he puts off the "old man, with his deeds," and is clothed with immortality.

While we should "be seeking *first* the kingdom of God and his righteousness," that is, have that as our *one* desire and object, until mortal man *has* parted with all error, and *is* "clothed with immortality," shall we not have a material sense of need that must be supplied?

Again, SCIENCE AND HEALTH says (p. 332), "The truth is, food does not affect the life of man; . . . but it would be foolish to venture beyond our present understanding, foolish to stop eating, until we gain more goodness, and a clearer comprehension of the living God. In that perfect day of understanding, we shall neither eat to live, nor live to eat." As long as we have to eat food, we need money to pay for it, and while we "seek the kingdom of Spirit, the sense of Good and Truth," and *do find* "the heavenly food and raiment," will not the money necessary to buy the other food "be added" also? Otherwise, if one were devoting all his time to the service of Truth, with no

assurance of having present needs supplied, would there not be cause for anxiety?

Referring to the article, "And even the elements shall be subject to man," in the same JOURNAL, which it seems to me is in the same line of thought, of what avail would the realization of Truth have been, had it not rained? Or is that not a demonstration of Science, or desirable? — F. W. G.

The reiteration, as interrogation, of this correspondent's statement, in his opening paragraph, answers the first question. To the second paragraph: Can we expect any phenomena visible to the senses, as a result of spiritual understanding? Can matter bear testimony to Spirit? \* If "human thought has caught and interpreted, in its own way, the echo of Spirit," must we go on repeating it materially? Shall we hear and repeat the true or the false tone? When shall we part with error? Shall we ever part with it while in the acknowledgment of it as even a present seeming? As long as it seems, it can never be destroyed. All error asks is to be acknowledged as a seeming. If we have now "a material sense of need," we shall always have it, and the claim will never disappear while it is admitted as seeming. The true sense of the command to seek "first" the kingdom of God, is found in the declaration, "Ye cannot serve God *and* Mammon." How do we *serve* Mammon? Only in thought. We are in service to it when we acknowledge that the service is either due or is rendered in any form. Principle *is* all, not *will be*; — "Man *is* spiritual, not *shall be*." There has never been any bondage to error but in thought; it is from thought that it must disappear.

The realization of Truth is its own perfect reward, and the glory is taken away from Spirit when any material manifestation is "seen" or acknowledged.

IN the very interesting and helpful article, in the October JOURNAL, on "The Origin of Material Sense" — would it not be well to add to the sentence "Heaven and Hell both begin here," the words "to our sense"? For is not heaven a state or condition of Mind, without beginning or end; and hell only a suppositional state of Mind, without beginning, consequently without end?

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\* See bottom of p. 164 and p. 165 of SCIENCE AND HEALTH.



And would it not be better to omit the line which states "There is no such word as "eternal," in the New Testament"? Since according to the concordance it does occur in the New Testament forty-five times, and is ten times recorded in the sayings of Jesus.—A. W. G.

In all Scientific thought the "to our sense" underlies statements touching facts of present human consciousness. The writer of the article referred to evidently carried this complement in thought, and while it is useful to call attention to such points, it would hardly be practical for a writer to constantly repeat what is a constant, unexpressed premise.

Concerning the word "eternal," it may be well to state that the Hebrew or Greek words rendered, in the common version, "eternal,"—according to Young's Concordance,—are used once in the Old Testament (Is. lx. 15), and forty-two times in the New Testament, where the proper rendering is "age-lasting," or, as Rotherham gives it, "age-abiding." The word rendered "eternity," in the Common version, occurs, also, but once in the Old Testament (Is. lviii. 13), and Young gives, as its proper rendering, "duration," "continuity." "Eternal" is also found once more in the Common version (Deut. xxxiii. 27), but Young says it there means "what is before in time or place." The word "eternal" is also found in the New Testament (Com. version), Rom. i. 20, Eph. iii. 17, and 1 Tim. i. 17, where the proper translation would be, in the first case, "perpetual," and in the two latter, "age."

It will be useful to look up the references above given, to retain a more definite impression concerning these words. In Rotherham's translation, pp. 184 and 24, will be found interesting statements of the reasons for the rendering "age-abiding" rather than "eternal." For the benefit of those who have not Rotherham, the essential points are given in the note at foot of this page.\* It is given with some fulness, because it illustrates how modern scholarship lets in light on errors of translation of the Common version, and brings out the spiritual sense of the Scriptures, in agreement with SCIENCE AND HEALTH.

PLEASE state if the expressions "Denser Spirit," "The Soul of the Universe," are Scientific: also remarks made by a Scientist who says that "in treating a patient she saw five little stars." Is it strictly proper for a Scientist who has been requested by a

\* The Greek word *aion*, *age*, from which comes the adjective *aionios*, properly rendered "age-abiding," does not of itself mean absolute eternity, otherwise it would not submit to be multiplied by itself, as in the familiar phrase, "*aions ai aions*," which would then be equivalent to "eternities of eternities." The word *aion* sometimes puts a dispensational limit upon itself. The primary meaning of *aion*, however, is duration indefinitely extended. Indefinite extension is the sense that attaches both to the noun and the adjective. As soon as you can see the end of a thing *aion*, or *aionios*, ceases to be applicable.

man with belief of fever to treat him, at the same time not to have dismissed the physician in attendance, giving as a reason that she, the Scientist, did not wish to rouse the mortal mind of the doctor, meanwhile treating the patient secretly. This Scientist brought the patient out all right but she remarked afterwards to a number of young Scientists, who had just been through a class, that the reason she did not dismiss the doctor was that if she did not bring the patient out all right, "no blame would attach to her, that the doctor would have all the responsibility."—M.

As to query concerning God, Soul of the Universe: it will be found completely discussed on pages 155, 164, and following pages of chapter "S. of Being"; also chapter "Genesis." Concerning the remaining questions and statements, such errors will cease to trouble or to present themselves, where there is careful, prayerful, exclusive study of SCIENCE AND HEALTH, and earnest living in the spirit of its teachings. In such study and living, the rubbish of mortal thought will cease to cumber the ground. Go higher, brother; live so near to God that no such thought can become conscious to you, and it will become unconscious to your neighbors. Live in demonstration of Spirit; hear nothing but SCIENCE AND HEALTH.

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CAN deafness be cured? I have been going for about three months to a Scientist, but am no better of deafness. I then in despair wrote to —, but she does not treat. I then wrote Mrs. S—, but she has more then she can attend to. So once more I write and feel I must know if I can be cured and whether there is any one in Boston that can cure deafness. I have taken a great interest in Christian Science since, and as we have only heard of it this summer, everyone is watching the result of my case. I feel that I want to work with all my heart for Science, but I cannot as I am quite deaf. I am well known and have some influence here, so must be cured, if Christian Science can cure deafness. If you will be kind enough to let me know if you have anyone that can cure me, and can I receive absent treatment as I could not go to B— at present; please tell me what the charges would be and how I should pay. Three deaf ladies are waiting an answer to this letter; one lady from a distance; and as it almost means life or death to us would like to hear from you as soon as possible. Yours truly, H. B.

This correspondent will find light on some of her questions in departments "Healing" and "Note Book."

## NOTES FROM THE FIELD.

At Toronto, Canada, recently a Christian Scientist was applied to for treatment by a man already condemned by medical science to speedy death. He improved under the treatment, but receiving a visit from his minister, the latter urged calling a doctor. The man refused, but the minister insisted, and one was called. When the doctor came he said that it was the end, and what he had expected for over a year. The patient thus abandoned to mortal belief, of course succumbed to its law. When the doctor found he had been taking Christian Science treatment, he said the man might have lived a year or two, but for that.

A coroner's inquest followed and the Scientist was arrested, and placed under bonds pending action by the Grand Jury. The Grand Jury failed to find a bill. The Scientist who reports the case to the JOURNAL, comments on the conduct of Theology and Medicine who went into the man's house, and announced the law of belief, thus forcing him out of this plane of consciousness, and asks the pertinent question: "I wonder if Peter or Paul, or any of Jesus' disciples would have gone into a man's house, and told him he was dying"; no! we find that when they went to persons dead in belief, they said "She is not dead, but sleppeth."

The publicity given to the case, judging by the following comment of a Toronto paper, has had a good effect on public sentiment:—

What view the Grand Jurymen took of the case has not been made public, but it is probable that the remarks of the judge at the opening of the court, in which he referred to the fact that the deceased was not a child but a full-grown man, come to years of discretion, and therefore a competent judge of the character of the treatment which he sought, had some effect upon their finding. Some style this treatment of disease "faith cure," but there is a marked difference between the faith curist and what are known as Christian Scientists, the one employing anointing with oil and prayer as a means to an end, and the other proceeding through certain occult processes by which, they hold, they can expel disease from the system.

There have been classes numbering hundreds in Canada, and there are many others besides Mrs. Stewart who hold that they can restore health by proceeding according to Christian teachings, provided the patient submits himself to their treatment in the belief that he can be cured. They are reputable men and women, too, well educated and good living, and before such are denounced it would be well to inquire into their methods. If the trial had gone on, there is reason to believe that Mrs. Stewart would have had ample support from some of the best people in the city, and there would have been evidence produced which would have been a surprise to many.

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WE can have no personal sense of Deity without limiting him. The term Principle seems distant and cold until it becomes through understanding only another name for the supreme Being, and we recognize the divine presence and power of this Being.—*Series 5*, 1889.

## HEALING AND REPORTS OF CASES.

WHAT is healing? This question is fully answered in SCIENCE AND HEALTH, to all who follow its teachings, in demonstration of the words and works of Jesus Christ. Thereby we learn that "there are really but two modes of practice; one is quackery, the other is Science," (S. and H. p. 321). Since Science is the word of God, which is spiritual,—“quackery,” then, must include methods of medicine, mesmerism, hypnotism, spiritualism, prayer to a personal God (which “affects the sick like a drug,” S. and H., p. 489), and all other material methods. They all ignorantly claim that sin and sickness are real, either as mind or as matter, and that their method of healing is also real and good or God-given, thus ignorantly claiming that one reality can destroy or take the place of another, which according to Science and Truth is an impossibility. The question What is healing? then, is answered at first partially, and in the end fully, as it is seen, acknowledged, realized and demonstrated, that Christian Science is the Word of God, which finally heals the world of all quackery or the sin of believing that sin and sickness are real or God-given, when, in fact, God — Good,—and His true idea or reflection alone is real.

In order to make this Science practical to human sense, we follow the instructions of Jesus, by agreeing with our adversary, quackery and its mortal methods (as we seem to human sense to be in the way with it),—only to disagree with it, in the same relation that Truth has to a lie, or as Science to illusion, Intelligence to non-intelligence, something to nothing, and so on. The true idea and reflection of God (who is Life, Truth and Love) meets every mortal, material supposition that life can rightfully, or scientifically, be something opposed to God and His spiritual reflection, man in His image and likeness.

Quackery, then, is human delusion, or one claim of sense over another as good or evil (since it believes in both as realities). As the Scripture teaches, this human delusion claims its origin with the Adam lie which hides itself behind another error of its own belief, when the voice of God (Science) is near enough to expose its nakedness. This false claim of creation is a murderer and a suicide from the beginning since all its *materia medica* and religious beliefs agree, either willingly or unwillingly, with the false knowledge and testimony of the five personal senses. This

supposed knowledge promises to make men as gods (minds) but fulfils nothing in Truth.

A patient, who is a weary wanderer in the darkness of human belief and therefore has suffered many false claims of many such physicians, touches the spiritual understanding of Love and is healed. But who by searching in the false claims of mortal mind can find out God? "No man is healed in sin, or by it, any more than he is morally saved in or by sin" (S. and H. p. 322). But God is merciful, not to sin, but to all who are honestly seeking life and health (harmony) in the Christian and scientific way of His appointing, who is Love Life and Truth.

A sinner in belief, suffering the penalty due to all error of human belief, seeks relief by all the curing methods that are sanctioned by medical education, and religions which teach or believe that sense is matter, or mortal. All these methods may have seemed to help the patient by ignorantly helping to hide the lie (error) under a greater error, which in Truth is not help but an evasion of Truth. In his search for health and happiness the patient at length goes to Christian Science treatment,— which is on the basis of Truth that denies reality to sin and sickness. The patient, perhaps, begins to suffer chemicalization, as the error is exposed and destroyed as a false claim of mortal mind. The process of healing in Christian Science is a pulling down of all the old claims of sin and sickness, with all their methods of evading God — Good. In this way the patient is at first partially, and finally wholly healed from all forms of evil, (ignorance) and He whose right it is reigns with us on earth, as in heaven.—  
I. O. K.

I HAVE just been reading in the JOURNAL asking us all to do our part. It is now nearly one year since I was led to hear this glorious Truth, and I would not lose the peace of mind it has given me for all the money in the world. I have SCIENCE AND HEALTH and it is my meat and drink. It and the JOURNAL is all in this world to me and I would not do without them, if I had to beg my bread.

There are only five of us here, and we are a long way apart, but we have the Truth, and that will carry us safe to the land of promise if we abide by it. O, how often have I said I would give all in this world if I only could tell what would become of us! Now Truth has made it plain to me. May heaven's richest blessing be our dear Teacher's portion.

The people here laugh at me because I tell them I am proud of the name of Christian Science; but I say with our Teacher I am glad to have found out the way to Christ, our dear Master. Well, it is not quite one year yet since I learned the Truth, but it is wonderful. The demonstration to me is that if I seem to feel a belief or pain I get SCIENCE AND HEALTH and read and the error flees from me. Thanks be to God, or Good, for the light of Truth.

Well this is more than I thought I could write, but I said, I will try and do my part. With our heavenly Father's help we can do all things. Your sister in the all Good. — M. G.

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“Truth makes a new creation.” Christian healing rightly understood is “the transforming by the renewing of the mind” as Paul expresses it. SCIENCE AND HEALTH affirms “No man is healed in or by sin any more than he is morally saved in or by sin. To be every whit whole, he must be better spiritually, as well as physically.”

Let us consider a case which has come to hand, no doubt, with the average of students who are worthy Christian Scientists, and loyal in every particular. A sufferer applies for help, rejoices in relief given and shows great interest in the Truth which has set him free; thus far. But there comes a test-point which involves sacrifice, and he is not ready to make it; then pains increase, and he wonders that help does not come so as to make him “well” at once to go on in all the old forms of belief, having “a good time,” as it is called. Then it is discovered that Truth has been sought only for what ease it may bring, soon, the faithful practitioner is dismissed, and another not so scrupulous called who appears to heal the patient at once. Then he is oh, so happy! What have been the later developments in such cases? Invariably it will be found, they drop reading SCIENCE AND HEALTH, turn away from its advocates, and on the next occasion of temptation, resort to material agencies,—in the language of Scripture “A dog having returned unto his own vomit!” It should be remembered that Science proves the fact that every so-called disease, said to have been healed by any other agency than Divine Science, is work to be *all* done over again, and the errors of sense-beliefs are to be destroyed by spiritual understanding.—M. W. M.



THE Scriptures declare that God's ways are higher than man's; then His method of healing also must be higher, God's medicine is Mind. Spirits, drugs, material means are man made. If God, Spirit, heals, drugs, matter, Spirit's opposite, cannot heal. The carnal man wants to be healed, just where he is in the sinful indulgence of the senses, hence he seeks for healing through a supposed power emanating from erring human knowledge.

The following (which will illustrate) was related to the writer. One man said to another (both of whom were addicted to the drink habit, and from which they had suffered.) "What you want is to get this mind-cure treatment, that'll fix you all right. I've been treated that way, and now I can drink as much as I please, and not be laid up." Such a mental influence is neither Christian nor morally human.

It is the taking of "seven other wicked spirits," and the result must be a terrible experience later on, for the one who has been thus deceived. Let not those who come to Christian Science for healing be discouraged, if while under treatment their physical sense of suffering is temporarily aggravated, and at the same time some sense of their own sinfulness is brought more vividly to their consciousness than ever before. It is the province of Christian Science to make every whit whole. "Mind over mind" method tries to please man in his sin, and in some instances it serves the desire of those who say "if I can only get rid of this suffering I don't care what it is that does it." "No man is healed in sin, or by it any more than he is morally saved in or by sin. Lust, hatred, and dishonesty make man sick; and neither medicine nor mind can help him unless they make him better morally, and so deliver him from the destroyers."\* God does not come down to man's condition of sorrow and mingle with it, but He lifts men away from it, and to Himself; neither does He forgive man's sin by relieving him from the suffering that is the legitimate result of sin, and leave him to repeat the offence. Christian Science is God's method of healing. "As the Heavens are higher than the earth" so is Christian Science healing higher than all other methods. It strikes directly at sin, the cause of sickness, and will not let go until the love for it in the human consciousness is destroyed; then the streams of mortal woe that flowed from it disappear, and the prayer in Charles Wesley's lines

"Be thou of sin the double cure,  
Save me from its guilt and power,"

is answered.—W. B. J.

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\* S. & H., p. 322.

I WAS called upon, a short time ago, to demonstrate the Truth, in a case where the patient was delirious most of the time, with other aggravated symptoms. For several days I tried faithfully to realize and demonstrate the Truth of Being, but with no apparent success. During this time, I was studying SCIENCE AND HEALTH and the Bible, constantly. Finally, one evening when error was clamoring the loudest to be heard and appear something, I became so conscious of the all-presence and power of God, and the utter nothingness of every claim of mortal mind, that I realized as never before, that the patient *was* and *always had been*, dwelling in a perfect consciousness of Principle, and never had manifested or expressed anything but Life, Truth and Love. I rebuked the error audibly, then silently let Spirit bear witness, and in fifteen minutes the patient was sleeping peacefully, and the seeming power of error was destroyed. From that hour the improvement was steady and continuous. Should we not always be conscious of the fulfilment of the promise? "But the Advocate, the Holy Spirit, which the Father will send in my name, he will teach you all things and put you in mind of all things that I told you,"—if we were only living Principle according to our highest understanding?

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WHEN I left you, I quit the sinful habit for about a week. After that, I indulged worse than ever, until I suffered enough in mortal belief and thoughts to make me willing to leave all for Truth, Christ. I now know the Truth, and the Truth has made me free. Two weeks ago, I healed a man of a "bad cold"; and am now treating for a "strained wrist" another man who had doctored for it over a year and a half. It is getting better very fast. I do it only with Truth; forbidding all use of medicine or attention to hygiene. All honor I leave to God. Love is my standpoint. My gratitude for what I have received through your treatments is unspeakably great. — B. T.

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I WRITE again, as you wished, to inform you how I am getting on. I certainly feel better; can walk better, and am steadily improving. I went to church on Sunday without my crutch or cane. There was soon a crowd around me, asking where my crutch was and why I hadn't it with me. When I told them I didn't need it any longer, they wanted to know what I was taking, who was attending me, etc., etc. — J. C. T.

## EDITOR'S NOTE BOOK.

Can the Theology of Christian Science be made a Speciality?

WHEN John sent to demand "Art Thou the Coming One?" Jesus answered, "Carry tidings to John as to what ye saw and heard; that blind are recovering sight" etc. "By recounting deeds instead of repeating his words" he, in modern phrase told them, ~~as~~ the most conclusive answer, to give a "report of cases." In the same spirit was his answer when the Jews quarrelled with his theology — "Even though ye believe not Me, believe the works." On all occasions his supreme appeal was to "works" — that is to "cases" of healing.

Again Jesus said, "I ~~am~~ the way," and, "A disciple is not above the teacher; but when perfected every one shall be as his teacher." This phrase, and all that portion of his discourse in which it stands, was directed against spiritual pride, the pharisee thought that looked with depreciation on the healing application of Truth to the multitude. In the injunctions "physician heal thyself," "first cast out the beam out of thine own eye" and to cut off the right hand, and pluck out the right eye of personal sense, — individual demonstration of the Truth of being, as the only healing and the way to heal, is brought out. Demonstration is individual, but becomes manifest in relation. No man liveth unto himself, but in a universal consciousness. The law of relation with others, or spirit of demonstration, is set forth in the statements, "If any one wishes to be first, he shall be last of all, and minister of all;" "If then I washed your feet — the Lord and the Teacher — ye, too, ought to be washing one another's feet. For *an example* I gave you, that according as I did for you, ye, too, should be doing." Jesus' method and spirit rebuke conceptions of Theology according to claims of intelligence in human intellect, and that would separate it from Love that works the "works of the Father." "Can a blind man guide a blind? Will they not both fall into a ditch?" — was Jesus' summing up concerning theologians that do not heal.

SCIENCE AND HEALTH says in the same line, "More than profession is required for Christian demonstration. Few understand or will adhere to his divine precepts for healing. Why? Because his precepts require the disciple to cut off the right hand, and

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\* SCIENCE AND HEALTH. p. 192.

pluck out the right eye,—that is to set aside cherished beliefs and practices.”

It was the insistence of Jesus upon the substitution of personal holiness, or individual demonstration, for dogmatic beliefs of theology, that offended the Jews, and was cause that “many from among his disciples *went away behind.*” The unceasing injunctions in SCIENCE AND HEALTH as to separation from personal sense, or false human consciousness, account for the repugnance to it of mortal error, and the attempts to get it out of sight. And this is why so many who begin with SCIENCE AND HEALTH, and continue to refer to it as a text-book—that is for theology—turn to books that make them “feel good” (in error) for their real food. This invariably drifts one out of Christian Science, because Christian Science is nothing but “setting aside cherished beliefs and practices.” The thought that sees in SCIENCE AND HEALTH a mere “text-book,” is dwelling in the letter: it has not yet discerned Spirit, but is asking with the multitude, “Art thou the Christ?” as the Jesus thought is smitten and scourged in the thoughts of individual mortal consciousness.

“It was his theology that healed the sick and the sinner,”\* but Jesus never catered to those who preferred to hear “more of the principles of Science and less of its demonstration,” nor made a speciality of Theology, or teaching, nor ever told any disciple to do so. To the contrary “heal the sick!” stands foremost in all commands. This is because Jesus realized Love (or Healing) as one with Truth of being (or Theology). He knew that in mortal speculation there are “principles of Science,” but that the Principle of Christian Science is One. Somewhere in SCIENCE AND HEALTH it is said in substance, that Jesus’ words and works are one, and no more of one can be understood than of the other. Jesus said the same; “If any one do His will, he shall understand about the teaching.” For understanding is not perception but existence as idea of Principle. To even think of the Theology of Christian Science as a speciality, is to turn away from Christian Science; *every instant of individual consciousness that is without its sign following—of Love or Healing—is an instant of false consciousness, or illusion of Truth.* Illusion of seeming of Truth may be further from Truth than illusion of error. “Sickness is part of the error that Truth casts out,” † and what “the

\* SCIENCE AND HEALTH, p. 183.

† SCIENCE AND HEALTH, p. 414.

age demands is higher proofs rather than professions of Christianity, for this is the part of progress." \*

The higher proofs are not, to a Scientist, in the senses, nor does he look there for them; nevertheless realization of Principle relieves from illusion of sense. Love is apprehensible to human sense only as healing. "To the Scientist sickness is a dream," and his witness to immortal Truth of being is on high. To the mortal consciousness in which light of Principle and idea is not acknowledged to be shining, the "witness" seems to speak "from the dust." But the healing of Principle is for all, and for each in his present sense of life, or for some there would be no healing. "He causeth His rain to fall on the just and the unjust alike," that is, Love sees only Her own reflection. The witness of Spirit is never absent, and every one hears each one in his "own language" in which he was "born," or he could never hear. The Theology of Christian Science, like that of Christianity, speaks, — just as truly to those called Christian Scientists as to outsiders, — in an unknown tongue, where its witness of healing is absent. A periodical of Christian Science which sets forth Theology and leaves out proofs, does not therefore represent Christian Science, either to Scientists or to outsiders, any more than a disciple who teaches without healing represents, that is manifests the Christ.

Formerly the names of healer and healed were given in cases reported in the JOURNAL. Reports were also, in the main, certificates in which relief from physical maladies was prominent, though there was besides much of the Spirit of Christian Science manifested through them. They represented faithfully Scientists' then average sense of healing by Principle and were, perhaps are, as high a statement as is intelligible to beliefs of material sense. In February '89 the form of reports was made impersonal, except that, in some instances, the name of a person healed was appended to his own relation of the healing. This exception finally ceased, and reports have since been wholly impersonal. In the discussion of these reports, in the issue of the JOURNAL referred to, in which the new departure was made, — it was said: —

"The report should be drawn up with a view to make prominent the action of Truth," . . . "The habit of directing observation to the spiritual history, as well as the phenomenal, will

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\*SCIENCE AND HEALTH, p. 85.

prove one of the greatest aids to growth in the understanding and love of God, Truth, and by consequence to growth of the healing power itself." . . . "It is the work of the scientific healer to bring Truth into the foreground. The mere record of external phenomena, . . . is not only unscientific, it is an affront to Truth." . . . Should not the Scientist, as he recognizes the Divine Presence manifested in the healing of sin and sickness, hear the words, "Loose the shoes from thy feet; for the place whereon thou standest is holy ground"?

The more complete the realization of Principle, the higher demonstration must go. Demonstration is realized in Mind; as understanding of and consequent trust in Principle grow clearer and firmer, less and less account will be made of what is cognizable by the five senses. But, as sick thought is healed, its reflection must cease. The consciousness that does not need to look for confirmation in the senses, is nearest to Principle but proof that such consciousness exists, is to be found only in the ceasing of impatience, envy, jealousy, and the other "fruits of flesh," and in corresponding manifestation of the fruits of Spirit, as enumerated in Galatians.

Successive issues of the JOURNAL up to the present, have expressed the growth, daily, clearer and more clear of the sense of Christian Science as the second coming of the Christ, Immanuel, "God with us." Disease is becoming less real and the transforming power of Love, in clearer consciousness of Life as God, comes more and more into the foreground. This is made manifest in the "Reports of Cases," and discussions on Healing. Disappearance of manifestations of disease cognizable to the senses must follow understanding of Principle, but the student of Truth sees only Love; in this he is not rejoicing,—that the spirits to you (him) are submitting themselves"; but he is rejoicing that his "name" has "been inscribed in the heavens."

To attempt presentation of the Theology of Christian Science apart from its testimonies of healing, is to quit the platform of Jesus and of SCIENCE AND HEALTH, and to land Christian Science in the slough of creeds. Neither is there place in Christian Science for a class that devotes itself to teaching its theology, while the common Scientist demonstrates in healing. "The disciple is not above the Teacher, but *when perfected* every one shall be *as* his Teacher."

The JOURNAL voices the sense of Life of all demonstrating Scientists who accept the "way" of Jesus as explained in



SCIENCE AND HEALTH. The system Jesus taught rested upon this platform: "Go ye into all the world. *Heal the sick, AND preach the gospel to the poor. Love thy neighbor as thyself.*" . . . "Christians now, as then, are under as direct orders to be Christlike, to possess his Spirit, and follow his example,—healing the sick as well as the sinner." \*

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CAN there be separation of the Theology from the Healing of Christian Science? Or, can a speciality be made of one or the other? To make a speciality is to give preference, and preference is separation. Christ is the Theology of Christian Science, and in that Theology there is no separation between Intelligence or Truth, and Good or Healing. Love, Truth, Life — Principle — are one and indivisible. They are separable only in false sense of life

Realized oneness of Principle is "the marriage-feast" of which Jesus spoke in Luke. Seeming separation between Love, and Intelligence or Truth, is the all of discord,—realization of their unity is harmony. When to see Truth of being, is to have already done Good of Love the marriage of Good and Truth is consummated. Then "Mercy (Love) and Truth are met together, Righteousness and peace have kissed each other," in individual consciousness. It is sense of unity of Principle that "opens to him (the Christ idea) straightway," when he "comes and knocks," "once he may return out of the marriage-feast." To manifest unity of Intelligence and Love (Theology and Healing) is to have "the loins girded and lamps burning," and to "be found watching." It is to this sense of Principle that the promise is,— "He will gird himself, and make them recline, and coming near, will minister unto them." Except in healing from sickness and sin, as Love or Good, Truth, to mortal sense has no manifestation.

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#### Theology and Healing.

A brother sends the following: There is a tendency abroad to claim that all the evil there is in an error is to name it. If you will not name it or think of it as real, then you may continue its practice and it is nothing at all.

In other words; if we will not think that the pleasures of sense, appetite, desire, and the covetings of self are evil then we may commit them. This reasoning carried out to its legitimate conclusion, would justify theft or murder, etc. The only sin or mis-

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\*SCIENCE AND HEALTH, p. 183. (In the text no words are italicized.)

chief consists in naming them appetite, desire, license, theft or murder, etc. It follows from this that all you have to do is to claim you have realized a height of attainment and you have realized it, no matter whether you have or not, and even though you have not gained the first iota in the way of real life, as reflection of Principle.

All of which means, as I conceive it that those who talk thus are deluding themselves with mere terms. The truth is that any evil is a real evil to us, until it perishes and is actually blotted out from consciousness. Merely saying it is blotted out or has perished, does not destroy it. So, claiming we have attained a realization before consciousness is fully permeated with the Truth is not at all the same thing as attainment. — L. P. N.

The above communication chronicles another spawning from the "God is good, God is all, there is no evil" thought, that is "watching for iniquity, to turn aside into emptiness the righteous." As Truth uncovers error's devices, they multiply in number and subtlety.

Understanding of Principle and idea reveals that error simulates the oneness as well as Intelligence of Principle, in a seeming consciousness, common to all men and to all Creation. Individual accountability of sinful belief is relative to its seeming reality to each. "Holiness" and "sanctification" signify in Hebrew, "separateness," or "setting apart,"—separation from false sense of life, as reflection of Principle. In just so far as thoughts, interests, pleasures, virtues, and good that can be cognized by the five personal senses seem present as consciousness, each one is "in" and "of the world." Every one of these thoughts in individual consciousness is a broad, smooth way to it, for other forms of error in the false, universal consciousness. And everything in that, belongs to each as conscious or unconscious thought, in so far as separateness, from the worldly consciousness has not become realized in reflection of Principle.

Since consciousness in error of belief is one, state of realization in each individual, is affected by every manifestation of error in exact mathematical ratio of accessibility through sense of life as personal, not replaced by sense of Life as God. Thus, in following on the steps of Jesus, each has to "meet and master" the all of evil and sickness of the whole world — or sense of life as material. In this unity of consciousness, error is "mine" or "his" according to sense of it as such. Falsity of supposition ceases from individual consciousness, through living as idea of Principle, or reflection of Good.

Scientists are learning through daily experience that every error, in the limits and conditions above stated, touches every individual. Recall the suggestions whispered into so many ears simultaneously, to hide the name "Christian Science,"—that "Christian Science is the Truth Absolute," and inviting to suppress mention of SCIENCE AND HEALTH and of its Messenger, or to understate their claims, a still more subtle form of the error, —thus hiding from humanity the essential facts of its origin and nature, and—to the human sense,—its only foundation, and exalting error of personality in pride of self intelligence. These and all "evil thoughts, lusts, and malicious purposes, going forth, like wandering pollen from one human mind to another, find inadvertent lodgment, unless virtue and Truth build a strong defence."\*

Every error, too, whatever its name or form is seen to be only another attempt to turn aside from the issue—the positive requirement of Christian Science—of individual demonstration over "the action of sensuous belief in matter" known as animal magnetism. When this is overcome in each of the units, it will have ceased from the total or unity of consciousness. The Master's and the apostles' frequent charge to "Watch!" and Paul's injunction, "So that he who thinks to be standing, let him be looking lest he fall," were given from the standpoint of this consciousness, and have a significance that cannot be reached from any other.

"Error is named only to unname it." Turning from the chapter of error, "the vision of the whole" ever shines, for waiting eyes. The law for our action is "at all times, and under all circumstances, overcome evil with good. Know thyself; and God will supply the occasion for a victory over evil."\* The conflict is not to endure forever, nor is the issue doubtful. The prophet said "For the vision is yet for the appointed time; and it panteth toward the end, and shall not lie; though it tarry, wait for it, because it *will surely come*, it will not delay." Paul in the Hebrews saw our day: "For yet a little while, how short! how short! the Coming One *will be here*, and will not delay." She that hears to-day, says, "A louder song, sweeter than has ever before reached high heaven, *now rises* clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain."†

\* SCIENCE AND HEALTH, p. 100.

† SCIENCE AND HEALTH, p. 523. Hab. ii. 3. \* SCIENCE AND HEALTH, p. 520; italicizing is ours. Ed.

THE BIBLE LESSONS have become a prime factor in the present unfolding of Christian Science. They are adding largely in bringing about realization that Christian Science Mind-healing consists in constant application of Truth of being to individual consciousness. Everything that helps realization of Principle is a "treatment" in Christian Science. Truth regenerates with the consciousness that God or Principle is Spirit, and that Spirit and its ideas is all. Constant work, seeking, striving is the price of attainment. There can be only so much of attainment as there is of effort. The problem is, growth out of sense; the Principle, God; the rule, living as spiritual idea. Thought of material sense that is too lethargic to work for its own healing, that says "I must go to bed," "I am too tired," "I am too busy," is no better and differs in no way, when embodied in "a belief of discord" labelled "Christian Scientist," from the same belief labelled "Baptist" or "Methodist" or "Hottentot." Claim of sense that hinders a Scientist, so-called, from working out his own salvation is identical with that which sends the drunkard or debauché to his bed; whether it reeks and steams in animality, or is more orderly and decent to mortal sense, it is the identical claim of sense that must be "met and mastered" sooner or later in the Scientist and his seemingly grosser brother.

To get the full benefit of the Bible Lesson the references should be written out. Half an hour to an hour, according to belief of facility or awkwardness in writing, spent every evening in this work, is one of the best treatments available in Christian Science. But begin, and do something, if at first only a single verse, and it will be found easier, and more will be done, from week to week. If too lazy to do this let not the belief of growth in Truth deceive. The degree in which claims of error are in this way subordinated, day by day, to demands of Truth, will be found to measure, with mathematical exactness, the assurance with which, in the hour of trouble, the throne of Grace is approached. Let no "Scientist" think in the day of trouble, to supplement neglect to do his own work, from the faithfulness of another. Growth in understanding uncovers all such operations as exchanges of beliefs. Truth drives out, with knotted scourge, from the Temple, all such buyers and sellers.

Not long ago a brother was speaking to his class, of SCIENCE AND HEALTH as the Word of God, and as included in the term "Bible" in the thought of every Scientist. Interrupting him-

self, he turned to members of the class, and asked them, "Does this seem to you an overstatement?" "A few months ago it would have seemed profanation; to-day, through study of the Bible lessons, we know it to be true," was the reply. Is the Bible brought down or is Truth, the "Word of God," lifted up, when recognized as the healer from sense of life as material and sinful? Strangers who come in to listen are impressed in the same way.

Now, a suggestion. If you are alone, to your sense, or if there are only two or three, send for the "Christian Science Quarterly" and commence study of the Lessons as herein set forth. When Sunday comes, call in, if only one person, who will listen, (or meet together if there are more and call in more "outsiders") with references written out, and read them over. Make such comments as you can. O, how Spirit becomes real, to the thought that looks to it with trust, never so small, if it be the *all* of present consciousness! How might of Spirit replaces supposed power of beliefs to whomsoever sets himself to work out his own salvation. You can find one person who will listen. Begin with the one, and increase the number as you can.

Another suggestion. Those who have had the Quarterly in use for several months, must be able to make many helpful statements as to methods of study, or conducting classes, or stimulating to study those in their classes, or, more important than all the rest, of demonstration over belief of self-intelligence, in the teacher, and bondage of the members of his class to their own belief of his superiority. Or, there are suggestions that have occurred in their use, as to form or substance of the Lessons themselves, that would be helpful to the compilers of the Quarterly. If the former, send to the editorial department of the JOURNAL; if the latter, address editors of THE CHRISTIAN SCIENCE QUARTERLY, and they will be turned to improvement of the Quarterly, or through the JOURNAL, to the help of teachers and students who are using it. Let this loving, helpful thought find expression. What has helped will be doubly, yea, an hundredfold more helpful to ourselves when it has carried help to others. Not brought out in the bustling sense of self, and of "helping others," either, but with silent recognition of Principle to whom thus are rendered things that are Her own. When ye shall have fulfilled all of the law of Love, say, "We are unprofitable servants, we have done only that which was our duty to do."

**Conflicting Claims of Truth and Error.**

THE question is often presented as to claims of mortal mind on those who have come into the Truth. Advice should never be asked, and when asked should not be given by one person to another. The word of Jesus, "Man, who made me a judge and a divider over you," is the answer of Truth when called to arbitrate the claims of error. All such questions are best worked out, by each for himself, from his own realization of Principle.

The action of each mortal must proceed from his own sense of Life, and not from that of another: else his act is not his own but that of the other. Such interference is a violation of Divine order.

Jesus the Christ is born to each human consciousness, in the acknowledgment of Christian Science. This birth encounters the seeming conditions of mortal mind in relation of its so-called life. The young child must, at first, be protected by its mother from their violence. When he becomes conscious of his spiritual origin, however, he answers to the mortal thought of the mother in material sense, "Wot ye not that I must be about my Father's business?" It is only till he reaches this consciousness that he is subject, in seeming. It is never subject, and cannot be. If it seems to be, it is because Science as Divine and the fact of spiritual origin is not yet realized.

Mortal mind never commands or holds in bondage the immortal idea, even in seeming. All that it so holds and all that it commands is itself and its own so-called children, that are conscious of its authority. Acknowledgment of its authority, or that it can so hold, constitutes the bondage, and to make it, to make one's self a partner in that "holding down of the Truth in unrighteousnesses" that the Apostle speaks of; hence a partner in unrighteousness.

"But the Jerusalem above is free, which, indeed, is our mother. . . . with her freedom, Christ made us free; stand ye, then, and not again with a yoke of servitude be held fast."

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**NOTICE.**

BOSTON, MASS., Nov. 22, 1890.

At a meeting of the Publication Committee this day held, it was unanimously voted that the sentiments expressed in the October JOURNAL, page 318, lines 20-21, and the November JOURNAL, page 359, lines 34-36, were unauthorized, unwise, and not the thought of our Committee. Also, that at present it is not advisable to issue a Children's Quarterly.

ALFRED LANG,

*Chairman Publication Committee.*



PUBLISHER'S DEPARTMENT.

ALL our publications are discontinued at maturity of subscriptions, unless their continuance is requested.

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OUR advertising columns close *promptly* on the 15th of each month. Cards, church notices, etc., received after such date, go over until the following month.

WILL correspondents *please* remember to give FULL ADDRESS with *each* communication,—if only a postal card; also sign name uniformly as it was originally sent with subscriptions.

ATTENTION is called to the last advertising page of this JOURNAL for additional price list of publications sold by this Society.

MANY correspondents send us remittances of drafts, express orders, etc., payable to Christian Science Publishing Company. There is no such concern in Boston. Make all payable to CHRISTIAN SCIENCE PUBLISHING SOCIETY.

FRIENDS having extra copies of the JOURNAL of the following dates and desiring to dispose of the same, will please address the publisher; Aug., Sept., and Dec., 1885; Jan., 1886; Feb., April, and May, 1887.

SUBSCRIBERS should bear in mind that changes in address must be given by the twentieth of each month to insure the following JOURNAL reaching them. We aim to mail JOURNALS by twenty-fifth of each month.

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1,100 pages, and contains every word in alphabetical order, arranged under its Greek or Hebrew original, with the literal meaning of each and its pronunciation. It exhibits about three hundred and eleven thousand references, marking 30,000 various readings in the New Testament, with the latest information on Biblical Geography and antiquities. Sent prepaid at \$5.00 per copy (publisher's price).

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IN response to repeated calls from different parts of the country for a Bible dictionary, this SOCIETY is now prepared to furnish SMITH'S DICTIONARY of the Bible, comprising the antiquities, biography, geography, natural history, and literature; with the latest researches and references to the revised version of the New Testament — eight colored maps and four hundred and forty illustrations. 600 pp. cloth, \$2; sheep, \$3; half morocco, \$3.50; all prepaid.

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THE Publication Committee at a meeting held Sept. 20th empowered the Committee on Church Hymnal to compile a number of hymns for immediate use among Scientists, pending the completion of a Christian Science Hymnal. We now offer them printed on heavy card board making four pages, comprising some fifteen hymns, at 25 prepaid, for \$1.00; 50 prepaid, for \$2.00; 100 prepaid, for \$4.00. Lots of less than 25, five cents each.

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AT the same meeting a resolution was passed that on and after January 1st, '91, a charge of \$1.00 a line per annum be made by the publisher, for all Church and dispensary notices appearing after that date in the JOURNAL.

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INTERESTED persons living in many places scattered over several States, have sent requests for Scientists to locate in their midst. This Society simply acts as a negotiator to put places wanting workers in correspondence with such, but assumes no responsibility whatever, and accepts no remuneration.

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ATTENTION is called to the notice now appearing at the head of the Advertising Columns.

Request is made that every one applying for space express a hearty willingness to be advertised subject to the conditions named. Those whose cards appear in this issue have assented to the change made.

CHURCHES OF CHRIST (SCIENTIST) HOLD REGULAR SUNDAY  
SERVICES AS FOLLOWS:

- ALBANY, N. Y.—10.30 A. M., 314 Clinton Ave.  
ARKANSAS CITY, KAN.—Houghton Block, Summit St., 11  
A. M. and 7.30 P. M., S. S. 10 A. M. Mrs. F. E. W. Wilkins, Speaker.  
BEATRICE, NEBRASKA.—10.30 A. M., 510 Court Street. Pas-  
tor, E. M. Buswell. Sabbath school 11.30 A. M.  
BELOIT, WIS.—10.30 A. M., S. S. 12 M., Carpenter's Block.  
BOSTON.—10.30 o'clock A. M., Chickering Hall, Tremont  
Street. Sunday school 12 M. Rev. L. P. Norcross, pastor.  
BROOKLYN, N. Y.—10.30 A. M., and 7.30 P. M. Aurora Grata  
Cathedral, Madison St. and Bedford Ave. Rev. F. E. Mason, pastor.  
BUFFALO, N. Y.—10.45 A. M. and 7.45 P. M. Sunday school  
12 M. Chapter House, Johnson Park. Rev. E. R. Hardy, pastor.  
CHICAGO.—10.45 A. M.; S. S. 11.45; Kimball's Hall, cor. State  
and Jackson Sts.  
CLEVELAND, O.—10.30 A. M., 50 Euclid Ave., Room 111. Geo.  
A. Robertson, pastor.  
DENVER, COL.—10.30 A. M., Odd Fellows' Hall, No. 1543  
Champa St. Sunday school 12 M. Jno. F. Linscott, pastor.  
DULUTH, MINN.—10.30 A. M., 7.30 P. M., at Rooms 310 and  
311 Masonic Temple. Mrs. M. C. Swift, C.S., Speaker.  
FORT HOWARD AND GREEN BAY, WIS.—10.30 A. M., Royal  
Arcanum Hall (Fort Howard side of river).  
INDIANAPOLIS, IND.—2 P. M., S. S. 3 P. M., Plymouth Church.  
INDIANAPOLIS, IND.—10.30 A. M., cor. North and Alabama Sts.  
JUNCTION CITY, KAN.—10.30 A. M., S. S. following. Second  
floor Clough Building, Washington Street.  
MARINETTE, WIS.—10.30 A. M., and 7.30 P. M., Johnstone's Hall.  
MILWAUKEE, WIS.—10.30 A. M., Severance Hall, 421 Mil-  
waukee Street. Speaker, S. J. Sawyer, C.S.D. S. S. 11.45 A. M.  
NEW YORK CITY.—10.30 A. M., Hardman Hall, No. 2 W.  
19th St. Speaker, Mrs. F. J. Stetson, C.S.D. Sunday school 12 M.  
OCONTO, WIS.—10.30 A. M. and 7.30 P. M. S. S., 12 o'clock.  
PIQUA, O.—10 A. M., S. S. 11 A. M. Commercial Lodge, I.O.O.F.  
SAN FRANCISCO, CAL.—1 P. M., Imp. O. R. M. Building,  
320 Post Street, opposite Union Square.  
SYRACUSE, N. Y.—10.30 A. M., S. S. 9.30 A. M., Greyhound Hall.  
TOPEKA, KAS.—11 A. M., S. S. 10 A. M., 210 W. 6th Street.  
TORONTO, CANADA.—11 A. M., and 7 P. M., S. S. 12 M., corner  
College and Brunswick Aves. Rev. R. Rabjohn, C.S., Speaker.  
WICHITA, KAS.—3.30 P. M., S. S. 2.30 P. M., 213 S. Water St.
- Regular Sunday services of Scientists are as follows:
- ATLANTA, GA.—S. S., 9.30 A. M., res. Gen. Lewis, Peachtree St.  
AUSTIN, TEX.—11 A. M., S. S. 10 A. M., 506 W. 14th Street.  
BANCROFT, NEB.—3 P. M., residence of S. R. Fletcher.  
BARRE, VT.—11 A. M., S. S. 12.30 P. M., residence Wm. Clark.  
BELLEVILLE, KAN.—3 P. M., residence of T. W. Hatten.  
BINGHAMTON, N. Y.—10.30 A. M., Royal Arcanum Hall.

- BLOOMINGTON, ILL. — 10.30 A. M., S. S. 9.30 A. M., Cor. Grove and Center Sts.
- BLUE SPRINGS, NEB. — 10 A. M., residence A. Walther.
- BROOKLYN, N. Y. — 3 P. M., 41 Green Ave.
- BUFFALO, N. Y. — Bible class, 3.15 P. M., 548 Main Street.
- CARTHAGE, MO. — 3 P. M., 329 W. Vine Street.
- CHARLES CITY, IOWA. — 10.30 A. M., Room 3, Cheney Block.
- CINCINNATI, O. — 10.30 A. M., The "Ortiz," suite 5, 4th and Sycamore. Public Bible class every Wednesday, at 2 P. M.
- COLORADO SPRINGS, COL. — 3 P. M., No. 210 Huerfano Street.
- COUNCIL BLUFFS, IO. — 4 P. M., Merrian's Bl'k.
- DENVER, COL. — 3 P. M., 3 La Veta Place.
- DES MOINES, IA. — 10 A. M., High Street Baptist Church.
- DETROIT, MICH. — 10.45 A. M., S. S. 12 M., 209 Woodward Ave.
- EARLVILLE, N. Y. — 3.30 P. M., residence E. E. Estey.
- ELKHART, IND. — 10.30 A. M., Whitman Block.
- ELROY, WIS. — Residence of E. B. Loveland, C.S.
- FALL RIVER, MASS. — 2 P. M., 39 S. Main Street, Room 5.
- FAIRMOUNT, MINN. — 3 P. M., residence Edw. F. Wade.
- FAIRBURY, NEB. — 2.30 P. M., residence C. C. Boyle.
- FORT WORTH, TEX. — S. S. 10 A. M., residence Mrs. A. C. Shugart.
- GALESBURG, ILL. — Good Templars' Hall, East Main St., 3 P. M.
- GALVESTON, TEX. — 5 P. M., Sunday school, 9.30 A. M., south side P. O. St., 2d house east of 19th St.
- GARDEN CITY, KAN. — 3 P. M., Bible class Wed. eve., 7.20.
- GLOUCESTER, MASS. — Bible class, 3 P. M., 79 Middle Street.
- GLOUCESTER, MASS. — 7 P. M., Harmony Hall.
- GRAND RAPIDS, MICH. — 10.30 A. M., Good Templars' Hall.
- GRAND FORKS, DAK. — 3.45 P. M., Congregational Church parlor.
- HARTFORD, CONN. — Sunday school 10.30 A. M., 102 Seymour St.
- HARTWELL, OHIO. — 11 A. M., residence Mrs. L. W. Bent.
- JAMESTOWN, N. Y. — 10.45 A. M. and 7 P. M., Jones' Block.
- JANESVILLE, WIS. — 3.00 P. M., No. 154 South Jackson St.
- KANSAS CITY, MO. — 10.30 A. M., 28 and 30 Gibraltar Building.
- KANSAS CITY, MO. — 3.30 P. M., at 1431 Harrison Street.
- KEARNEY, NEB. — 11 A. M., rooms 15 and 16 Andrews Block.
- LAWRENCE, MASS. — 10.30 A. M., Rooms 5 & 6, Bicknell's Block.
- LEAVENWORTH, KAN. — 3.30 P. M., 708 South Fifth Street.
- LE MARS, IOWA. — 4 P. M., S. S. 3 P. M., Flint Block, Main St.
- LE ROY, KAS. — 3 P. M., Old Methodist Church.
- LEXINGTON, MO. — 10 A. M., residence Mrs. Jno. M. Williams.
- LIMA, O. — 4 P. M., W. C. T. U. Hall. Wednesday, 7.30 P. M.
- LINCOLN, NEB. — 10.30 A. M., Room 1 King's Block, 1124 N St.
- LITTLETON, N. H. — 10.45 A. M., Opera Block, Main Street.
- LOCKPORT, N. Y. — 7 P. M., No. 2 Central Block.
- LOGANSPOUT, IND. — 3 P. M., at Universalist Church.
- LOS ANGELES, CAL. — 10 A. M., Bixby Blk., 612 So. Spring St.
- LONG BRANCH, N. J. — 11 A. M., residence Martha Campbell.
- LONDON, CAN. — Bible class, 3 P. M., 468 Queen's Ave.
- LOS ANGELES, CAL. — 10.30 A. M., Grand Army Hall, Spring St.
- LOWELL, MASS. — 10.30, Wyman Exchange, Merrimac St.

- MADISON, WIS.—4 P. M., 109 King Street.  
 MANCHESTER, N. H.—7.30 P. M., Odd Fellows' Hall.  
 MAQUON, ILL.—10.30 A. M., residence Mrs. Elizabeth Housh.  
 MARTELLE, IOWA.—10.30 A. M., Ellison Hall.  
 MASON CITY, IA.—10.30 A. M., S. S. 12 M., Odd Fellows' Hall.  
 MCGREGOR, IA.—10.30 A. M., residence of E. Hoxsie, C.S.  
 MEMPHIS, TENN.—4 P. M., C.S. Rooms, No. 111 Jefferson St.  
 MINNEAPOLIS, MINN.—4 P. M. 47 8th St., south.  
 MONTREAL, CAN.—10.30 A. M. and 4 P. M., 2268 St. Catherine St.  
 MONTROSE, COL.—10.30 A. M., residence of M. A. Bagley.  
 MOUNT PLEASANT, MICH.—3 P. M., S. S. 4 P. M., Unity Church.  
 NASHUA, N. H.—12.30 P. M., Spalding's Block, 237 Main St.  
 NEW BEDFORD, MASS.—7 P. M., 187 Middle Street.  
 NEWBURYPORT, MASS.—7.30 P. M., Tuesday, Brown Sq. Hotel.  
 NEWTON, KAN.—12 M., 325 West Eighth Street.  
 NORTHCOTE, MINN.—Residence of Mrs. Brown, C.S.  
 OAKLAND, CAL.—11 A. M., S. S. 12.15 P. M., G. A. R. Hall.  
 OMAHA, NEB.—4 P. M., Room 338, Bee Building.  
 ONEONTA, N. Y.—10.30 A. M., 25 Watkins Avenue.  
 OTTUMWA, IOWA.—3.30 P. M., No. 333 East Second St.  
 PAOLA, KAN.—2 P. M., Christian Science Hall, Main Street.  
 PEORIA, ILL.—10.30 A. M., Church of Christ, No. Monroe St.  
 PIERRE, SO. DAK.—3 P. M., residence of Jno. H. Boyles.  
 PLYMOUTH, MICH.—3 P. M., Grange Hall.  
 POMPEY, N. Y.—3.30 P. M., residence of Mrs. R. M. Dunham.  
 PORT HOPE, ONT.—11 A. M., at residence of Wm. H. Wright.  
 PORTLAND, ME.—7.15 P. M., 273 Cumberland St.  
 PORTLAND, OREGON.—10.30 A. M., Room 60, Labbe's Building.  
 PUEBLO, COL.—10 A. M., Bible class 2.30 P. M., Stimpson Block.  
 QUINCY, ILL.—10.30 A. M., S. S. 9.30 A. M., at 622 Broadway.  
 RAVENNA, NEB.—2 P. M., residence of D. Morrison.  
 RIVERSIDE, CAL.—S. S. 9.30 A. M. Bible Class, 10.30 A. M.  
 ROCHESTER, N. Y.—4 P. M., S. S. 3 P. M., Odd Fellows' Hall.  
 SACRAMENTO, CAL.—11 A. M., S. S. 12.15, Granger's Building.  
 SALEM, OREGON.—3.30 P. M., State Insurance Building.  
 SAN ANTONIO, TEX.—10 A. M., 309 Avenue D.  
 SANBORN, IA.—10.30 A. M., Good Templars' Hall.  
 SANDUSKY, OHIO.—10.30 A. M., C.S. Rooms, Masonic Temple.  
 SAN DIEGO, CAL.—11 A. M., S. S. 9.30 A. M., 1602 C Street.  
 SCRANTON, PA.—10.30 A. M., Raub's Hall, 134 Wyoming Ave.  
 SHERBURNE, N. Y.—Bible class 10.30 A. M., Chapel Street.  
 ST. JOHN, N. B.—Bible class 4 P. M., 94 Princess Street.  
 SIOUX CITY, IA.—Sunday Class 10.30 A. M. in Court House.  
 SPENCER, IOWA.—3 P. M., residence Mrs. Ida C. Brown.  
 ST. JOSEPH, MO.—2.30 P. M., C.S. Hall, cor. 7th and Edmond.  
 ST. CATHERINES, CAN.—3 P. M., S. S. 2 P. M., 34 Niagara St.  
 SUTHERLAND, FLA.—2 P. M., Beverly's Hall.  
 TOLEDO, O.—10.30 A. M., 7 P. M., Sunday school 12 M. The  
 Worthington, cor. Adams and Superior Streets.  
 TRURO, N. S.—3 P. M. and 7 P. M., No. 27 Walker Street.  
 TURNER, ME.—2 P. M., residence Mrs. E. W. Blanchard.

TRAVERSE CITY, MICH. — 10.30 A. M., 27 East 9th, So. side.  
 UTICA, N. Y. — 3.30 P. M., No. 4 Bellevue Flats, Steuben St.  
 WASHINGTON, IA. — 3 P. M., residence of Robert McGaughey.  
 WEBSTER CITY, IA. — 11 A. M., and Wednesdays 3 P. M.  
 WESTFIELD, MASS. — 10.30 A. M., S. S. 12 m., Gowdy Block.  
 WILKESBARRE, PA. — 3 P. M., 176 So. Franklin Street.  
 WILMINGTON, DEL. — 10.30 A. M. and 7.30 P. M., 1227 Market St.  
 WINONA, MINN. — 7.15 P. M., S. S. 3 P. M., 313 Washington St.  
 WRIGHTSTOWN, WIS. — Bible class 3 P. M., Park Hotel.  
 YATES CENTRE, KAN. — 3 P. M., Bible Class.

CHRISTIAN SCIENCE DISPENSARIES, AND READING ROOMS.

ARKANSAS CITY, KAN. — Houghton Block, Summit Street.  
 BEATRICE, NEB. — 510 Court Street.  
 BOSTON, MASS. — Room 210, 24 Boylston Street.  
 BROOKLYN, N. Y. — 41 Green Ave.  
 BUFFALO, N. Y. — 73 West Eagle Street, Hutchinson Building.  
 BUFFALO, N. Y. — 548 Main Street.  
 BURLINGTON, KAN. — Third St., between Hudson and Miami.  
 CARTHAGE, MO. — 329 W. Vine Street.  
 CHICAGO. — Room 71, 130 Dearborn Street.  
 CLEVELAND, O. — 50 Euclid Avenue, Room No. 111.  
 DULUTH, MINN. — Room 307 Pastoret Block.  
 FT. HOWARD, WIS. — Corner Broadway and Mather Streets.  
 GALVESTON, TEX. — So. side P. O. St., between 18th and 19th.  
 GRAND RAPIDS, MICH. — No. 21 Spring Street.  
 INDIANAPOLIS, IND. — Cor. North and Alabama Streets.  
 JAMESTOWN, N. Y. — Jones' Block, cor. Spring and 2d Sts.  
 JUNCTION CITY, KAN. — Clough Building, Washington Street.  
 KANSAS CITY, MO. — 818 Wyandotte Street.  
 LEAVENWORTH, KAN. — 708 South Fifth Street.  
 LINCOLN, NEB. — Room 1 King's Block, 1124 N Street.  
 LOCKPORT, N. Y. — 401 East Avenue.  
 LOWELL, MASS. — 76 Merrimack Street.  
 MADISON, WIS. — 109 King Street.  
 MANCHESTER, N. H. — Room No. 6 Odd Fellows' Building.  
 MARINETTE, WIS. — 1742 Stephenson Street.  
 MILWAUKEE, WIS. — 410 Milwaukee Street.  
 MINNEAPOLIS, MINN. — No. 47 Eighth Street South.  
 MONTREAL, CAN. — 2268 St. Catherine Street.  
 NASHUA, N. H. — Spalding's Block, No. 237 Main St.  
 NEW YORK CITY. — No. 98 Fifth Avenue.  
 ONTARIO, WIS. — Residence of Mrs. T. Millidge.  
 PHILADELPHIA, PA. — Room 21, No. 1305 Arch St.  
 PUEBLO, COL. — Room 12, Stimpson Block.  
 QUINCY, ILL. — 622 Broadway. Open 2 to 5 P. M.  
 SACRAMENTO, CAL. — 1109 Tenth Street.  
 ST. JOSEPH, MO. — S. W. 7th and Edmond Streets.  
 SYRACUSE, N. Y. — Room 5, Greyhound Building.  
 TOLEDO, O. — The Worthington, cor. Adams and Superior Sts.  
 TROY, N. Y. — 63 Seventh Street.  
 TRURO, NOVA SCOTIA. — 27 Walker Street.



# THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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VOL. VIII.

JANUARY, 1891.

No. 10.

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## THE PASSOVER.

LUKE XXII. 1-19.

THE feast of the Passover was a yearly festival in commemoration of the hour when the son of man should be lifted from death unto Life. This Jewish festival was but little understood by those who so devoutly carried out the letter of the feast; since their literal apprehension of it blinded them to the true spiritual feast, that Jesus gave the apostles. Judaism represents literalism. They were looking for a personal Saviour, that is: they expected God to come to man. Through Science, we have at last learned that God is too pure to behold iniquity. SCIENCE AND HEALTH teaches us that man must become Godlike, instead of God becoming manlike; that we must put off the old man of sin and death, and be led by the Spirit of God which is wholly good. All who now are looking for the second coming of Christ, and who yet reject His impersonal appearing in Science, are the "Jews" of the present time. Our devout literalists are to-day trying to crucify the Christ-Life manifested in the Science of Healing. Jesus and the eleven apostles represent the highest sense of good at that time; a little band of faithful followers of the true Principle of Life in good, who had overcome all pride and selfishness, and were now entering with Jesus the new kingdom of righteousness, purity and goodness.

*Now the feast of unleavened bread drew nigh, which is called the Passover.*

The feast of unleavened bread is the spiritual interpretation of all things that gives mortals the true understanding of Life. "Unleavened" means the absence of all sense of sin

and error of belief. This feast typified the time when sin shall have no more dominion over man ; when all shall know God, from the least to the greatest. Impersonal love demands the sacrifice of all sense of the flesh. The finest of the flock were killed to show that the highest sense of mortal good must be sacrificed for the pure, spiritual understanding of Life and Love. The highest mortal affections must give way to impersonal Love. Jesus, the purest mortal sense of good, must pass-over from the dream of Life, Substance and Intelligence in matter, to the true sense of Life, Substance and Intelligence in Mind—Divine Principle. The time had come when the material claim of life must be given up. He must prove to the world his teachings. He said "I and my Father are one," "the words that I speak unto you, they are spirit and they are life." He taught the allness of God, and the oneness of Life in the divine Principle of good. In this sense, Jesus' sacrifice was for the whole world. The whole world is individual mind — one represents the whole. The demonstration of one over the false claim of Life in matter, demands the same demonstration from all ; and all have to take up the same cross-bearing spirit and follow him in demonstration of Truth. Not one has been saved from sin, sickness or death by Jesus' personal death ; but we are saved when we each, like him, overcome in ourself the law of sin in the personal sense of Life. If we would reap the reward he reaped, we must meet each and every individual claim of sin, through demonstration in Science. Fidelity to the one Principle, gives us strength and courage and lifts us above all doubt, fear and distrust — the fruits of the personal sense of power.

*And the chief priests and scribes sought how they might kill him.*

In impersonal rendering, "chief priests" here would signify the ruling passions within man — pride, ambition, self-righteousness, self-love — that would destroy all that is noble and good in him, and make him hypocritical, deceitful, overbearing ; — the same spirit the chief priests and scribes manifested toward Jesus. He had overcome all sense of sin in his own nature, and thereby they felt rebuked ; pride blinding them to prevent their receiving the rebuke in the

right spirit. The scribes, impersonally, might represent the abiding sense of selfishness manifested in these different forms of error. Their pride of person was touched by his teachings; for he taught as one having authority, and the power of his words was felt. He rebuked their personal religion, their personal sense of God, and they sought to destroy him. Error always tries to make Truth appear the lie. The worst enemy Science has to meet to-day is false theology.

*Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.*

Satan represents selfishness, the fountain of all evil; and Judas is the embodiment of selfishness and sensuality. Judas no doubt had had the same advantages in listening to Jesus' teachings that the rest of the apostles had; and it is even thought he was one of the most promising of the twelve; but he failed to conquer pride, self-love, covetousness. Covetousness will lead into all sin, and pride will conceal its tracks; they walk hand in hand. Pride is the outer garment of mortal mind, that conceals all the inner evil thoughts and actions. Let the spirit of pride and covetousness enter where selfishness is the ruling passion, and betrayal of the good that we would have is sure to follow — except we conquer through Science.

*And he went his way and communed with the chief priests and captains, how he might betray him unto them.*

Self-love, pride, self-will and self-exaltation are ever communing together as one to try to overthrow the honest convictions of truth and love in our nature.

*And they were glad, and covenanted to give him money.*

Money itself is considered the false representative of the highest sense of good, impersonal love; and the love of money indicates great love of self, of personal power. Error always enters at the weakest point of our nature, if the door be not made secure by our understanding of Science. Evil compensates only for selfish purposes, and disappointment and despair are the sure reward of sin and wrong doing. True remuneration and compensation are a law of gratitude and love. As with Judas, selfishness blinds us to our own interests. We

ever stand in our own light when we turn away from the true motive of life, which is "love thy neighbor as thyself."

*And he promised, and sought opportunity to betray him unto them in the absence of the multitude.*

The multitude, here, represents our general verdict in favor of the truth of Jesus' teachings. Judas believed his teachings to be truth, but he was too selfish to meet the claim of sin that caused the betrayal. This teaches us, that one sense of sin yielded to, will lead us to betraying all sense of good into the hands of the worst sense of evil; and we cannot be free until we pay the last farthing, in sickness and death. Flesh will manifest the law of sin and sickness, and death will follow. Jesus was not crucified for his own personal sins, but for the sins of those who represented him. He was betrayed by one of his own apostles, was delivered into the hands of envy and malice by the greatest error manifested through one of the twelve. The spiritual light manifested through Jesus at the last supper, revealed the error that would betray the Christ-Principle — that is, selfishness and sensuality, the complete representation of the five personal senses.

*Then came the day of unleavened bread, when the passover must be killed.*

The day of unleavened bread is the hour when all error must be sifted from the Truth, and Jesus suffered that this error might be brought to consciousness and destroyed. We cannot destroy sin until we are awakened to a sense of it; so, when Judas was awakened to a consciousness of having betrayed the innocent Jesus, he destroyed himself. Truth brings error to the surface to be self-destroyed, and innocence must suffer, in belief, for exposing guilt; hence Jesus said, "take up the cross and follow me." There is no doubt that Jesus had great compassion for Judas at this hour of trial, that he tried hard to save him from the sin and shame of this cowardly act. There is but one "mortal mind," or belief of life in matter, and Judas is the perfect representation of this enmity to God. Truth destroying error, must meet the malice of injured pride. Jesus was the Passover to be killed. The last supper, in one sense, means the last enemy to be destroyed — when the Truth shall be free as

manifested in Christ Jesus; when man shall have dominion over the whole earth, and know no other mind but Good; when consciously he shall be wholly governed by divine Principle. God will not allow us to enter His kingdom until all sense of sin is destroyed. All personal sense of life, with its false affections, must be crucified before we can have the perfect love that casts out fear — the Love that brings mercy with justice. This Love had to be brought out in Jesus before he could become the Christ, the son of God.

*And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.*

The passover must be prepared by the declaration of Truth. Peter and John stood highest in thought with him, hence could best understand him; moreover, they understood the signs of the times, could best read mental conditions, having overcome errors of belief in themselves.

*And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.*

This city is Divine Science. When we acknowledge God to be the only Life and Intelligence of man, and through demonstration enter into scientific relation with Him—as in obedience to His will Jesus did—we also will have given us the revelation of Truth in its highest sense. House, here, represents a state of harmony in Science; and the man bearing the pitcher of water represents faith based upon understanding of Science, that will lead us into perfect knowledge of harmonious life.

*And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready.*

The "good man" of the house is Divine Mind, which provides all needful things; we having but to utilize the abundance of His goodness in the way He has appointed. The large upper room is the guest chamber of the pure affection of Soul. We enter this beautiful guest-room—"not by works of righteousness which we have done, but according to his

mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

*And they went, and found as he had said unto them: and they made ready the passover.*

Understanding of the One Mind will lead us into all Truth. When we enter into the spirit of Christ, we will then know what He has for us to do; but mortal ears cannot hear the voice of Truth and Love.

*And when the hour was come, he sat down, and the twelve apostles with him.*

To sit at the table together was to be on an equality. Jesus' great aim was to teach them meekness, humbleness, and forbearance toward each other; and himself set the example by washing their feet. They had not yet reached the summit of the beautiful "mountain of righteousness" composed of all the virtues, else they had not had strife among themselves as to who should be greatest. To this query Jesus' reply is: "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? But I am among you as he that serveth." A beautiful lesson of meekness that no doubt destroyed the seeming sense of selfishness in them.

*And he said unto them, With desire I have desired to eat this passover with you before I suffer.*

Jesus no doubt had audibly and mentally taught and prepared them for his last instructions at the feast of the Passover. He would have to spiritualize their thought before they could understand his spiritual lesson in the true theology of life.

*For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.*

To eat is to partake of, to strengthen, to be in relation with. I will give no more instructions, or partake no more of this understanding with you, until the law has been fulfilled in me; until all righteousness has been fulfilled through



me, and Mind is realized to be the only power, the only law given in and to man. All life is expressed through man and the universe. Man, the compound idea, includes the full sense of life; but man under the law of sin has lost the true meaning of spiritual Life. All that is not spiritual is not real; for Spirit is eternal, and eternity and reality have the same signification.

*And he took the cup and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.*

In the fifteenth chapter of John, Jesus said: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." The vine, to us, would represent the spiritual idea of life; the fruit of the vine, the full understanding and demonstration of Truth; and the wine, the inspiration of the revelation of Life and Love. The cup and wine together, represent Science, in which is revealed Truth and Love. "Take this cup and divide it among yourselves." Love one another as I have loved you. Receive this blessing in remembrance of what I have done for you, and the same give to each other. He had been clothing them with spiritual light; and now they must share the work and fruits with each other; for he himself must leave them and pass on to a higher realm (understanding) of Light.

*And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.*

Bread, here, means the understanding of Truth revealed; the word of God made manifest. "He brake it," that is, he explained the Truth to all present, "saying this is my body," — his pure spiritual sense of good given to them. He was giving them a foretaste of heavenly life, that they might not forget his teachings. The literal eating and drinking is the false, or literal, expression of understanding and demonstration. Hunger and thirst are the physical manifestation of a mental want. This is the reason that Mind can heal best. Wheat is supposed to contain every quality necessary to sustain life, hence bread is given as a symbol of life. Paul

gives, in first Corinthians, a clear explanation: "For we being many are one bread, and one body: for we are all partakers of that one bread." Also, "the cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?"

Communion means union of thought, the realization of the one understanding in Truth, Life and Love. The one realization of the All-Good, brings out the power of Principle. The pure sense of divine Life that Jesus realized, was the bread and wine that strengthened and inspired the apostles. There is but one Life — one bread, one faith, one baptism of the Holy Ghost. There is but one voice, one love, one truth, one presence, one communion. There is but one cup now for us each to drink from, and that cup is ever filled with inspiration from the real vine of Life. In this sense Jesus celebrated the feast of the Passover, and we now are partaking of the same bread and wine in Science. The same faith that once delivered the saints, is now delivering us. We are now in the passover feast of understanding and demonstration that will deliver us from all error, if we prove faithful and true to the Principle.

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Extract from Henry Wadsworth Longfellow's Christmas Bells.

... in despair I bowed my head ;  
"There is no peace on earth," I said ;  
    " For hate is strong,  
    And mocks the song  
Of peace on earth, good-will to men !"  
Then pealed the bells more loud and deep :  
" God is not dead ; nor doth he sleep !  
    The Wrong shall fail,  
    The Right prevail,  
With peace on earth, good-will to men !"

## MOSES, OR AARON?

TO-DAY as of old the cry goes up, from the length and breadth of our land, for a Moses to deliver the people from the bondage of Egypt; and again we hear from those who believe they see the way out of Egypt, the cry for Aaron the priest, or preacher. Would it not be well to analyze these thoughts, and see what motive prompts them, also to see whether they are strictly in line with Science? Several questions present themselves prominently before us at this point, viz.: Why do we know so much of Moses? Why do we know of him at all? Should we know of Aaron were it not for Moses? To answer the first seems the important thing to do; and in answering this, the others will largely, if not completely, be solved.

Moses comes before us most prominently when he is about eighty years of age. The record of his earthly life, divides into three periods of forty years each. These three periods are full of significance to the student of Divine Science; but it is the closing of the second, together with the opening of the third period, that is of special interest to us at this time. Moses, having been in the Wilderness forty years, taught of God, has become conscious of a high realization of Truth; a consciousness so high and pure that he hears the voice of Wisdom in audible response. The communion with Mind would now seem perfect; but, there remains more to be realized.

In this state of thought, Moses sees a wonderful phenomenon: a bush on fire, that is not consumed. As he approaches it, he hears the one Voice revealing to him that he is on holy ground, *i. e.*: he has reached the consciousness of the one Mind.

But Moses has yet another lesson to learn; has yet to perfect himself in the realization of Truth. He is holding to a latent belief in intelligent matter; and, before he is ready to take up the great work of his life, this fear must be removed. "And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And it became a serpent; and Moses fled from before it. And

the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand : " \* As the fear of intelligence in matter is destroyed, Moses is prepared to become the agent of God in freeing his people.

The error of Egypt, then as now, was this belief of intelligent matter. There is to-day no individual ready to lead his brother out of darkness, error, out of the unbelief of Egypt, until this illusion is first overcome. Through many channels, we hear error voicing itself to-day, saying : " You do not need to handle me. Simply ignore error, and you will come out right." Does that harmonize with the grand lesson to this great demonstrator? Consider the fact that, for forty years in the Wilderness, this Moses had been taught by Wisdom ; that he had reached the high consciousness of omnipresent Truth ; that he heard the one Voice, and talked audibly with Spirit. If, *in this consciousness*, Moses yet needed this lesson to overcome his fear, what need we who have not as yet approximated this consciousness? Shall we contradict God, and say handle not the error? Note the result of his obedience : " It became a rod in his hand " — and rod is the symbol of power.

A further lesson was given when God told Moses to put his hand in his bosom.† When this latent fear was destroyed, Wisdom said : " Go, return into Egypt . . . bring forth my people . . . And thou shalt take this rod in thine hand." So also Jesus taught : " Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye." After he had demonstrated over the belief of intelligent matter, Moses was ready to lead a nation out of error. Thus, as far as he has proven the unreality of error, the Scientist of to-day may follow in the footsteps of this demonstrator — and no farther.

Moses now seems ready to receive his commission ; but there is another point which, in belief, he has yet to compass. He must go to the Court of Pharaoh, and present his cause. At this Court were the best orators of the world, and Moses

\* Exodus iv. 2-4.

† Exodus iv. 6, 7, SCIENCE AND HEALTH, p. 191.

feels unable to cope with them. It is now suggested that he take his brother Aaron as his mouthpiece, and thus all seems ready for the deliverance of the bondmen. We may infer that Aaron went before Pharaoh, and, from the highest standpoint of intellectuality, plead his cause ably and correctly; yet neither sacred nor profane history mentions any speech of Aaron as worthy of note. Pharaoh is not moved by intellectual speeches;—and they never affect the great error (Pharaoh). Speech-making and arguing with the error on the basis of intellect having failed, demonstrations in Science begin. Moses, having had the fear of intelligent matter so nearly destroyed to his consciousness, demonstrates before Pharaoh; and the cry at once is raised, *My magicians can do the same thing!* The cry is repeated, to-day, in the ears of every demonstrator in Science, *My magicians can do the same thing!* This error must be met to-day, as it was met then, by higher demonstrations. Moses proceeds in a line of demonstration; whereupon the magicians are called, and they apparently do the same thing. This continues even to casting the rod on the ground. These enemies, essaying to follow even here, cast theirs on the ground also; and each rod, like that of Moses, appears to become a serpent. At this point the scene changes. Moses' rod "*swallowed up their rods.*" Then the magicians exclaim, *We can follow no further!* "*Error is self-destroyed.*"

Science, however, does not stop; but goes on in an ascending scale. Error (Pharaoh) will not be moved by Science, until the very belief of life in error is touched; then, it cries out to Moses to take the people forth to serve God in their own way. Thousands of years have made no change in the demonstrations in Truth, or in the unbelief of error. These same scenes are being re-enacted to-day. When with the light of Science we see that all this depicts phases of mind, we have before us Moses, Aaron, Pharaoh and the magicians of Egypt; while as a result of demonstration, destruction of this error, we see one individual, who has *triumphed over* the fear of intelligent matter, lead three millions of people out from the bondage of sin. Is it not uplifting to contemplate what is possible for us to be and to do when we rise to this

height in Divine Science? — one to lead out three millions! "Yet a greater than Moses is here."

We follow these people (three millions of slaves set free, in a night, by the demonstrations of one child of God) to the Red Sea. Unbelief arises in those led out by another's work, yet all go over dry shod. We see the final destruction of error (Pharaoh and his host) in the Red Sea; and God's prophet still leading on, teaching the rudiments of Science to those who, but a day since, were bondsmen. We hear them murmur against revelation and demonstration; yet this prophet, who has been taught by Wisdom, goes on sacrificing for these bondsmen. Finally, the prophet is not seen; he is in the Mount with God, alone. No other in the three millions has yet risen in realization to be the companion of Moses. Soon the people murmur louder and longer. They do not expect to see their leader again, so go to Aaron desiring that he make them a god. The record does not state that he even remonstrated with them. Aaron, politic, intellectual, subtle, craving the good will of error, falls in with the grossest statements of error; and, allowing the people to relapse into Egyptian mythology, makes a golden calf for them to worship. This is the Aaron presented to us at this stage of the record. Demonstration is with God in the Mount. Oratory, intellectuality, craftiness, man-pleasing, makes a golden calf and bids the people worship it.

Intellectuality separated from demonstration ever brings out the golden calf. Aaron was the first of the Levitical priesthood. Moses designed that the priesthood should bring the world to Christ; but the priests, through preventing the teaching of Moses, crucified the Christ, and forbade the people to speak his name. Some may also say here, "We will have no more preaching of Christian Science"; but this would be as great an error as preaching from a wrong standpoint, "Who made man's mouth?" Aaron was the brother of Moses. The preaching of the Truth should go hand in hand with demonstration; "then will all be fulfilled." We do not desire the Aaron-thought portrayed here, to lead us, in the absence of demonstration, away from God to the golden calf.



In Moses we find a high type of the Christ, but not the fulness of the Christ.\* We must look to Jesus to see the Christ fully demonstrated. But how shall we see the Christ? Not by sitting "in Moses' seat," without doing his works. Jesus said: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."† Have not many of us, to-day, made the mistake of asserting that we have realized the fulness of the Christ — when we have not even comprehended Moses? The demonstration of Moses precedes the realization of the Christ. Again, how can we to-day see the Christ if we have not seen the prophet through whom Divine Principle is revealed? There was but one Moses to the people of Israel; but one prophet to a generation, though there were many false prophets. "Even so now." There is one prophet to this day, through whom comes the revelation of Truth; and this is the Divine order. "My sheep hear my voice," *and they hear it through the shepherd that feeds the sheep*; but an hireling will they not follow.

Hear a child who cannot walk alone, misquoting Scripture in thought, say: "God is no respecter of persons." "God reveals himself to me." "I have the revelation without being taught by the prophet." This is the same old error. (See Num. xii. 1-15.) The person maintaining this thought is struck with leprosy as surely as was Miriam; and must come to the prophet of God before he can be healed. "This is the Divine order." Can we — dare we say with Aaron: "hath he not spoken also by us?" What are our demonstrations? Have we overcome the fear of intelligent matter? If so, the Lord speaks by us; for the speech of the Lord is the demonstration of Truth.

What is preaching in Science — is it repeating some words nicely arranged? Aaron can do that; but breathing the Truth is infinitely more. That requires understanding. "Not until the last vestige of error has disappeared from mortal concept,"‡ will the time come to cease preaching. We have one example, Jesus the Christ. He preached the

\* SCIENCE AND HEALTH, p. 546.

† Luke xvi. 31.

‡ SCIENCE AND HEALTH, p. 57.

glorious gospel of salvation, healed the sick, reformed the sinner, and raised the dead. Herein we find the fulness of preaching: "faith with works," and Wisdom guiding. In him was the law fulfilled. Preaching without demonstration, upon however high an intellectual plane, is like "sounding brass or a tinkling cymbal." Christian Scientists need not an Aaron to espouse their cause. If we but live in the atmosphere of Love, guided by our prophet, we will surely lead the people out of Egypt; we will not teach them to worship strange gods, but will fix their eye on Omnipresence.

IMPERFECT PRIESTHOOD; see Hebrews v. 1-4.

PERFECT PRIESTHOOD; see balance of 5th, also 7th chapter.

LEVI; see SCIENCE AND HEALTH p. 540.

WILDERNESS; see SCIENCE AND HEALTH p. 551.

EGYPT; the synonym for darkness and sin, which induces all forms of error.

"THERE is a story told

In Eastern tents, when autumn nights grow cold,

And round the fire the Mongol shepherds sit,

With grave responses listening unto it:

Once, on the errands of his mercy bent,

Buddha, the holy and benevolent,

Met a fell monster, huge and fierce of look,

Whose awful voice the hills and forests shook.

'O son of peace!' the giant cried, 'thy fate

Is sealed at last, and love shall yield to hate.'

The unarmed Buddha, looking, with no trace

Of fear or anger, into the monster's face,

In pity said: 'Even thee I love.'

Lo! as he spoke the sky-tall terror sank

To hand-breadth size: the huge abhorrence shrank

Into the form and fashion of a dove,

And where the thunder of its rage was heard,

Circling above him sweetly sang the bird:

'Hate hath no harm for Love' so ran the song—

'And peace, unweaponed, conquers every wrong.'"

## BEAUTY OF CHRISTIAN SCIENCE.

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G.

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BECAUSE of the remarkable adaptability of Christian Science to the most varied circumstances of life, we need no grand and inspiring opportunities to become fruitful, to afford exercise in full of the Love-Strength accompanying its Light. Having gained some of its truths, an hour cannot pass, in a practical life, in which opportunity does not occur for their direct application. Are we anxiously concerned about the day's business? Affirm and stand by the reigning Truth that the only real good is spiritual; that no mundane, adverse circumstance is able to lessen that good by one iota. Indeed, in its tendency eventually to replace physical, material effort — to gain the ungainable — by receptivity of the Principle of Life, "adverse circumstance" may expand the sense of Infinite Good. This is Love indeed, and therefore blessed. Is employment uncongenial, irksome? In the understanding bestowed by Christian Science, "employment" unfolds into the new and glorious purpose of enlarging the consciousness of Love's dwelling. Love suffereth long, and this is patience; so, the seemingly mean occupation thus acceptably dedicated becomes hallowed — becomes a new work offering direct opportunity for gaining the Kingdom, Love, in the doing of good to others; and it affords that opportunity amply as could the most "brilliant opening" in the world's possession. Love's work is never lost, it invariably fulfils its mission; and its success, in low or high estate, is in direct proportion to its measure. The widow's mite, estimated by the love that called it forth, was enhanced both in value and usefulness far beyond princely sums bestowed by loveless opulence. In this find we boundless encouragement; since, whatever our circumstance, we all may love. Knowing its reward of accomplishment to be *sure*, we may press on to gain a devotion untiring, even in affliction. This practical application further reveals the wondrous good achieved by some leader in life's activity, to have been the

ripened fruit of purpose long maturing through self-denial in obscurity, or in small beginnings at truly living in love ; conditions most favorable to its symmetrical, vigorous development in our consciousness. In Love's infinite justice, we gain what we work out ; and no power in the universe proves able to pluck what we have wrought from out the hand of Real Being.

In Christian Science, if we really desire it, we may enter *at once* upon successful living ; for naught but wilful sin can prevent our realizing and exercising Love Divine ; no circumstance can prevent our blessing all with Love infinitely superior to the indulgent, short-sighted manifestation so often taking in vain its potent name. Love that *is* Love, — even though for a brief season it should seem a rod of vengeance, can exist for no other purpose than to heal and bless.

Love, in Christian Science, is *satisfying*. In any station, at any work, there is no difficulty in being satisfied with Love's incomparable reward, if so be we rely upon its reality and completeness *before we come into its realization*. This is the step out of sense into Soul that tries our faith, which needs be like Abraham's ; and it surely leads to that later realization wherein we *know* immeasurable Good that removes from consciousness all pride, all reliance upon finite self. Trials and perplexities are certain indicators of a reliance upon mortality that is quite adverse to true living — a reliance that is sole perpetuator of these trials. 'Tis simply personality's true self being realized and demonstrated ; its evil consequences brought to light to manifest the fulness of personality's nothingness. We therefore shall find in these experiences occasion for great joy. Paul says : " I take pleasure in distresses . . . for when I am weak " (conscious of mortal weakness) " then am I strong. " Placing no dependence upon the finite self, we experience no disappointment at its invariable failure to fulfil, and we also become strong. Troubles that assail, rightly understood, prove a battle-ax in hand to slay the enemy still luring us to cling to mortal expectations. Herein is genuine source of satisfaction. Always to know that mortal sense can never bless at all, but that Spiritual sense invariably and immeasurably does bless, is to be altogether free from tribulation ; is to

have all power in healing; is to be the perfect Christian Scientist — the perfect Man, the perfect Woman. In this mental attitude we anticipate a growth wherein threatening troubles shall appear what they truly are, "blessings in disguise." To be really ready for them as such, is to metamorphose them in advance, by destroying altogether our sense of them as troubles. Herein is wondrous satisfaction!

It seems a law of progress, that the relations of the finite sense to the Infinite shall be continually readjusted; as the ever-fresh and vitalizing Principle of Love demands, through its ceaseless activity, a constantly new recognition of its Divinity and Omnipotence. To-day, according to our desire, we are filled with the Divine sense of Love which completely saves; but this fulfilment brings with its power and glory a new responsibility; we become conscious of a new relation to the Principle of Being. This new relation established in consciousness, the sweet sense of Love's presence may again seem absent, for a fresh testing of our faith. When the realization of that presence finally dawns, Love seems to say; "This is but the former test repeated *higher up*. Thou must *know* that thou desirest Me more than sweetest seeming of mortal joys; and how shalt thou know this except thou be tested by seeming abandonment to their delusions? This is time to exercise the faith counted to Abraham for righteousness. When, apparently afar off and not to be found, I must not only be relied upon, but must be sought for earnestly; since this seeking enlarges the boundaries of thy consciousness of Spirituality — through inducing new humility and begetting firmer reliance upon Truth — and greater reflection of Truth's supremacy follows in consequence. Though my presence seem concealed from thee, thou'rt never hid from me; and my care, omnipotent and unfailing, proves instant in season to relieve as my Infinite Intelligence bespeaks the need. *Because I love thee*, I would lead thee on, and still on to deeper, larger living. I would have thy *real* Strength revealed to thee — the Infinity of which thou canst never know save opportunity to test in the exercise of it be given thee."

Ah, the impartial, satisfying, enduring and *demonstrable* beauty of Christian Science!

## "IMMANUEL."

PRINCE of peace, the Heavenly King  
As a mortal babe disguised,  
He appeared whom angels sing,  
Earth-disguised.

Empty-handed from his birth,  
Gifts exceeding pure he brought:  
Treasures hidden not in earth  
Jesus brought.

To the blind, unbounded sight,  
To the dumb, the voice of praise,  
And to all in darkness, light,  
Joy and praise.

To the poor, the gospel wealth,  
To the rich, the spirit poor,  
And to all, his saving health,  
Rich and poor.

In the perfect path he trod,  
Still his footprints mark the way;  
Out to men, and up to God,  
Show the way —

Out to men in love that breaks  
Bread of charity with all;  
And thrice blessed, then, forsakes  
Self for all.

Lift your songs in unison:  
"Peace on earth, good will to men,"  
Mingle song and life in one  
Wide "Amen!"

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"WHEN Christmas is *kept*, it will be when the Christ-love is shown to men. No one knows as well as does a Scientist what the anthem heard on the first Christmas morning means; and, surely, the day fails of its true use, till 'giving' becomes the flowing-out of our sense of Truth to bless those who have not consciously a knowledge of what Love's great gift to the world was and is. I believe that the world's way of celebrating must cease in a Scientist's life; to be superseded by giving where only Love will know of the need, and self have no place in the deed."



## THE FOUNTAIN OF LIFE.

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N. B. E.

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A FOUNTAIN of perfectly pure water was discovered on a mountain near a great city. The discoverer had searched long and diligently for this supply, and then spent long years in testing its qualities, limits, and source.

The source once found, analysis and tests were not needed to prove the quality pure and the supply unlimited. Then the city must be told of the wonderful discovery, and that the water contained healing properties, so that all who came to it seeking health would find it.

The first who heard, listened doubtfully; but when willing to go and see and drink, they were convinced of the truthfulness of what had been told them, and began to tell others of their recovery and ask them to go and drink also. So when the Fountain began to be celebrated, and the multitudes began flocking to it, there were those who looked upon it, and its discoverer, with envious eyes, and said: "There is no need that the people go only to this one fountain so high up on the mountain; we can give them water just as good to drink. Indeed, we can get it from the same source ourselves, and supply all who may come; we can lay pipes — secretly if need be — and conduct the water into cisterns of our own, and if the effect produced seems the same, it is just as well."

Others said: "We will locate fountains lower down the mountain, so the people need not go so high to get pure water; for we have not only the same kind for which they are searching, but we have improved it by filtering and adding other substances, so increasing its health-giving qualities." When the seekers after health and Truth, came to the mountain, they saw advertisements and guide-boards pointing to various wells and fountains of water, each claiming to be equally as good, if not better than the one first discovered. By these devices many were lured from the path leading to the pure water, and drank of the spurious mixtures labelled as coming direct from the pure and only source; not seeming to understand that all means of conveying this water from the original Fountain must communicate some foreign element rendering the article so conveyed deleterious in its effects;

so, instead of gaining the permanent good expected, they soon lapsed into a worse condition than before, and were ready to doubt the very existence of that they had been so eager to find.

This Fountain is Christian Science, bubbling up and overflowing in the pages of *SCIENCE AND HEALTH*; its source, the *BIBLE* — God's Word revealed to mortals. The mountain, "The mountain of His holiness;" purity of thought; the city, Jerusalem — "mortal belief and knowledge, obtained from the so-called five material senses." (S. & H.) The miniature fountains, wells, and cisterns, seen along the roads leading out of the city, are the various publications, claiming to simplify or elucidate the meaning of *SCIENCE AND HEALTH*; or the teachers who use the letter of the Book but fail to grasp its Spirit. "The letter killeth. Spirit giveth Life."

This Fountain of the pure "water of Life" is free for all who seek it; then why drink, from other sources, that which must necessarily contain more or less impurities gathered from the channel through which it has been conducted? In other words, why read literature labelled "Christian Science," when we know its authors are not following the way marked out by the Teacher and Master? or, why listen to those claiming to expound Christian Science from the *pages of SCIENCE AND HEALTH*, when their lives do not correspond to its teachings? It is necessary for genuine Scientists to warn those "simple seekers for Truth, weary wanderers athirst in the desert, waiting and watching for rest and drink" that they may not be deceived; but be sure the "cup of cold water given in Christ's name" (S. & H.) be from the pure Fountain of "a river of the water of Life, bright as crystal, issuing forth out of the throne of God and the Lamb." (Rev. xxii. 1. Rotherham's literal translation.)

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HAIL, the heaven-born Prince of Peace!  
Hail, the Sun of righteousness!  
Light and life to all He brings,  
Risen with healing in His wings.  
Mild He lays His glory by,  
Born that man no more may die,  
Born to give them second birth.  
Hark! the herald angels sing  
Glory to the new-born King.

## PRACTICABILITY OF CHRISTIAN SCIENCE.

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H. A. N.

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THERE has been with me a great desire to prove Christian Science to be of practical value. We hear it said by one and another: "Christian Science is a beautiful belief, but I have so much material work to do that I find little time to enjoy it;" also: "I believe in Christian Science, but my home cares leave me little time for its study; hence I do not advance much in understanding." My desire to help such brothers and sisters became so great, there finally came to me the certain assurance that God, who had made "to will," would also make "to do"; and I waited on Him.

Without knowing the reason therefor, I was led to do my own house work — though letting go none of my "Science" work. The first day of new duties there was much to be done. From six A. M. until four P. M. I worked hard, and without intermission. During the morning, the conviction began to dawn upon me that through practical demonstration, I was to learn that Truth is fitted to meet every stage and state of human experience. As I worked, thoughts thronged and multiplied. Accustomed as I had been to spending the day in study, writing and "treating," error urged that I would lose ground in this widely different employment of time. This claim of error, Truth exposed, by showing the motive of my work to be Love; because thereby I was to learn that which would bless others. Thus, God "cleansed" the work, and none dare call it "common nor unclean." Over and over error asserted: "This labor is *material* and in doing it, you cannot hold to the consciousness of Spirit, Good." Patiently and repeatedly did the Truth of Being reply: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature" (human belief) "shall be able to separate us from the love of God, which is in Christ Jesus our Lord." I worked on joyously, talking with God as never before.

Toward evening, error claimed: "This is making you tired. You are unaccustomed to such work." To this, the clear voice of ever-present Truth responded: "You *cannot* trespass on

Divine Energy." With an overwhelming sense of gratitude and Love I saw revealed, as never before, the eternal fact of "One God and Father of all, who is over all, and through all, and in all." Life as Good, became real to me;—and could I call "material" and "base," that by means of which I had seen Good demonstrated?

For a few months I thus continued working; proving daily that no work or circumstance has of *itself* power to separate us from consciousness of Good. To every temptation of error, that would have me believe so-called material duties could disturb my sense of Good, I said: "You cannot do it. It is *right* to do this, and therefore the law of harmony protects me. *And it did.* Confusion and haste in thought were conquered, and no department of my work suffered.

This lesson learned by me, has helped many a dear fellow-laborer to the view of God as Love—teaching meekness and patience. Surely where we are is the place for us to be, until the Master of the feast bids us take another seat. We must demonstrate the law of harmony *where we are*—casting off the false sense of envy, injustice, inequality, lack of time, etc., etc.,—assured that *God is Justice*, and will reward according to our faithfulness,—over the little. In Science we are learning the immutable law of God, and we know that the true apprehension of Life dispels the mortal mind concepts of poverty, lack, bitterness, injustice, and their inevitable expression in so-called material surroundings. May we all be willing to seek and use the true remedy for every woe.

Rejoice in the Lord alway; again I will say, Rejoice. . . . In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. . . . Not that I speak in respect of want, for I have learned, in whatsoever state I am, therein to be content. I know how to be abased and I know also how to abound; in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in Him that strengtheneth me. . . . And my God shall fulfil every need of yours according to His riches in glory in Christ Jesus. Phil. 4th chapter, Rev. version.

And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him. Col. iii. 17, Rev. version.

## HOME AND CHILDREN'S DEPARTMENT.

"Thou Shalt Not Adulterate Life, Truth, or Love."

I HAVE watched with no little interest the expressions in the JOURNAL regarding a "Children's Quarterly"; noting particularly the one-sidedness of the subject. At first I heartily echoed the thought; but "a cloud, no bigger than a man's hand," appeared in the horizon of my mind, and when it began to assume greater proportions, I felt that it was time to analyze it. In the December JOURNAL I found light. Another side to the question appeared. "A little child shall lead them," caught my attention, and then I saw what had clouded my understanding.

I am an ardent lover of children, and in my work among them I find that their purity of thought, and wonderful insight into Truth is a constant reproof to me. With my superior (?) knowledge I have often attempted to explain portions of SCIENCE AND HEALTH to the little ones, but their simple rendering of it has put me to shame. They catch the Spirit of Christian Science before we can grasp the letter.

In the article above referred to, in what seems to me the central thought, is a strong lesson for every Scientist; a lesson that needs to be carefully brought out. I have pondered it deeply, and wish to ask the author if I have solved the problem correctly. The paragraph containing the thought is this: "It is only this educated mortal thought—to which the parent is holding in the sense dream—error can use as a channel to voice this demand to adulterate SCIENCE AND HEALTH to meet the *seeming* want of the children. This want is in *our concept* of the child that Jesus is teaching us to become like."

To mortal sense the child is but a manifestation of the parent's thought; and every sense of discord or harmony in the parent finds its quick way to the child. Thus we can readily see how the parent becomes the channel. In Christian Science we are taught that the child is *God's pure thought*; and it is at this untainted thought that Satan hurls all his poisonous darts; and we, the natural protectors of the child, allow ourselves to be darkened, hug our tatters about us, and drag the child about in the coldness of material sense.

When adults will assimilate the purity as taught in SCIENCE

AND HEALTH, they will find themselves so cleansed of the errors of the flesh, that they can meet the sweet purity of this idea of God, and the little child *will* lead them. Jesus said,—“Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.” Again he said,—“Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.” See also SCIENCE AND HEALTH, p. 18.

We are robbing the child when we would take from it the white robe of purity, and clothe it with the many-hued robe of materiality. We must change *our concept* of the child, and *know* that *God's child* is “not in embryo, but in maturity”: \* then, we will not be searching among the cobwebs of mortal mind for something to modify, or simplify SCIENCE AND HEALTH for the children; then, the unfolding † of the child-thought will touch every heart, throughout the universe, that is receptive to purity.

We Scientists seem to forget the article written by *our Teacher* in the March JOURNAL, 1886, in which she clears up this thought. The idea touching this subject is as follows:—“‘Thou shalt not commit adultery,’—Thou shalt not adulterate Life, Truth, or Love,—mentally, morally, or physically.”

If we will put SCIENCE AND HEALTH into the hands of our children, and tell them God is Intelligence, and that they are reflections of the all-knowing Good, they will at once begin to teach us.

Mortal mind is never at rest; it is constantly crying out for something new. In the scramble after this last idea of materiality, we have lost our “piece of silver”; now, we must light our candle, and begin our search. With broom in hand, we sweep our house: we come to dark corners where the dust and refuse of ages have accumulated; we are shocked to find what poor house-keepers we have been; we have devoted our time to making “the outside of the platter clean,” forgetting that “the growth is from the *inside*”; and we find that just as we have sown so we reap. With the light of Truth, we are enabled to see the accumulation of selfishness, for Truth reveals every hidden thought, and we are supplied with the means to rid ourselves of the error. Buried beneath this mass of materiality we find our

\* SCIENCE AND HEALTH, Glossary.

† SCIENCE AND HEALTH, p. 435.



piece of silver, and when we have swept and garnished our house, we invite our neighbors to come in and rejoice with us.

To me, the piece of silver is the *pure child thought*. We can find it only as we sweep out all of this "educated mortal thought," then we can go to the child in this (to us) new thought, and as "children of the living God," we can teach, and be taught.

Are we not, as Scientists, indulging in the sin of ingratitude when we demand more than we already obtain from our present Quarterly? Let us pause a moment and look the question squarely in the face. The committee in charge of this work is fulfilling its duty faithfully. I feel sure that every verse in our lessons is *realized* by them before they send it out to us; for we all have a sense of solid growth, and are touched by this realization of Truth which is "leavening the whole lump." How many of us are applying these lessons in our every day lives? If we would touch this chord of harmony, it would surely vibrate from pole to pole. This is *individual work*, and the result of this year's labor in these lessons proves conclusively that, as individuals, we are dishonest before God; and to Principle, alone, we must account for "sins of omission and commission." We are "heaping up wrath against the day of wrath," and are crying, with the rabble, "Crucify him! crucify him!"

In the name of Christian Science, let us arouse ourselves from this horrible nightmare of materiality; and with one accord, flee to the "mountains of His holiness," where we may *stand* in the majesty of Truth, and "Shout the glad tidings of peace on earth, and good will to men."

MY LITTLE six-year-old grandson came home from school with a belief of hoarseness; he could not speak aloud. I took him on my lap, and he said over the Scientific Statement of Being. I gave him a treatment, and then he went out to walk with his mother, although the wind, in belief, was blowing quite cold. The next morning he was perfectly well.

His brother ten years old, had believed in nausea all night. His mother said to him, "I will telephone to Grandma to treat you." "No!" said the child, "I can heal myself. Nothing ails me! I will just say over that verse that Grandma told me and I am all well." He arose, dressed himself and went to school, and has been perfectly well ever since.

## Hints for Sunday School Teachers.

I HAVE a Sabbath School class of children of from thirteen to fourteen years. They are, with one or two exceptions, children of Scientists, so that the teaching received in the class is not new or strange to them.

In teaching, I strive to keep in mind that I am not to make use of the lesson to impress my own ideas upon the child, but rather to draw from him thoughts, impressions, or suggestions concerning it. It is only as he perceives and concludes for himself that he receives a clear and logical sense of the thought.

Another important point to recognize, is that children have a perception of Truth, spiritually, often to a greater degree than adults. In ten months' experience with a class I have always found the children ready and eager for the spiritual interpretation of the Word, manifesting an interest and attention that I never saw awakened, during an experience of many years, in an orthodox Sunday school. In our classes the merely *external* sense of the text is hardly ever alluded to, except when necessary to make the spiritual interpretation clearer. The children grasp the latter with an understanding that would confound those who declare things of Spirit to be too strong meat for babes.

I begin the lesson by reading to the class the Introductory, and explaining portions that do not seem clear. We then talk of the Golden Text and the Footsteps, returning to the latter at points in the lesson where they are particularly impressed by the text.

The "Lesson Text" is next taken up, verse by verse, and interpreted according to Science. As far as possible, I lead the children to see that it is not merely an historical record of events that happened centuries ago, nor a picture of what *may* transpire in thought; but instead, that it is a revelation of practical import for to-day, showing us the workings of the same law of Love and Truth made so clear in the life of Jesus, and uncovering to-day, as then, all the claims of error.

At the close of the lesson, in order to bring the children to a practical realization that it is for each and every one of them, on just their plane of understanding, I ask each for the thought that has made deepest impression, that will be kept in mind during the week and demonstrated.

In the lesson for Oct. 26th, one answered, "I have learned that in the time of temptation I must watch and pray; that I

mustn't get discouraged, but pray the more earnestly the greater the need seems to be." Another said, "If I demonstrate over an error, I shall rise to see Truth clearer, and then be ready to meet a bigger error." Speaking of verse fifty-one, one little girl said, "A touch of Truth healed the servant of the high-priest, just as the woman was healed who touched only the hem of Jesus' garment." Here was an opportunity for a beautiful lesson on the power of Truth to heal sickness and sin.

Our time for lesson being limited, we do not use the "Expository Notes"; but whenever I think a reference in the BIBLE or in SCIENCE AND HEALTH will make a point clearer, I give it to the class, for instance: In verse 42, of lesson referred to above, the reference, (John xx. 17,) beautifully portrays and emphasizes the Fatherhood of God and the brotherhood of man. In verse 46 the reference in SCIENCE AND HEALTH was particularly applicable because one of the children had just remarked that "others could help her, but she didn't see how she could help herself when tempted by a belief of sickness."

I think it might be well to have, under each verse, one or two clear, *pointed* references for the children to look up at home; I doubt if they would undertake more than this. In considerable experience in Sunday School work, I have always found it difficult to get the children to study the Bible lesson at home. I meet with something of the same difficulty now, and thus realize keenly how important it is that we make the wisest possible use of the Sabbath hour spent with the children. But unless an abiding impression of the Truth is gained by them, our lesson has failed in the most essential point.

In regard to the *form* of lesson papers, for a class advanced as mine: I think that in present use a good one, with a few changes. There should be fewer references, substituting perhaps the meaning of names of persons and places, and the interpretation of important words and terms whose meaning in Science radically differs from that in the old thought,—as Angels, Heaven, Life, Sin, Baptism, etc.,—for upon a proper conception of these depends our growth in Science.

I do not think the plan of printed questions and answers a good one; for the study of the lesson becomes then a mere mechanical work of committing to memory, too suggestive to me of the days of the Westminster Catechism. Nothing is left for the child to work out for himself; while to find the "pearl of great

price," we must *dig* for it—a principle as true for the little folks as for us, children of larger growth.

In conclusion, I would mention a realization I endeavor to have concerning the children and myself before entering upon the lesson, viz: that we *have understanding*,—that we can express thoughts,—that we *love the Truth*, and have no desire to manifest anything contrary to it.

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God Was in His Face.

WITH an air of humility fully in accord with his worn and patched appearance, he walked up the stairs in advance of me on Monday morning, as I arrived at my office to attend to the day's duties. With resigned yet hopeful bearing, he sought at the various offices in the building for small jobs. He was a chore boy, and would empty ashes or sweep stairs for a few cents. I knew he would soon call at my own door to ask if there was anything I would have done, and I resented it in advance. I had nothing for him to do; why should he, nearly every morning, persist in coming to my door and asking: "Is there anything you would like to have done?" "I will sweep your stairs for five cents if you would like," etc., etc., when he must know I rarely or never had such jobs for any one! Such were my thoughts as, having reached my room, I added a fresh stock of coal to the fire—for it was winter. While thus engaged, the door opened, and a voice deferentially asked: "Will you have the ashes emptied this morning?" Quickly and shortly I answered, "No, sir!" without turning my head; but the cadence of his voice had a pathos that, an instant later, made me turn my eyes toward the boy. Yes; God *was* in his face. He only wanted work that he might earn a pittance; and for that had tried to ask me kindly, respectfully, that he might not seem a weariness. The smilingly patient, yet not despairing look lingered in his face as he quietly acquiesced and respectfully withdrew—doubtless for the twentieth time that very morning in compliance with practically the same reply.

The time for sermons is said to be Sunday—and this was Monday. Moreover, sermons are delivered by clergymen in broadcloth, to well-dressed, well-fed people; and are uttered from church-pulpits in high-sounding phrases and well-rounded periods. This boy's dress was worn, colorless, ill-fitting; his words few and common: yet the patient, long-suffering God

shone from his face; and, all unconscious of its eloquence, without pay, he had preached a sermon to a solitary auditor who learned that, in the absence of the desired work to give, we at least have within reach to bestow good thoughts and encouraging words. Inspired by Love, these may be worth far more than that which is consciously sought.

When we see God's likeness imaged forth, we become helpless, dumb, spell-bound for a time; then, feeling its limitless power and attraction, we find new courage ourselves to reflect more clearly and truly that glorious Image.

I HAVE a little boy three and a half years old who is having good demonstrations. One night last week we were up to call on my parents, who live here and are very much opposed to Christian Science, in belief. My little son went over to play with one of the neighbor's children, and in playing got struck with a piece of iron which cut quite a gash over the eye. This had been bleeding quite freely, and, in their fright, had caused quite a lump. They carried him over to me. I told them to set him down, he was all right. We had three quarters of a mile to walk, and before we reached home the swelling had disappeared — never blacking his eye a particle. On Sunday, when there was only a little scab over the cut, we visited our folks again. The first words were: "Walter, what is the matter with your eye?" He made the firm reply: "There is no matter." "Did it hurt when it was bleeding?" "No," said Walter, "it couldn't hurt, for God can't be hurt." This rebuke was so strong that it calmed the material senses.

Children are a good demonstration to us. It shows us that we must humble ourselves and become as innocent and pure in thought. They hold no hatred.

IN an infant class in a Christian Science Sunday School, the effort has been to teach the practical side of Christianity. One Sunday in early spring, when so much thought is turned toward gardening, each child was made to understand that his heart is his garden; that the good, loving, helpful thoughts are the flowers, while the cross thoughts are the weeds to be pulled out. One little four-year-old boy, full of life, started to pinch his neighbor; when, quick as a flash he jerked his hand back to the other in his lap, saying with a bright, happy look into his teacher's face: "I pulled that weed out in a hurry, didn't I?"

## Birdie's Message to our Baby Boy.

HE came to our bedside some time in the night, saying: "Treat me, mamma, I'm so cold." I took the little fellow in my arms and found him shaking with belief of chill and fever; the false claim coming to him in the darkness while we were all asleep. It did not take long to rouse mamma to action. The battle was not a short one, but Truth was on our side, only waiting for mamma to cast out her own fear; when this was done, the brave, uncomplaining child slept sweetly, and mamma also fell asleep, feeling that he was safe in the everlasting arms of Love. Just at dawn of day, mamma was wakened by hearing a sweet, hushed voice beside her repeating these words: "*Spirit formed you, Spirit, Spirit formed you.*—Listen, mamma, listen! That little bird right out on that branch is saying that to me. Now it says: '*God is Love, God is Love.*'"

Our bed was beside an open window, and, in a tall tree whose branches swept the window ledge, sat a sweet little songster, softly singing the refrain that came to baby as a message of love—an Angel-Visitant, as the dear little man said. When asked how he knew, he replied: "Why SCIENCE AND HEALTH says that angels are messages of Love." Is it any wonder that Jesus chose a child to illustrate the Kingdom of Heaven!—S. J. C.

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I SHOULD like to reproduce, exactly as they are said, some of the sweet truths voiced by my little daughter who is only five years old; but in writing them, it seems to me they lose somewhat of their charm.

One night after she had retired, she called me to the side of her cot, and, putting her little arms about my neck, whispered: "Mamma, I love you better than all people, but *God* best of all"—adding, after a thoughtful pause,—"*for God made everything.*"

She asked her governess one day: "Do people sleep in heaven Miss B—?" Although the latter knew something of Science, she did not know how to reply to this query, so said simply: "I guess so, my child." Eleanor was quite thoughtful for a moment; then a bright look came into her eyes as though the problem had been solved for her, and, shaking her little head wisely, she said: "Oh, no, Miss B—! *God is Light*, so we never have any night in heaven."



MRS. H —, a Scientist, has been trying three years to teach her little ones about God and His care over them. Litta, five years old, wanted to go home with an aunt,—not a Scientist,—several hundred miles away. Her mamma said to her: "What would you do if you were sick? Mamma would not be there to treat you." Litta replied very emphatically: "I could affirm the Truth for myself; besides, you know God would not let me get sick." At another time when a good many things had seemed to trouble the mother, so that a few tears were shed, Litta said; "Why mamma, it is not, for God did not make it." Headaches have, as she tells it, "gone right away," before the same treatment. When asked how she thinks it out, she says: "I think it is a lie, for God did not make it." From the time she began to talk, she would run to her mother if she had a belief and say: "Dive me t'eatment."

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Two little children, Carl and Myrtel, each having a penny, started to buy some candy. In passing a board walk, Myrtel dropped hers in a crack. Both searched for it, but gave it up as lost, and went on. Soon Carl said: "God knows where it is," went back and found it immediately. At another time he lost his pop-gun. After having looked till he was tired, he left; when the thought came that God knew where it was. He turned and found it on the bricks at his feet. These are not the only times he has found a lost article, by holding the thought, "God knows." How often, after looking away off for some blessing, on turning we find it at our feet! It is all ours when we are ready to take it.

One little girl, to destroy her fear of cows, says to herself "God made his animals kind."

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LITTLE Ermia, four years old, had been taught many lovely things in the Science, among others, that she was "God's thought of Love." One day, while out driving with her papa and mamma, and sitting where she was exposed to the cold wind, mamma, with a belief of anxiety, several times inquired if she were not cold. Ermia turned and, with face radiant with love-light, said: "Mamma, what do you think I am?" She understood the impossibility of there being any cold in Love.

## OPEN LETTERS.

## Letter of Advice to a Friend.

God indeed leads when we let Him ; but, to have him lead, we must follow the narrow, straight road that Jesus the Christ has mapped out for us. We can look neither to the right nor to the left ; but must follow right behind him. We must search for his teaching of Truth in the Bible, in which we find His commands, through which the Truth has been handed down to us. "Heaven and earth shall pass away, but my word shall never pass away." As it pleased God 1890 years ago to send this Truth to us through woman, so it hath pleased him at this present age again to reveal it to us through woman. As of old, God has made use of but one through whom to bring this Truth back to us, and we should never cease thanking Him for His goodness. *SCIENCE AND HEALTH* is surely the book spoken of in Revelation. Since I have studied it, the Bible has become more clear and I have better understanding of our relationship to God and of the healing which Christ taught. Its teachings are logical and do not violate the teachings of the Bible. For the second time I have just finished reading the explanation of Genesis. It is grand. At the first reading, I did not understand it so well as this time. I think no one can fully appreciate the book without going through a class with book in hand as we did. How I did wish you could have been one of us ! What a great light would have dawned upon you ! We each must work out our own salvation. "Behold I stand at the door and knock : if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." All who went through the class that I did are having good demonstrations. Be sure you go through the class with a loyal Scientist who takes the *BIBLE* and *SCIENCE AND HEALTH* as textbooks, or your time and money will be wasted. You need the *JOURNAL*, to see what is going on in Science ; and when you read of the good demonstrations that are being made, it will give you courage and hope.—*Mrs. M. Z., AUSTIN, TEX.*

I ALWAYS read the beautiful letters, from nearly all parts of the Union, telling of healing and demonstration through Christian Science. I wish to add my mite to the Treasury. There is a

glorious work going on in this place, but I will simply state my own case clearly as I can; and all those who have been lifted from the depths of despair will know how feeble these words are to express what I feel.

It is now past three years since I was healed of many beliefs through Christian Science. Epileptic fits of fourteen years' standing, added to other troubles of a complicated nature, made me a very sick woman; and it is hardly necessary to state that every available means to better my condition had failed. I finally applied to a Scientist, and received immediate relief at the first treatment; have never had a symptom of the fits since, and am now a strong woman doing all the work (except washings) for a family of nine, seven of whom are small children. But, much as this may seem, I count it the least blessing I have received. It indeed seems small when compared to the spiritual Light gained through the study of Christian Science. Although a professing Christian for many years previous, serving God to the best of my understanding, I have found in these teachings a beautiful reality to Christianity, a deep abiding sense of God's Love, such as I never before experienced. I now know that I am a child of omnipotent Love.

I have had some very good demonstrations of the Truth in my own family,—one of which I might mention. My little boy was kicked on the thick part of the thigh by a vicious horse; and, the animal being rough-shod, the cork of the shoe inflicted a very deep wound causing great pain. I realized for him the Truth of Being, that all is harmony. He was relieved immediately, and was soon all about the yard; his leg neither having swollen, nor showing any bruise except a slight cut.—M. C. Q., COLO.

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For the past year, regular Christian Science services have been held by four students and one "students' student" of mine in three cities in Iowa, and two in Minnesota. The order of exercises is taken up according to direction of our Teacher in August JOURNAL of Volume 7; the sermon consisting of extracts read from the BIBLE and SCIENCE AND HEALTH. These students have never become disturbed in thought by reading literature other than that received from the pen of our Teacher, and from the Christian Science Publishing Society. It has always been our practice never to allow a page outside these publications to remain in the house over

night; but from the first I taught them to return kindly all such (which was their privilege), instead of burning. Among all these dear ones there is never a discord; but, instead, the utmost harmony prevails. All are of One Mind. There are no leaders — no minister; but each one, without a thought of refusing, lovingly leads the services of the Sunday School as his or her turn comes. No spirit of "I am holier than thou" can enter, there being no door of error left open through which this spirit can come in. In each of these Sunday Schools, *all* write out the lesson in full, and on Saturday morning meet to study it together preparatory for the Sabbath, that they may not have to spend so much time upon it then.— M. H. P., AUSTIN, ILLS.

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THANKS for the many good thoughts and encouraging words. I was, as it were, standing still; looking backward for fruit of the Spirit.

Two years ago last August, I loaned *SCIENCE AND HEALTH* to an invalid cousin, who, for nineteen years had not left her chair, save to be carried out to ride two or three times during the summer. In place of good letters I got an occasional postal card. In the last she said she never expected to be able to read *SCIENCE AND HEALTH*. This occasioned the question in my mind regarding another, to whom I had been led to send *SCIENCE AND HEALTH*, "would he ever read it?" A full assurance came to my consciousness that he would, though I have not yet heard from him personally. When I first met this friend a few months ago, he talked "mountain scenery" and "gold-mine," while I talked *SCIENCE*. Two days later I read in a book of Life: "We read as we run." Instantly I saw myself on the Ocean of Mind, midway between earth and sky, on a perfect ship, a vessel of Life, guided by a new compass toward the East. Another ship with an old compass, bound for the West and with a perilous voyage ahead came alongside. A week later, the meaning of the object lesson was clearly revealed to me. The ships were "likenesses of God." Both had come out of orthodox churches. The new compass was the new understanding. The old compass was the orthodox faith which my friend thought had made him an infidel. After I had explained questions that covered the whole Bible, from Genesis to Revelation, he said: "I see it all hangs together," — meaning the proofs of Immortality.— M. G.

## NOTES FROM THE FIELD.

## From the "Northwest."

THE work is being started here in the smaller villages, as the result of a call from one who, having been brought out of bondage into the "glorious liberty" of the sons and daughters of God, wished that others might "know the doctrine" that sets us free. For the past four weeks we have held Sunday school with an average attendance of fifteen, and quite an interest in the theology of Christian Science is being manifested. This we of course are glad to report, for it indicates that the foundation is sure; since honest, earnest seeking for the spiritual ever results in the realization of Truth. There are, as usual, some who are looking mainly to the physical; but we trust the seed sown will spring up and bear good fruit. As an indication of the interest manifested — if not in numerical, at least in a spiritual sense — last Sunday there met with us two ministers of the village. Upon invitation both assisted us — one by reading the references in the BIBLE; the other, the quotations from SCIENCE AND HEALTH. Surely, the leaven is "leavening the whole lump." We observe that mortal mind is the same everywhere, but why stand aghast at its nothingness? Rather, let us press on to the Mount, ever holding to the Rock, Christ — Truth. — H. L. D., MINN.

THE work here has seemed a slow, steady growth. On the Sabbath, Bible and Sunday School services are held regularly. The Quarterlies find great favor, and there is ready testimony as to the help they afford. SCIENCE AND HEALTH has so illumined the BIBLE, that many exclaim: "How beautiful the Good Book is now that we read it in the light of Science!" We have almost completed arrangements for rooms to be devoted to the work, and a cabinet organ is nearly paid for. In a small town of about 3,000 inhabitants, with no association of students, this seems a beautiful demonstration of unity and harmony. At the Wednesday inquiry meetings SCIENCE AND HEALTH is read, and the questions asked show that the seed of Truth is sown in good soil. One little boy was severely bitten in several places on his leg by a dog. He resisted any applications, and patiently waited until a Scientist came to treat him. In a short time he became easy, put on his stocking and shoe, and went out to play as usual — going near the dog without fear. A playmate asked if the

wounds had been burned. "Oh, no;" replied he, "I had Christian Science; so I'm all right now." The playmate at once decided to "have Christian Science" if the dog bit him. The children seem eager and receptive. The question was asked in Sunday school if the Christian Science Sunday school differed from others. Some failed to see much difference, but one boy said: "Why yes! Christian Science teaches how to be well without medicine — just as Jesus did." — MT. PLEASANT, MICH.

WE have a little tin box at the Union Depot in this city, one at Superior, and one at West Duluth, and in this way we dispose of 10 JOURNALS, 200 *Tracts*, and 20 *Series* each week. On each one we put this stamp:

Christian Science  
Reading Room and Dispensary.

FREE

307 Pastoret Bldg., Duluth.

At three of our bookstores we have the JOURNAL on sale, while displayed in conspicuous position in the stores is the little card

Christian Science Journal  
For sale here.

ORGANIZATION of a church of Christ (Scientist) was effected July 28th, 1890, under the State Laws, and the work in J. C. will now be taken up more actively and better than ever before. We have fourteen charter members, all in the harmony of the one Mind. The seed of Truth has been sown, quietly, but with the spirit of Love, and people have seen that Christian Science has come to stay. We are already feeling the good of our organization as a Church, the people making inquiries about Science and coming for treatment again. We had the pastor of the Boston Church with us Aug. 25th, and he gave us a very profitable talk.

I hope our neighbors in other towns (that have not already done so) will send in notices of their Christian Science meetings. I know of some such places that have no notice in JOURNAL. Let us take our stand firmly for the *Truth* and be active in the service of the *Master*.—F. M., JUNCTION CITY, KAN.

#### Patience Has Her Perfect Work.

AFTER years of patient working and waiting, in home work in Christian Science, I am glad to report many victories and no



defeats. Thank God, the seed sown amid hope and trembling has not all fallen where the enemy of all righteousness has plucked up or choked it out. Some months ago, our attempts to gain a better understanding of the Bible were reported. The partial failure of these attempts was in some measure due to lack of systematic study. To the late meetings only ladies were invited, and these came avowedly for Bible study. They became deeply interested. While not attempting to teach Christian Science, the little taper of understanding was not put under cover; neither was the Source (SCIENCE AND HEALTH) whence came understanding of the Scripture. At the conclusion of the meetings, any who lingered behind were told some bit of personal experience in the Way Beautiful.

Again and again were proved true the blessed words of the text: "As thy day, so shall thy strength be"; and I might go on repeating verified texts, until a half score bits of paper like this were full, proving omnipresent Omnipotence real. What in weakness was taught to others, was thus demonstrated to me.

Last week, I visited the Capital and called upon some of the working Christian Scientists of that city, and learned something of their method of combined study of the BIBLE and SCIENCE AND HEALTH. The friends who had recently studied the Science, have been called together since my return, and we have decided to take up the Bible Lessons regularly. — J. W.

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For the last five weeks, have been spreading the Truth in and around this place. Two weeks ago read a Christian Science sermon in a Presbyterian church at the suggestion of one of its leading officers.— D. A. D., SANTA ROSA, CAL.; — We have several healers doing good work with a growing society, and many people hearing of it are feeling interested in this new light.— J. G. K., MANKATO, MINN.; — We find the Sunday School Lessons very enjoyable — a great help to all.— V. H. S., OCONTO, WIS.; — The little tracts, I think are doing good, and the *Series* are very helpful, indeed.— L. S. C., HARTFORD, CONN.; — I am very much pleased with and have been benefited by the Bible Lessons.— E. H. S., CHICAGO, ILL.

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I HAVE often been prompted to write, but have been unwilling to until now. Two years ago, after having vainly taken a trip to England for my health, I purchased a copy of SCIENCE AND

HEALTH; and, through studying it, I was enabled to demonstrate over a belief of dyspepsia of twenty-five years' standing. I had previously, like the woman of old, suffered many things through the advice of *materia medica*. In May, 1889, I took a course in Science, and have since been demonstrating and breaking Truth to all who are willing to receive. I have lately returned from a trip to our Canadian Northwest. I determined, when I started, to sow seeds of Christian Science wherever I went; and I am greatly encouraged, for I found the people willing to accept Truth. In one house the family desired my SCIENCE AND HEALTH which I sold to them. They also gave me an order for the JOURNAL and *Lesson Quarterly*, expressing thankfulness that I had come to their country. As for myself, I thank God for the light of Christian Science. It helps me in every way. Having previously been a class-leader for fifteen years, I have had to suffer persecution; but I can truly say I reckon that the sufferings of the present are not worthy to be compared to the glory that is revealed in us—for I feel the more they persecute, the more it drives me to Truth, God. I am thankful to our dear Teacher for the teaching of SCIENCE AND HEALTH, because it helps me better to understand God and my Bible. I trust it will continue to circulate until all shall know the Truth.—J. B., PORT HOPE.

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I AM glad to see the notice at head of "Christian Scientists' Cards" in the October number. I believe it will do incalculable good; by directing those seeking for Truth, to the standard work on Christian Science, SCIENCE AND HEALTH, by Rev. Mary Baker G. Eddy. It will also assist the sick to select practitioners who use for their text-books *only* the BIBLE and SCIENCE AND HEALTH, and whose life and practice are in conformity with the same.—W. B. J.

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The Quarterly is the best help that we have ever had in Bible study and grows in favor. In our Bible Class the leader writes off the references in full from the Bible and SCIENCE AND HEALTH. The Bible references are numbered and copied on slips of paper, distributed to the members of the class and then called for by number, the leader reading the SCIENCE AND HEALTH references. The members are urged to write their references and not use the Bible. We find it very helpful to write our references.—E. C. C., SANDUSKY, OHIO.

## QUESTIONS AND ANSWERS.

Will you please clear away for me a few stumbling blocks in C. S. (1.) "Mortal body and mind are *one*." (bottom page 135 O. Ed. F. of Truth.) Matter or mortal body has no intelligence no sensation. Mind *i. e.* mortal mind is the mind of the senses, intellect. Then if mortal body and mind are *one* why is there not intelligence and sensation in the mortal body or matter?

(2) "Any copartnership of Mind with matter would annihilate mind." (Page 15 S. of Being, O. Ed.) Is matter the stronger? I should say Mind would annihilate matter. Jesus took upon himself error, *i. e.* matter, that he might be an example for us. Would that not do away with the immaculate conception, or else imply a copartnership of Mind with matter.

(3) God did not create matter. He created nothing unlike Himself—Spirit; Spiritual Idea. Would that not imply that these bones and flesh and the intricate workmanship of this body are the work of another creator? You say they are Spirit, Mind, when controlled thereby; and yet when the belief of death comes, this material that we have controlled by Spirit or otherwise, perishes to mortal eye. Jesus said "Spirit hath not flesh and bones as ye see me have." How then are we all Mind? Should we not be invisible?

I have accepted these statements but I cannot understand them. They seem contradictory.—M. J. M.

Mortal body is reflection of mortal thought; if there were no seeming thought there would be no body. It is a familiar fact attested by physiologists, that the whole body responds to every thought. Emotions of pain or pleasure are reflected in the face; but there is no fibre of the body that does not answer to, or reflect them as truly and distinctly as the face. An individual body at a given moment appears to be a total supposed resultant of individual mentality. The mortal body itself as supposed existence, manifests universal beliefs in matter; life in matter, building up of body by food, and so on, in countless variety of beliefs or suppositions. Since mortal body simply reflects mortal thought, mortal thought and body are one in the sense of unity and inseparability, carried in reflection. Now the starting of mortal thought is, first: existence and reality of matter, second: life and sensation in matter. If God, Spirit, and its manifestation be infinite and all, and if God be Life, then the supposition of matter and of life in matter must be error. From error in supposition can anything but error be

gotten out? Is there intelligence in errors of number? If there be not, then there cannot be intelligence in mortal thought, or in error's reflection, mortal body. (2) The error that underlies (2) and (3) is the supposition of reality of matter and of mortal body. The key that unlocks all mysteries of Spirit is the Scientific statement of Being, found on p. 406 of *SCIENCE AND HEALTH*. Starting from that all the difficulties of "M. J. M." will disappear; but it is only the "little child" thought that can make that start. It is only in demonstration that the nothingness of mortal thought and body can become clear. He that would know of the doctrine must do the works. Speculation, "study," cannot let in the light on "M. J. M." Live the Christ-thought, make it real in demonstration, and seeming contradictions will disappear. There is no other "way."

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IN September JOURNAL, page 260, is asked the spiritual signification of the following: "But pray ye that your flight be not in winter, neither on the Sabbath day."

The winter of mortal thought is barrenness of material manifestation. The more flourishing materiality appears, the more it represents its life as the real, the more mortal mind dreads the "winter" of destruction to materiality which the coming of the Son of man, Mind, must bring. When the aggravation of error *seems* to come, "the love of many shall wax cold." Truth demonstrated is not a flight from one extreme to another, but is a "firmament" to divide the waters from the waters. Desire ye that your "flight" (your turning) from matter to Spirit, be not in the absence of demonstration. On page 236 of the same (Sept.) issue of the JOURNAL is brought out much of the thought throughout the entire chapter of Matthew twenty-fourth; *SCIENCE AND HEALTH*, p. 263, also bears upon the same subject. "On the Sabbath day"—the Sabbath spiritually seen; have we ever pictured it?—the Sabbath of the world! *Now* is the time to work, to turn from matter to Spirit. See *SCIENCE AND HEALTH*, page 257.—B. S.

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ON page 131 of *SCIENCE AND HEALTH* occurs the statement that Louis Agassiz saw the earth's atmosphere. I am inclined to think he saw his thoughts reflected in the egg, or saw the reflection of his own eye. When you have time and space an idea as to what was seen would be of interest.

Perhaps the best possible reply to the above will be found in the same volume, *SCIENCE AND HEALTH* on page 132, line 1; also on page 162, line 1.

## HEALING AND REPORTS OF CASES.

THANK God, our Father, that through Christian Science my husband and I have been lifted out of the narrow channel of human conception, up to the higher ocean of His Love, and Life which *never dies!* For twelve years, my husband had suffered intensely with belief of malignant cancer. All our means (?) were consumed by the best physicians and surgeons, who did him no good. Finally hemorrhages became so frequent, night and day, that our home medical and surgical decision was in favor of operation as a last resort; but with "no certainty that this would result in cure." Though my eyes had two years before been opened to glimpses of the Truth, he yet scoffed at Christian Science. I could not persuade him to try it in lieu of the operation. The evening before this was to occur, we were to meet in company Gov. S — whom I knew to be a Goodly man. On our way, I asked him in case the Governor proved in favor of Christian Science, if he would then consent to delay the morrow's work for two weeks to give Christian Science a first trial. Feeling sure that gentleman was superior to anything so "outlandish," he consented. Unbidden tears of joy dimmed my eyes as I entered the parlor and saw Gov. S — already arrived. When opportunity offered, I plainly asked if he would advise the trial. "By all means, my dear brother!" said he, turning to my husband. Opposition chimed out through the parlors, leaving but two in strong favor. My husband was literally confounded. In a twinkling he was a subdued, changed man; reminding me of a frightened child just taken up out of trouble. Gov. S — showed us his Bible, marked, full of Christian Science, "especially the four Gospels." Next morning Mr. W — deferred the operation, and entered upon Christian Science treatment. The third treatment ended the pain and hemorrhage, and brought sweet, peaceful sleep. In three weeks he was able to resume business. When starting out, of his own accord he removed the lotions and plasters from his valise, and, substituting therein the Bible, he turned to me and exclaimed: "*Oh, what a relief* — after years and years — not to have to take false medicines!" In two short months the wound was healed, and white winged peace abides with us. We have ever since read SCIENCE AND HEALTH, which has healed

me of weakness and pain that was holding me its prey. I love the Truth, and have the great privilege of hearing it spoken every Sunday.— MRS. I. N. W., DETROIT, MICH.

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A GENTLEMAN who came to me for treatments, was unable to attend to business; had been treated by the M. D.'s, for several years, and was an honest, sincere member of a popular church. SCIENCE AND HEALTH, was loaned him, and some tracts were given to read. He said he could read only a few lines at a time without extreme suffering. I told him he would be able to read Christian Science literature. In three weeks he was well; said he could do as much as he ever could in his life. SCIENCE AND HEALTH was returned, and he seemed grateful for the benefit received; but was not ready to leave his church and accept Christian Science as laid down in SCIENCE AND HEALTH. He accepted the healing of Christian Science, but thought the rest could be found in the church where he had been so long. That is, he had learned how Christ healed, and hoped to teach others in the church that divine healing could be done to-day the same as eighteen hundred years ago. To this it was replied that it was the theology of Christian Science that healed.

At the end of four months, he returned and said, "I am just as bad as ever; have been to a doctor, but he does me no good. Will you treat me again?" He did not respond to treatments quite as readily this time, but was soon able to attend to business again. He then went to the Christian Science church and Sunday school and showed quite an interest in the teachings received there. His former church rebuked him, said it was of the devil; and he gradually drifted back into the old thought, and consequently into his old beliefs.

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A CHRISTIAN Scientist some time since came here on a visit, and a neighbor of mine sent for her. This lady has been bed-fast for *ten years*; has been in the best hospitals and otherwise under the care of most celebrated physicians; and has been operated upon six times—all without benefit. At about three o'clock of the third morning after beginning treatment, she woke and found the barrel-like bloating of the body subsided, and the natural outline of the figure restored. Yesterday she rode a mile on the street-cars, to visit a Scientist; and at night went to church in the



rain, feeling it a great privilege to be out in the rain after so many years' confinement.—S. D.

For many years I had been an invalid; and, from an injury to the knee, used crutches eight years. Later on, a fall crippled the well limb, rendering me perfectly helpless. Through loss of nerve power, caused by neuralgia of the optic nerve, I was unable to use my eyes for sixteen years. I had been in the bondage of numerous beliefs, confined almost entirely to a darkened room nearly six years, when Christian Science came to me as a "Light shining in darkness." After an hour's conversation with the lady, who subsequently became my healer and teacher, I saw that she had an understanding of the spiritual life, which I had been seeking, but had not found. With the thought that I, too, might obtain this knowledge, and become partaker of the wonderful love which I saw in her,—but with very little hope of physical healing,—I began to take treatment. In a short time, and instantaneously, sight came clear as ever. I began to walk, and all beliefs yielded to the power of Truth.

I could no longer be blinded to the falsity of the old teaching, and step by step was led out of it, until it seemed indeed that "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." I feel that the Church of Christ, Scientist, of which I am now a member, is indeed the Body of Christ; and "Our baptism is a purification from the flesh."

The Bible Lessons in our *Quarterlies*, bring to me a wonderful revelation of light, and each lesson fills, so completely, the need of the hour. In my study of the references given, I am always lifted above self; and often the feeling comes that angel visitants are with me, and "With white fingers they point upward to a new and glorified trust, a higher ideal of Life and its joys." Then I feel a cry from some patient for spiritual healing; and I immediately leave the study, to send to the patient the Truth these lessons send out to us "with healing in his wings." In the lesson on the raising of Lazarus, was healing for one of my patients. She came to me on the Friday before, and on that Sabbath morning said she was no better; in the afternoon said:—"Something tells me I am better, but I don't know how." In the evening she said,—*"The light has come!"* Soon after, she announced herself healed. She was resurrected from her dead beliefs, into newness of life. Another said to me,—*"Through these lessons, every thing seems to be made over."* Still another:—*"These Bible lessons are sifting; making us feel as though we wanted to purify ourselves."* A gentleman said,—*"I must have the Quarterly, for it helps me so much to understand SCIENCE AND HEALTH."* Such expressions, and they are numberless, coming through patients, prove the purity of thought put into the lessons, and every pure thought of Truth brings healing to all.—S. J. H.

## EXPLANATORY.

DEAR BRETHREN:—The reproof by the Publication Committee, in the December JOURNAL, of expressions in the October and November issues, is unreservedly concurred in by the writer of the articles in which they stand. Lack of watchfulness lest reproach fall upon the cause of Christ shown in them, merits severe rebuke. That in October JOURNAL is capable of being construed as depreciation of the Bible, and that in the November was a deduction from individual experience that ought not to have been given as official and universal.

The interests of Truth require that the standpoint from which they were written, and the thoughts really meant to be conveyed, be made clear. To the writer, the Bible and SCIENCE AND HEALTH are one book, one thought — “the Sacred Scriptures.” A seeker for Truth unacquainted with the Bible, might be advised to take up the Gospels and Psalms before the Revelation and Book of Daniel; so, to a patient held in the bondage of Theology and the thought of old associations in his or her church, it may be wise, — as a means of isolation from thought that works against the Christian Science treatment, — to recommend momentary, undivided and devoted attention to SCIENCE AND HEALTH. This course has been frequently pursued by the writer, with happiest results. But in such cases he has always explained to the patient that it was only to open his understanding to the real meaning and sacredness of the Word.

The utterance in November JOURNAL, under consideration, expressed, also, frequent individual experience. But an expression entirely competent and wise in individual practice and made to a person seeking advice, and putting himself by the act under the direction of a worker, may be zeal without wisdom when employed in another relation where it may be construed as interference with right of private judgment. That it was dictated by deep sense of the wrong and injury done to the cause of Christ and to individuals, by so-called Christian Science literature, does not cover its unwisdom as editorial.

The writer trusts that this acknowledgment of error in conduct, and statement of fact, may correct wrong impressions formed from the expressions themselves, or from the formal rebuke by the Publication Committee.

It is needful that all who are in places of responsibility be held to strict account for utterances that from incompleteness, or unwisdom in form, may be more harmful than attacks of enemies.

Among those who acknowledge themselves of the body of Christ, there is no room for consideration of, or issues of personality. We have to be subject, “all, to one another; the lowliness of mind girding on; because God against haughty ones (thoughts) arrays Himself, whereas to lowly ones He gives favor.”

JOSHUA F. BAILEY.

# EDITOR'S NOTE BOOK.

## Homes for Christian Scientists.

IN many localities a need is forcing itself upon the consciousness of Scientists; the need of a home-building, wherein not only Sunday services may be held, but where every day in the year children, women, and men may come together to read and talk of this wonderful revelation brought to human thought; where claims of sickness and sin may be made to disappear before the healing power of Divine Truth and Love.

To accomplish the building of these homes, there must be three points held in view. *First:* Honesty of purpose. Fidelity to our highest sense of Truth will always lead us into greater unfolding of limitless Mind. *Second:* Self-sacrifice. The yielding up of personal sense, is the demand of Truth and Love at every step of the way. *Third:* Systematic Bible-study. This study is placed before each and all in the Christian Science Bible Lessons. Let each of our number write out these lessons, study them every day in the week, and the individual reward will surely come; for the promise is "To him that overcometh."

An earnest, persistent study of these lessons, for the past seventeen months, has resulted in continual increase of joy and gratitude for the inexhaustible gleams of Truth lighting up every lesson; thereby dispelling some illusion of mortal sense at each study. Nor is this benefit restricted to individual work. When most of the assembly have made a careful study of the lessons, the power of Truth, brought out on Sabbath morning, is wonderful. On many Sabbaths we have had an out-pouring of the Holy Ghost,—understanding of Truth,—whereby hidden sin has been exposed and self-destroyed.

Do Christian Scientists know how great a claim of evil they are overcoming when they place the BIBLE and SCIENCE AND HEALTH side by side in our Sunday morning services? Using the Bible Lesson, in place of a sermon, at the same time, and in the same thought,—meeting "of one accord in one place,"—will prove a united thought that will encircle the earth. See that each man, woman, and child who can read, has a Quarterly; then, after the usual hymns, prayer and Scripture reading, let the congregation read the lesson text in unison. Following this, take each verse separately and in order; read its references in

both BIBLE and SCIENCE AND HEALTH. By so doing, a feast will consciously be spread, and every "Stranger within thy gates" will be fed. To reap this blessing, we must put down our pride in old forms and ceremonies, and come into this more simple way of teaching the Word of God.

In the trial of Jesus [see Bible lesson Nov. 9, v. 6], Pilate asked if he were not a Galilean. The nations of this somewhat remote province were held in great contempt by the Jews throughout the rest of the country,—both of Judea and Israel,—on account of their ignorance and simplicity. Yet, *because* of their simplicity of life, honesty of purpose, purity of thought, they heard the voice of Truth; and thereby became followers of Jesus the Christ, Son of the living God.

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#### The New Translation.

WILL you allow me a few lines to express my thoughts regarding Rotherham's translation of the New Testament? I find the book very useful, as the translation is generally clearer and more exact than the common version. For home study I value it highly, and would cheerfully recommend it; but experience has caused me to conclude that it is not best to quote this translation in Christian Science publications—nor do I see any necessity for so doing, since the spiritual signification of the common version is identical with that of the Rotherham.

Opposers of Christian Science take advantage of popular ignorance regarding this recent translation, and denominate our use of it "misquotation." In view of this fact, would it not be better to use exclusively for study, and refrain from published quotations in Christian Science literature until more fully introduced? I have a copy of the *Series*, published July 15, on the margin of which is written opposite each quotation: "Wrongly quoted." This was circulated for the purpose of showing how Christian Scientists misquote the Bible. If we, as Christian Scientists, make too strong a claim upon this translation before it is properly introduced, will it not be called a "Christian Science Bible"?

We are taught to "Be wise as serpents and harmless as doves." In view of the results I have seen, I could more freely circulate literature wherein quotations are made from a translation known to the public.

— A. F.

Science demands law and order: and since the truths expressed in SCIENCE AND HEALTH are all derived from the common version, is it wise for us, who have demonstrated so little of the Principle, to choose a translation of our own? Does it not tend to bring confusion in our own ranks, and also among those who are reaching out for a clearer understanding of the Bible? The

suggestion seems timely, and no doubt will meet the hearty approval of both readers and contributors.

#### Quoting SCIENCE AND HEALTH.

Latterly have appeared, in both JOURNAL and *Series*, profuse quotations from SCIENCE AND HEALTH, to which — for best of reasons — its author strongly objects.

It is now directed that hereafter references only, to appear as footnotes, be given by contributors. Communications in the present issue have been carefully gleaned in accordance with this instruction, care being taken not to injure context thereby. The above is offered both as an explanation, and as a guide for future preparation of manuscript by contributors.

#### Appeal for the Journal.

Christian Scientists, have you forgotten that the JOURNAL is the gift of our well-beloved Teacher; and that in accepting it you pledged yourselves to sustain it with your best thoughts, expressed through its pages? These are eagerly watched for by thousands of readers. In this glad New Year, dawning with such brightness in the mental horizon, will you not redeem your promise?

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#### Preparation of Manuscript.

CERTAIN of our contributors who are used to literary work, send us "copy" in every respect admirable; others unaccustomed to the work, send in good thought — but topics prove not to be exhaustively treated, *i. e.* the same one will be discussed two or three times perhaps in course of the article, instead of being brought in an orderly way under one head; again, there are those so wholly new to the undertaking that they do not understand the necessity for using one side the sheet only, for printers' use. Though we cheerfully endeavor to supplement these laudable efforts of contributors to do the good they desire to accomplish, yet we also have to ask in return due consideration on their part in treating the manuscript. Editorial duties at the best mean WORK; careful work, and plenty of it. If our contributors, therefore, will take pains to *write legibly in ink on one side the paper only*, (and, far as may be, topically) it will often insure appearance of articles in earlier issues of the JOURNAL than is possible when time is required, not only to correct, but to draw off a duplicate before submitting to printer.

## PUBLISHER'S DEPARTMENT.

At a recent meeting of the Publication Committee a resolution was passed that on and after January 1st, '91, a charge of \$1.00 a line per annum be made by the publisher, for all Church and Dispensary notices appearing in the JOURNAL.

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ALL our publications are discontinued at maturity of subscriptions, unless their continuance is requested.

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ATTENTION is called to the advertising pages of this JOURNAL for price list of publications sold by this Society.

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OUR advertising columns close *promptly* on the 15th of each month. Cards, church notices, etc., received after such date, go over until the following month.

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SUBSCRIBERS should bear in mind that changes in address must be given by the twentieth of each month to insure the following JOURNAL reaching them. We aim to mail JOURNALS by twenty-fifth of each month.

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"WHY no lesson in QUARTERLY for Dec. 28th?" is asked. Because the International lessons which our committee follow, had none. Make that occasion one for review.

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MANY correspondents send us remittances of drafts, express orders, etc., payable to Christian Science Publishing Company. There is no such concern in Boston. Make all payable to CHRISTIAN SCIENCE PUBLISHING SOCIETY.

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YOUNG'S ANALYTICAL CONCORDANCE is the most complete work of its kind extant. It forms a book 9 by 11 in., comprises 1,100 pages, and contains every word in alphabetical order, arranged under its Greek or Hebrew original, with the literal meaning of each and its pronunciation. It exhibits about three hundred and eleven thousand references, marking 30,000 various readings in the New Testament, with the latest information on Biblical Geography and antiquities. Sent prepaid at \$5.00 per copy (publisher's price).



CHURCHES OF CHRIST (SCIENTIST) HOLD REGULAR SUNDAY SERVICES AS FOLLOWS:

- ALBANY, N. Y.—10.30 A. M., 314 Clinton Ave.  
 BEATRICE, NEBRASKA.—10.30 A. M., 510 Court Street. Pastor, E. M. Buswell. Sabbath school 11.30 A. M.  
 BOSTON.—10.30 o'clock A. M., Chickering Hall, Tremont Street. Sunday school 12 M. Rev. L. P. Norcross, pastor.  
 BUFFALO, N. Y.—10.45 A. M. and 7.45 P. M. Sunday school 12 M. Chapter House, Johnson Park. Rev. E. R. Hardy, pastor.  
 DULUTH, MINN.—10.30 A. M., 7.30 P. M., at Rooms 310 and 311 Masonic Temple. Mrs. M. C. Swift, C.S., Speaker.  
 FORT HOWARD, WIS.—10.30 A. M., Royal Arcanum Hall.  
 INDIANAPOLIS, IND.—2 P. M., and 7 P. M., S. S. 3 P. M., Plymouth Church, 294 North Liberty Street, Rev. G. Haines, pastor.  
 JUNCTION CITY, KAN.—10.30 A. M., S. S. 12 M., Clough Building.  
 MARINETTE, WIS.—10.30 A. M., and 7.30 P. M., Johnstone's Hall.  
 NEW YORK CITY.—Service at 10.30 A. M., at Hardman Hall, corner of Fifth Avenue and Nineteenth St. Bible class at 12 M. every Sunday. Services every Sunday and Tuesday evenings at Reading Rooms No. 98 Fifth Avenue at 8 P. M. Rev. Augusta E. Stetson, pastor.  
 OCONTO, WIS.—10.30 A. M. S. S., 11.45 A. M.  
 SYRACUSE, N. Y.—10.30 A. M., S. S. 9.30 A. M., Greyhound Hall.  
 TOLEDO, O.—10.45 A. M. S. S. 12 M. The Worthington.  
 TORONTO, CANADA.—11 A. M., and 7 P. M., S. S. 12 M., corner College and Brunswick Aves. Rev. R. Rabjohn, C.S., Speaker.  
 WICHITA, KAS.—3.30 P. M., S. S. 2.30 P. M., 213 S. Water St.

Regular Sunday services of Scientists are as follows:

- ATCHISON, KAN.—Sunday school 10.30 A. M. 301 N. 7th St.  
 ATLANTA, GA.—9.30 A. M., C. S. Room, 47½ Peachtree St.  
 AUSTIN, TEX.—11 A. M., S. S. 10 A. M., 506 W. 14th Street.  
 BELLEVILLE, KAN.—3 P. M., residence of T. W. Hatten.  
 BINGHAMTON, N. Y.—10.30 A. M., Rooms 14, 15, Ross Block.  
 BLOOMINGTON, ILL.—10.30 A. M., Sunday School 9.30 A. M., Cor. Grove and Center Sts.  
 BLUE SPRINGS, NEB.—10 A. M., residence R. Walther.  
 BROOKLYN, N. Y.—3 P. M., 41 Green Ave.  
 BUFFALO, N. Y.—Bible class, 3.15 P. M., 548 Main Street.  
 BUTTE, MONTANA.—8 P. M., 105 West Broadway.  
 CHARLES CITY, IOWA.—10.30 A. M., Room 3, Cheney Block.  
 CINCINNATI, O.—10.30 A. M., The "Ortiz," suite 5, 4th and Sycamore. Public Bible class every Wednesday, at 2 P. M.  
 DES MOINES, IA.—10 A. M., High Street Baptist Church.  
 DETROIT, MICH.—10.45 A. M., S. S. 12 M., 209 Woodward Ave.  
 ELMIRA, N. Y.—Bible study, 3.30 P. M., 668 Park Place.  
 FALL RIVER, MASS.—2 P. M., 39 S. Main Street, Room 5.

FAIRMOUNT, MINN.—10.30 A. M. S. S. 11.30 A. M., Occidental Block.

GALVESTON, TEX.—4.30 P. M., S. S. 10 A. M., P. O. St., bet. 18th and 19th Sts.

GLOUCESTER, MASS.—Bible class, 3 P. M., 79 Middle Street.

GLOUCESTER, MASS.—7 P. M., Harmony Hall, 17 Elm Street.

GRAND RAPIDS, MICH.—10.30 A. M., Good Templars' Hall.

GRAND FORKS, DAK.—3.45 P. M., Room 12, Odd Fellows' Block.

HARTFORD, CONN.—Sunday school 10.30 A. M., 102 Seymour St.

JAMESTOWN, N. Y.—10.45 A. M. and 7 P. M., Jones' Block.

KANSAS CITY, MO.—10.30 A. M., 28 and 30 Gibraltar Building.

LAWRENCE, MASS.—10.30 A. M., Rooms 5 & 6, Bicknell's Block.

LEAVENWORTH, KAN.—3.30 P. M., 708 South Fifth Street.

LIMA, O.—4 P. M., W. C. T. U. Hall. Wednesday, 7.30 P. M.

LINCOLN, NEB.—10.30 A. M., Suite 1 King's Block, 1124 N St.

LITTLETON, N. H.—10.45 A. M., Opera Block, Main Street.

LOCKPORT, N. Y.—11 A. M., No. 2 Central Block.

LONG BRANCH, N. J.—11 A. M., residence Martha Campbell.

LONDON, CAN.—Bible class, 3 P. M., 468 Queen's Ave.

LOS ANGELES, CAL.—Bible class 10.45 A. M., Grand Army Hall, over 612 South Spring St.

LOWELL, MASS.—10.30, A. M., and 6.30 P. M. Children's class, 12 M., Wyman Exchange, Merrimac St.

MANCHESTER, N. H.—6.30 P. M., 6 Odd Fellows' Building.

MAQUON, ILL.—10.30 A. M., residence Mrs. Elizabeth Housh.

MCGREGOR, IA.—10.30 A. M., G. A. R. Hall.

MINNEAPOLIS, MINN.—3 P. M. S. S. 4 P. M., 824 Nic. Ave.

NEWBURYPORT, MASS.—7.30 P. M. Tuesday, Brown Sq. Hotel.

OAKLAND, CAL.—11 A. M., S. S. 12.15 P. M., G. A. R. Hall.

OMAHA, NEB.—10.30 A. M., S. S. 11.45 A. M., Room 338, Bee Building.

OTTUMWA, IOWA.—3.30 P. M., No. 333 East Second St.

PEORIA, ILL.—10.30 A. M., Church of Christ, No. Monroe St.

PORT HOPE, ONT.—11 A. M., at residence of Wm. H. Wright.

PORTLAND, OREGON.—10.30 A. M., Room 60, Labbe's Building.

QUINCY, ILL.—10.30 A. M., and 7.30 P. M., Sunday School 9.30 A. M., at 622 Broadway.

RIVERSIDE, CAL.—10.30 A. M., Sunday School 9.30 A. M.

SACRAMENTO, CAL.—11 A. M., S. S. 12.15, Granger's Building.

SANDUSKY, OHIO.—10.30 A. M., C. S. Rooms, Masonic Temple.

SAN DIEGO, CAL.—11 A. M., S. S. 9.30 A. M., 1602 C Street.

SCRANTON, PA.—10.30 A. M., and 7.30 P. M., 134 Wyoming Ave.

SHERBURNE, N. Y.—Bible class 10.30 A. M., Chapel Street.

ST. JOHN, N. B.—Bible class 4 P. M., 94 Princess Street.

SPENCER, IOWA.—3 P. M., residence Mrs. Ida C. Brown.

ST. JOSEPH, MO.—10.30 A. M., S. S. 3 P. M., cor. 7th and Edmond.

ST. CATHERINES, CAN.—3 P. M., S. S. 2 P. M., 34 Niagara St.

TRAVERSE CITY, MICH.—10.30 A. M., 27 East 9th St., So. side.

TROY, N. Y.—11 A. M., 63 Seventh Street.

TRURO, N. S. — 3 P. M. and 7 P. M., No. 27 Walker Street.  
WASHINGTON, D. C. — 3 P. M., Room 25, 1424 New York Ave.  
WASHINGTON, IA. — 3 P. M., residence of Robert McGaughey.  
WEBSTER CITY, IA. — 11 A. M., Odd Fellows' Hall.  
WILKESBARRE, PA. — 3 P. M., 176 So. Franklin Street.  
WILMINGTON, DEL. — 10.30 A. M. and 7.30 P. M., 1227 Market St.  
WRIGHTSTOWN, WIS. — Bible class 3 P. M., Park Hotel.

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## CHRISTIAN SCIENCE DISPENSARIES, AND READING ROOMS.

ATLANTA, GA. — 47½ Peachtree Street.  
BINGHAMTON, N. Y. — Rooms 14, 15, Ross Block.  
BOSTON, MASS. — Room 210, 24 Boylston Street.  
BROOKLYN, N. Y. — 41 Green Ave.  
BUFFALO, N. Y. — 73 West Eagle Street, Hutchinson Building.  
DULUTH, MINN. — Room 307 Pastoret Block.  
FT. HOWARD, WIS. — Corner Broadway and Mather Streets.  
JAMESTOWN, N. Y. — Jones' Block, cor. Spring and 2d Sts.  
JUNCTION CITY, KAN. — Clough Building, Washington Street.  
LEAVENWORTH, KAN. — 708 South Fifth Street.  
LINCOLN, NEB. — Suite 1 King's Block, 1124 N Street.  
LOCKPORT, N. Y. — 401 East Avenue.  
LOWELL, MASS. — 76 Merrimack Street.  
MANCHESTER, N. H. — Room No. 6 Odd Fellows' Building.  
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SYRACUSE, N. Y. — Room 5, Greyhound Building.  
TOLEDO, O. — Rooms 18 and 19, The Worthington.  
TRAVERSE CITY, MICH. — 27 East 9th, So. side.  
TRURO, NOVA SCOTIA. — 27 Walker Street.

## CHRISTIAN SCIENTISTS' CARDS.

No cards are inserted in these columns except upon reference deemed satisfactory. Cards for publication are accepted from such persons as claim to be, and as are represented as being, Christian Scientists using as their ONLY text-books the BIBLE and SCIENCE AND HEALTH.

If to the Publication Committee conclusive evidence be furnished that any advertiser is not conformed in life and practice to the teaching of the above named text-books, the card of such an one will be removed, money due for unexpired time being refunded.

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# THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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## JESUS, AS HE APPEARS TO CHRISTIAN SCIENTISTS.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem. —Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. . . . When they had heard the King, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. Matt. II:1, 2; 9, 10.

Discourse given by the Pastor of the Church of Christ (Scientist), Boston, Mass., Dec. 28, 1890.

OVER the rocky road which separates Persia from Judea, a caravan winds its solitary way. Its camels are laden with spices, and perfumes, gems and precious stones; yet their owners are not merchants. There is neither the shrewd air of traffic in demeanor, nor gleam of barter in their faces. Those thoughtful brows belong to men accustomed to deep and earnest study upon profoundly lofty subjects. Why are they making a journey involving such expenditure of time as well as hazard to life? Is it to mingle with some Congress of sages — some convention of the learned and wise? Not so. This toilsome journey, has a widely different object. It is to lay these offerings of their choicest at the feet of a little child: a child born — not in princely halls midst pomp and pageantry — but in the manger of a stall, amongst the lowly and poor, with hornèd oxen to witness his advent.

As they thread their way a solitary star appears to guide them on their journey. Ingenious attempts have been made to make it appear that this star which guided the Magi of the East to the cradle of the child Jesus, was the brilliant light occasioned by the conjunction of Jupiter and Saturn, which history claims actually did occur at this time. Their lack of vertical position, however, hardly supports the claim. No;

this light was not a material one. It was of diviner origin than mortal mind has yet been enabled to credit.

From the standpoint of the carnal senses, this visit of the Magi to an infant of obscure and lowly birth seems a fool's errand. Were such an undertaking to be made to-day it would be jeered at—even in our modern and refined religious circles—and very naturally; since to personal sense the spiritual is, and ever must be, foolishness: yet the visit of the Wise men to this new-born infant proves so remarkable as to be deemed worthy a place in the Sacred Records. Leaving the Magi at this point, let us enter upon the larger and nobler theme suggested by their visit, *viz*: what place this Jesus fills in human history—in human hearts and lives. More; let us gain a clear view as to what Jesus the man is to us who call ourselves Christian Scientists. Our theme, then, resolves itself into the finding of the Spiritual Jesus, and the discovery of our relation, as Christian Scientists, to him.

We may safely assume that the finding of Jesus is the great event of the world's history. Human hearts are in search of him; human society needs him; trade, commerce, governments, art, literature, all need and are in quest of him whom the Wise men found in the manger of the stall: yet, it is not the babe of Bethlehem for whom we search; but rather, the Christ, or Truth, which once dwelt in the human Jesus. Says Professor Harris: "In all our planning and thinking, the expectation of a better future is a marked characteristic of our time." With this hope Jesus is vividly identified, and nothing seems clearer than the fact that earnest, thoughtful men and women, while drifting away from the mere letter of outworn creeds and impotent dogma, centre about Jesus the Christ in a dumb, blind emphasis of hope which plainly indicates that Jesus is the colossal figure in history. This he is and must be because of having, beyond all others, manifested the Christ which is one with the Father, and which forever will keep unfolding to our glorified vision.

How, then, do we who are genuine Christian Scientists regard Jesus? By genuine Christian Scientists, I mean



those who adhere to SCIENCE AND HEALTH with Key to the Scriptures, to regulate their daily life.

I have recently heard, and with no little amazement, that we do not regard Jesus in a reverent light — do not accord him exalted position in our thought; that while we credit him with being undoubtedly a good man, in advance of his age perhaps, we yet feel that he was in no wise superior to ourselves — in fact that, in point of gifts and acquirements, he was hardly the equal of some men of our own age. I have even heard it charged that we proclaimed there never was a Jesus Christ; that his was wholly a mythical personage and character. A strange charge to bring against us! Those making it should assure themselves that the accusation rests upon something more than idle rumor based upon detached sentences, ere aiding its circulation; while the bitter, unreasoning prejudice nearly always manifested toward any new movement, should make listeners particularly cautious in regard to endorsing current reports, rumors and allegations.

The charge itself is wholly a false one in support of which there is not a scintilla of evidence. True, we attach little importance to human or even ecclesiastical opinions concerning Jesus; for we find that creeds and dogmas shut out more light than they admit. Very likely no two of these self-same Scientists would express their views in precisely the same words; since, instead of employing our time in formulating ingeniously contrived definitions and creedal statements, we busy ourselves in the more practical way of following Jesus, *viz*: by healing the sick and casting out evil. We cannot help thinking this "a more excellent way" in which to attest our love and faith than by conflicting and contending over the dialectic points of a creed. Down deep in the heart of every one of us is a full, strong, vital love for the Christ who is and forever will be our princely leader. He is our king and great high priest. Our recognized authority, SCIENCE AND HEALTH, terms him the "Royal Man." It also says of him that he is the "Mediator between humanity and Spirit, the voice of Truth speaking to the human senses

through Science; and thus it was that Jesus became the coincidence, the agreement between the divine and the human." Indeed, instead of leading us away from Christ, SCIENCE AND HEALTH leads us directly into the unfolding heart of love which Jesus revealed, and we know him and love him with a deeper, stronger love — a love manifesting itself in ways more practical than ever before. To us he is the "first-born among many brethren." I do not for a moment claim that the human Jesus was the real Christ; for it was the fleshly Jesus through which the Mediatorship was expressed to us. How the sense of Jesus towers above all other personalities! There have been great men in the world's history; statesmen, inventors, scholars, and others accounted leaders because of having rendered humanity their debtor: but Jesus the man towers above them all as the Himalayas or Mount Blanc towers above surrounding peaks.

Can we as Scientists claim to be the equal of Jesus, that all he did for humanity we any of us might as readily have done? It may seem we might have done it; but, clearly, we did not and have not to the present day. What un-wisdom in all these "might have been"'s! I for one, have profound respect for the logic of history, and have no desire to gainsay it. There is a kind of blasphemy in mere assertion not founded upon fact — not resting upon solid proof of substantial demonstration. Does a Scientist assert "I am a child of God — made in His effulgent image and likeness"? Even so; but carnal, human sense will not yet permit him to realize it without superhuman power to rise above that sense. When I am able to heal the sick by a single word of power; when I can instantly raise the dead; when I can walk the wave; when I can spend forty days and forty nights without food; when I become so sublimated, in short, that I reflect to all mankind all the Master did — all that he continues to reflect — then will be ample time to place myself alongside Jesus in a claim of equality. The vice of the age is assertion without proof. Are any of us guilty of it?

In a little more than a year, in a large western city that has sprung up like magic, we shall be celebrating the world's

Columbian Exposition which will mark the four hundredth anniversary of America's discovery. Could there not in Genoa have been found five hundred men who *might* have discovered the "new world"? Undoubtedly; yet Columbus alone thought out, worked out, and fought out also, the conditions resulting in the discovery. To the personal senses it would seem there are to-day a thousand people who *might* have written SCIENCE AND HEALTH. Why have they not done so? Simply because it was not given them. Again I say, we should respect the logic of history. It is neither to be quarrelled with nor overthrown.

Am I told that I am the equal of Jesus? Yes; *when I can prove — demonstrate — the fact.* Meantime, let us attend a moment to the transcendent origin of the God-man. God his Father—and what a Fatherhood that was: the overpowering consciousness of the Holy Ghost that overshadowed the Virgin Mother! and what tender, sweet, sublime sense of motherhood brought Jesus upon our plane of existence! immeasurably beyond anything our carnal, earth-born sense can know. I do not wonder that practical men of the world find the Immaculate Conception "an hard saying." Nothing on the plane of material sense throws a gleam of light upon the subject, or can give a clue to the sublime "mystery." It is a celestial fact discerned only by spiritual insight. Is it not strange that men who accept the Scriptures as revealing God's will and Mind—is it not strange that they should make for mortal man the stupendous claims made for Jesus? Does not human sense tell me that I had a human father and mother? They were good, worthy, honest people to whom, for their unwearied love and care, I am under a heavy debt of gratitude; but they never led—they never claimed to lead me above the vale of the senses. Jesus' divine origin has made it possible for him to do just this for me.

But it is not worth while to continue this line of argument when there offers "a more excellent way" up to which thought has been gradually leading. Since we all accept the Scriptures as our guide worthy of confidence, let us turn to the

law and the testimony. Let us see how Jesus of Nazareth is represented — not in words of man's conceit — but in words of the Holy Ghost's impartation. Of just the common appellations, in the New Testament mainly, Jesus alone occurs over six hundred times; Jesus Christ, and Christ Jesus over two hundred and fifty times; Christ alone about three hundred times; Lord, Lord Jesus, and Lord Jesus Christ nearly four hundred and fifty times. Besides these, there is a multiplicity of appellations and titles bringing out the many-sidedness of the Christly life and character; unfolding the various offices, and relations sustained to humanity by this loftiest of historical personages. I do not map them out, or say that this applies to the human or that to the divine character; but wish simply, modestly to present and let them speak for themselves, since human reason is incompetent to do more than merely speculate upon the question of application. Thus we read of him as:

Joshua, or Saviour;

The deliverer out of Zion;

The Rock and deliverer;

My help and my deliverer;

My high tower and deliverer;

The Lion of the tribe of Judah;

Wonderful, Counsellor, Mighty God, Everlasting Father.

He hath been exalted to be a Prince and a Saviour.

He is the blessed and only Potentate, the King of kings, and Lord of lords.

David calls him the King of Glory.\*

He is termed King of the Jews; the King of Israel; the King of his people, Israel; a King of righteousness; the King of Salem, the King of Peace.

He is the King eternal, immortal, invisible, the only wise God our Saviour.

Shiloh is another designation, signifying a law-giver from whom the sceptre shall never depart.

He is the Messiah, or anointed one.

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\* He is also called the Prince of the house of David; a thought beautifully in accord with our testimony; but it not being direct from Scripture, I do not enter it upon above list.

He is called the Lord our Righteousness, and declared to be the rod of the stem of Jesse.

In Zechariah he is designated "my servant, the branch;" which suggests the word of Jesus rendered by John: "I am the vine, ye are the branches."

He is the Mediator; the Mediator of the New Covenant; the Mediator of a better covenant; the Mediator between God and man.

Job styles him "the Day's man between us and God."

He is the Brightness of the Father's glory, the express image of His person.

He is the sanctifier of his people, Israel; again the ruler of my people Israel; and Jesus Christ, the same yesterday, and to-day, and forever.

He is the Son of God, the Son of man, the Son of Mary; and is called the Son of David.

Again: he is a Priest; a merciful and faithful high-priest; a high-priest touched with a feeling of our infirmities; a high-priest forever after the order of Melchisedeck.

He is called the captain of our salvation; the author and finisher of our faith.

Moreover he is termed our Elder Brother; so that he becomes the first-born among many brethren: while frequent mention is made of him as the bride-groom.

How often he is represented as a lamb! He is a lamb without spot or blemish; the lamb led to the slaughter; a lamb dumb before his shearers; the lamb slain from the foundation of the world; the Paschal lamb, and Jesus our Passover; the lamb in the midst of the throne.

Also he is the good Shepherd; the good shepherd laying down his life for his sheep; the shepherd knowing, and known of, his sheep; the shepherd leading his sheep in to green pastures and beside still waters; the chief shepherd; the door by which the sheep enter.

Then we find him recorded as the angel of the covenant; the fore-runner who hath passed into the heavens before us.

Paul calls him the breaker-down of the middle wall of partition between flesh and Spirit.

In one passage he is referred to as the man ; again, as the man Christ Jesus ; also as a man of sorrows and acquainted with grief.

He is the Word made flesh, that dwelt among us ; the creator of the world, by whom all things were made, and without whom was not anything made that was made.

He is chief among ten thousand ; the beautiful one ; the one altogether lovely.

Rock, also, is his name : the Rock of Ages — though to many he becomes a rock of offence. He is a stone ; a tried stone ; a foundation stone ; the head of the corner ; again, he is called the head of the church.

He is become the propitiation of our sins ; the Way, the Truth and the Life — thus is our Way-shower. He is the Resurrection and the life.

Paul calls him the last Adam, also the first fruits of them that slept.

He is our Atonement ; and he also sits as a refiner and purifier of the sons of Levi.

He is the Judge of the world ; the Judge of the quick and the dead.

In brief, he is "the image of the invisible God." . . . "Wherefore God also hath highly exalted him, and given him a name which is above every name ; that at the name of Jesus every knee should bow, . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

These titles and appellations are each and all taken exclusively from the Scriptures — not from human creeds or manifestos. Preferring just now to let the Scriptures speak clearly for themselves, since some of our critics think we reject the BIBLE, I have not even cited from SCIENCE AND HEALTH ; though the latter is so pre-eminently in accord with the former throughout. I will now simply add, that there occurs in SCIENCE AND HEALTH between six and seven hundred references to Jesus and to Christ. This book contains fullest recognition of the divinely kingly character of the Christ.

One prominent fact now stands prominently before us, *viz* : No founder of the world's numerous ethnic or religious faiths



ever had applied to him such an array of titles, or had ascribed to him such a multiplicity of offices, as those ascribed by the Scriptural writers to Jesus. To no human being has the wit or genius of his warmest friend, of his most earnest devotee, ascribed anything approximating the array of titles indicative of both character and office, which are rendered to and become the man Jesus. Though we were to live a thousand years and become mentally enriched by all the treasures of human learning and skill, yet could we not evolve from the depths of our consciousness the glorious catalogue of honorable appellations, titles, and offices showered upon Jesus by the sacred writers.

Biblical writers being, for the most part, men plain, obscure, unlettered, it is impossible to suppose them to have gleaned these verbal recognitions of Jesus' greatness from their simple human mentality. These could only have come from revelation; from the same infinite Mind which overshadowed the virgin mother and brought forth her "holy thing." When we have employed the noblest speech of which human intellect is capable, how surprisingly far short it falls of compassing for us the spiritual proportions of Him whom we delight to call our Princely Leader, our Elder Brother.

Yes; the character of Jesus stands revealed as the sublimest in history; and most gladly and reverently do we who are Christian Scientists bow in grateful adoration before it. In leaving the orthodox church, as many of us have done, we have not left the Christ; but, instead, have gained a loftier truer conception of him. We have first to gain more exalted view of Jesus the man, before it becomes possible to understand the full measure of the Divinity manifested through him. In other words, since Jesus has revealed the divine in perfect humanity, we have to gain our conception of Divinity by first rising to a higher sense of humanity. Thus, with the Magi of old, we also are journeying to find the Christ — though to us he gradually becomes disclosed in a higher sense than to them. Day by day we follow the star; till at last it leads us — not to the manger — but into the glorified presence of Him who to-day and throughout all ages, stands revealed in heaven, a Prince and a Saviour.

## THE END OF MATERIAL THINGS.

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W. F. G.

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THE Christian world believes the day is coming when the earth and all material things will be consumed by fire. In Christian Science we learn that all materiality will be destroyed, but not in the way that is generally believed. The difference is not as to what the end shall be, but as to when and how.

Once the earth became so corrupt, and mortal man so sinful, that every living thing except what found refuge in the ark, was destroyed by water. That which was saved did not remain pure, but became even more corrupt, so that "evil waxed worse and worse."

The Revelator, from his exalted position in Mind, "saw a new heaven and a new earth," not the old heaven and earth made pure and perfect, but "a new heaven and a new earth; for the first heaven and the first earth were passed away." To him, material things had come to an end, for he saw the spiritual. Both flood and revelation were the appearing of Truth to human consciousness; but John's thought had been divested of more materiality. To Noah there still seemed to be some good in the material world; mortal existence appeared as the blending of good and evil. To his sense the remedy was a flood — the purifying power of Truth — which should wash away the evil and leave the good of mortal existence. The belief that there is good in materiality prepared an ark; that the little good might not be destroyed, — and what a little it was! Eight persons out of all the earth; seven of the clean beasts, two of the unclean, and seven birds. Mortal man, in attempting to preserve the seeming good in materiality, retained also the evil; and "error of every form emerged from the ark." (*No and Yes.*) The error was soon manifest, and still continues its seeming existence. The flood did not prove to be the remedy, hence the world now looks forward to the final destruction of all material things by fire.

The thought entertained by Noah, and that discerned by John, typify the appearing of truth to each individual consciousness. Materiality is generally recognized as being evil, but still there seems to be some little good in it; something that, in the mortal sense of things, should be preserved. Mortals endeavor to separate the good from the evil; thus to make the mortal man better, they cast out evil little by little; but the belief that there is some good in mortal man, prevents them from giving up the mortal entirely, thereby to gain that which is immortal. We may continue to work in this way; but mortal man will never become so good that it will not be seen he still embodies evil; hence the remedy is—not that which will cleanse and purify the material,—but a fire that will utterly consume the world, the flesh, *all* evil.

According to the Scriptures, all material things will be consumed by fire. It is not necessary that the word fire be taken in its literal sense here, any more than where it is said that Jesus would baptize with the Holy Ghost and with fire. One characteristic of fire is that it consumes that with which it comes in contact; the fuel that supports it is consumed until both fire and fuel cease to be. So it is with all material things; one depends upon another for seeming existence until that which forms the support is consumed, and destruction comes upon both. Error consuming itself produces the fires of affliction that purify and elevate mankind.

We have thought mortal man good as well as evil, because we have seen those who manifested a feeling of love for humanity, and who endeavored to live up to their highest idea of right; those who were conscientious in all their dealings, regarded by the world as honest and upright men. We made our mistake in thinking that this good belonged to the mortal man: instead, this was the real man asserting himself over the mortal and material. Were it not for the mortal sense, the individual would be seen to be the reflection of Infinite Good. John saw the heaven and earth of God's creation because the material and mortal sense of them had disappeared. Even if all material things were burned up, the material thought that produced them would

still remain. Literal fire, even though it consumed the whole world, could not bring the consciousness of Good wherein all is harmony; but, as material beliefs are destroyed harmony becomes demonstrably manifest.\* The end of material things comes with the end of mortal and material thoughts,—*and not before*. “Behold the day cometh and now is” when all material things are come to an end in the presence of Spirit—not at the expiration of a certain number of years,—but the end *is* come to that consciousness which realizes the Allness of God, and the nothingness of everything else.

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### A BIBLE PROMISE.

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H. L. D.

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“And I will take sickness away from the midst of thee.”—Ex. xxiii. 25; see also Deut. vii. 15.

THIS is one of the gracious promises found in the old Testament. God speaks for all time so that His promises are good for to-day. These words surely indicate that health and strength may be ours, if sought from the proper source, and in the right way. Christian Science shows health to be in Mind, not matter, in Truth, not error, in Love instead of selfishness, in Soul instead of in sense. In the Bible, and through all the ages are found reliable testimonies that prove beyond question the truthfulness of our text. But there is none so great as is found through coming into an understanding of the Christ-Science; so that sicknesses and errors of sense are dispelled in ourselves and others. Thus are brought to pass the words of our Master, “the works that I do shall ye do also,” not through the personal Jesus, but through the Spirit that manifested itself in him. In Christian Science conscious realization or understanding of Truth which is in harmony, takes away or destroys sickness; and true Being, which is harmonious, becomes recognized. Let us hold to the real and Eternal, thinking only good thoughts, and thus the divine idea will be made manifest in health, happiness, harmony, and holiness.

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\* See SCIENCE AND HEALTH, 180, 8.

## OBEDIENCE, PEACE, POWER.

J. W.

O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. (Isa. 48, 18.)

THE many promises and threatenings of the Bible had one end in view, *viz*: obedience. Prophet and poet wept over the fate of a people, because of its disobedience. David declares "Rivers of water run down mine eyes, because they keep not thy law."\* Isaiah, surrounded by a night of moral gloom, laments the want of fidelity; for obedience, to the prophet, meant moral science—adherence to the ten commandments. This is the "early rain" or first lesson in the ascension from mortality to immortality.

Obedience, in the mortal sense of it, is forced compliance with unloved duty; is grim, compulsory, slavish: in Science, it is acting upon the "higher staging built for diviner claims," and is cheerful, spontaneous, free. Obedience means emancipation, and institutes the beginning of it. It is the "salt" perpetuating good works which "prove what is that good and acceptable and perfect will of God."† It leads to the Mount of clear vision; for "Where there is no vision, the people perish."‡ All the angel messages in remote, Scriptural days came only to the faithful toilers. Who are the faithful? Those possessing that which renders faithful, obedient—true expressions of Principle. Zacharias, walking in all the commandments blameless, sees the glory preceding the birth of Christ; Paul, obedient to the heavenly vision, does not "frustrate the grace of God;" and Jesus, "the Way-shower and pattern," "became obedient unto death, even the death of the cross."§ They all "hearkened to the commandments"—were conscious of Truth's presence.

Christian Scientists cannot forget that the obedience of one has given to many the Key to the Scriptures (SCIENCE AND HEALTH) requisite to understand their teachings. "If any man will do his will, he shall know of the doctrine."|| In these times of mortal strife we need peace and power. We are praying for it; and while we wait in Jerusalem for this wine of an exalted understanding, Mary again says: "Whatsoever he saith unto you, do it."¶ This is the One Message from the One Mind. It

\* Psa. 119, 136.

† Rom. xli. 2.

‡ Prov. xxix. 18; SCIENCE AND HEALTH, 6, 5.

§ Phil. ii. 8.

|| John vii. 17.

¶ John ii. 5.

is the opening thought in *SCIENCE AND HEALTH* — “Leaving on the sustaining Infinite,” — and the wakeful shepherd with us all the way through to the last inspiring word, — “Zion, spiritual strength.” This is the line of travel indicated in our verse; simple, important. Would we find peace, and demonstrate power — irresistible power like the waves of the sea? Fidelity, and nothing less, will bring us to it.\*

“O, what a tangled web we weave,  
When first we practise to deceive.”

Material sense deceives, not we ourselves; but, we are responsible for the ravages of this rebel of “self-will, self-love, and self-justification.” “The beast that was, and is not, and yet is,” † is now uncovered, and we are without excuse.

True elevation in Christian Science can mean nothing less than a larger manifestation of the fruit of the Spirit, through the destruction of the works of the flesh, named sin.‡ The fires of Truth are already kindled, and the stupendous pile of “wood, hay and stubble” § (traditions of men) will be burned up.¶ The end of the old, is the beginning of the new. “Unto you that fear” (know) “my name,” (my presence and power) “shall the Sun of righteousness arise with healing in his wings.” ¶

Obedience is the saving faith; and, by the destruction of all that opposes good, we are “saved as by fire”. Right is might; even the might of Mind. Right thoughts present man “faultless before the presence of his glory.” \*\* The brook winding through the meadow, the lake hid away in the forest, the morning dew, the snowflake, all are eventually united in the majestic sea. Beginnings in morality are finally swallowed up in Spirituality — the Ocean of Infinite Love. Obedience is the river of constancy and perpetuity, of peace and plenty, ever flowing through “the course of Truth” to the omnipotence of Principle. Let us learn from Isaiah’s thought, then, that Principle is the “All in all,” Eternal Life; that to know *this* is to find the realm of peace and power — the liberty of the sons of God.

THE glory of the human form  
Is but a perishing thing, and Love will droop  
When its brief grace hath faded; but the mind  
Perisheth not. — N. P. WILLIS.

\* See *SCIENCE AND HEALTH*, 100, 32.

† Rev. xvii. 8.

‡ *SCIENCE AND HEALTH*, 381, 17.

§ 1 Cor. iii. 12-15.

¶ Mal. iv. 1.

¶ Mal. iv. 2.

\*\* Jude 24.



TIDINGS OF THE NEW YEAR.

W. R.

The former things are passed away. Behold, I make all things new. It is done.  
Rev. xxi. 4, 5, 6.

HEAR Isaiah: "Proclaim the acceptable year of the Lord, and the day of vengeance of our God.\* What is this acceptable year? Even the setting at liberty of the captives of error; the opening of the prison doors to them that are bound with material beliefs; the *present* binding up of the broken-hearted who have despaired of seeing the salvation of the Lord. What of the day of vengeance? 'Tis the destruction of all opposed to the bringing out of the allness of Truth — not the destruction of even the erring children of God, farther than they make sin their own. Only so far as man identifies himself with sin, does he need bear its penalty.

The pure in heart shall see God; none others can. Purification of thought and desire is the demand of the hour, in order that Christ may be apprehended. "If ye will receive it, this is Elias, which was for to come";† the prophet of purification who points to a living present Christ, declaring the kingdom of God — the manifested supremacy of Spirit — at hand, where we may grasp and hold fast to the consciousness of it. If we will receive the announcement, we may behold the fulfilment. What is the purification demanded? Even the destruction in us, the forsaking utterly of, every thought born of the parent belief of man as fallen; as inheriting the claims of mortality, and not now the "heirs of God, and joint-heirs with Christ." This destruction of belief comes not by passive hearing, but by "doing" — by patient effort.

Old things are passed away; behold, all things are become new."‡ "Old things," old beliefs of power in and of evil or matter; of substance or reality in aught save Spirit and things that reflect God, are no longer for us who in Christ are new creatures: but, being "buried with him by baptism" (of Spirit) "into death," (to belief of life in fleshly body) we are, like him, raised "by the glory of the Father" (the light, understanding of Spirit, All) and "should walk in newness of life."§ To man knowing himself as having no other existence than as the expressed

\* Isa. lxi. 2.

† Matt xxi. 14.

‡ 2 Cor. v. 17.

§ Rom. vi. 4.

thought of the Infinite and Eternal, passing years bring neither age nor death; but an ever increasing consciousness of unvarying and inextinguishable Life. In proportion as this becomes an abiding thought with us, are we enabled to look through and beyond the mortal seeming, and grasp something of the eternal verity; to find now present that which before—hidden by beliefs of mortality that, like the veil that Moses made, kept all but a few from the holy place—had seemed to exist only in the vague future. In Christ, the veil is taken away and we are all priests unto God, says Paul, having free access to the holy place; and, being accounted without sin, we are also freed from its penalties—in just so far as we, by faith and understanding, are truly “alive unto God” and “dead unto sin.”

These are the tidings of the acceptable year of the Lord: “But now we are delivered from the law, *that being dead wherein we were held*,” (the law of mortality—sin, sickness and death—whereby we were unable to keep the law of Spirit) “that we should serve in newness of spirit.” \* ’

Serve! not as idling, but as doing service for God and humanity. Serve in spirit, transcending the letter; looking beyond both hope of reward and fear of punishment; loving good for good’s sake; abiding in the Vine, and thereby bearing much fruit.† Walk in newness of life revealed to us ever newer higher, purer. Walk! Make progress. Yesterday’s ideal is not high enough for to-day. Make the glorious possibilities revealed in Christian Science our own—more: make them present realities, until “we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.‡

THE heights by great men reached and kept  
Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night.

Standing on what too long we bore,  
With shoulders bent and downcast eyes,  
We may discern—unseen before,  
A path to higher destinies.

— Henry W. Longfellow.

\* Rom. vii. 6.

† John xv. 5.

‡ 2 Cor. iii. 18.

## USE OF SCIENCE AND HEALTH IN CLASSES AND MEETING.

J. F. B.

TO see **SCIENCE AND HEALTH** as "the text-book" of Christian Science, or even as the "standard" text-book, is a footstep in the way of Life. It may be an open question in the mind of persons using either form of expression, whether there are not other text-books. But every thought that has reached this degree of acknowledgment, is looking toward the light sufficiently to march in step with every other thought, whatever may be the differences of advancement,—that is: looking to the same beacon light of Truth. It is not meant by this to draw any line of separation, or to judge those thoughts that have not reached this acknowledgment. Divine Principle answers to the feeblest sign of recognition from the lowest sense of Good. In this way all thoughts that look to Him as fully as present sense of life permits, are linked in one great brotherhood. But to the mortal sense some Shibboleth is necessary by which to determine and select those who are nearly enough in the same consciousness, to walk together without the sense of inharmony, or of one holding the other back. It is in this sense that recognition of **SCIENCE AND HEALTH** as the text-book, or rule of life in Christian Science, is here suggested the working basis of brotherhood in the flesh, among those calling themselves Christian Scientists.

But does the term "text-book" express what **SCIENCE AND HEALTH** is to present, general consciousness? While the term "Christian Science" meant to most minds a suggestion of arraignment against sickness and sin, the book from which they were derived was, and may still be to those in this thought, aptly enough termed a text-book. But to the consciousness in which Christian Science has come to mean—if only as a glimmering sense of the reality of Being—conscious existence as idea of Principle, **SCIENCE AND HEALTH** is "God with us"—the Word of God.

In classes or public meetings, to teach or speak with **SCIENCE AND HEALTH** in hand, and with reference to it as the standard text-book, is well. There is, however, a further step that will be

found to bring to the speaker or teacher higher realization of Principle, and demonstration in power of Spirit with listeners. It is to renounce the pretension to being a teacher or speaker, and to declare "the statements of Christian Science have been made to mankind, once for all, in this blessed Word of God; I read them to you directly from it, since none may presume to re-state them. All anyone can do is to give, as helps to our brethren, such realizations of these statements as our own progress toward God has afforded." Then, if the teacher or speaker will read, with illustrative, confirmatory passages from the BIBLE, and speak as moved by Spirit in the course of the readings, it will be found that Spirit bears witness.

Is not the query "How have I done?" or the thought "I have done well" or "I have done poorly," an indication that human will instead of Spirit has been at work? Just as seeming consciousness of an "I" that has made a good, bad, or indifferent presentation of Truth disappears, and that Truth itself as manifested in the BIBLE and SCIENCE AND HEALTH is looked to and leaned upon, will all sense of personal anxiety or of commendation cease. Just as this is done in all our work, will the sense of being founded on a rock replace the uneasiness and uncertainty that are inevitable while working from a personal basis. Truth will be found capable of doing its own work whenever, to our own sense, it is set free from limitations of personal consciousness. If we are thus set free from the feeling of personal anxiety in the special work here referred to, freedom in all that relates to our daily walk with God will be experienced. It is in thus looking to Truth that "burdens" are "cast on the Lord." He relieves from all burdens, in the consciousness of Himself that takes note of naught else but Him, — and in no other way. Is there anything that hinders such recognition of SCIENCE AND HEALTH as herein set forth, but claims of personality? Is it not through claim of personal intelligence that the light of Truth revealed in SCIENCE AND HEALTH is distorted so as to seem to have been learned by ourselves from another source? Is there aught but that claim that could lead to giving poor paraphrases of Truth to humanity hungering for Truth? Demonstration over all the classes of error involved in such action will give a sense of Truth not heretofore dreamed of, and will set free in other ways beside. This illumination and freedom can be gained only in demonstration; therefore only the way is pointed out.

## HOME AND CHILDREN'S DEPARTMENT

## LETTER FROM A LITTLE GIRL OF TWELVE.

I ENJOY reading the Children's Department in the JOURNAL, and thought I would write you of one or two of my own demonstrations in Christian Science. The best one is over my temper. I never tried to control it when younger; everybody gave in to me, and so I became,—as I now know, only in belief,—very self-willed.

I love birds, and had a beauty; the sweetest singer you ever heard; but one day in spring, before I knew of Christian Science, he "sickened and died." I wept every day for a month, I think. In his attempt to comfort me, papa said: "Mignon, *do* let me get you another. You shall have even a lovelier one." "*I will* not. Don't dare say I can have as pretty a bird! there isn't one in the world to compare with Bijou!" I exclaimed. So I wilfully made myself unhappy.

We decided to go to Switzerland for the summer. One day when papa and I were driving in Geneva, I espied some beautiful music-boxes in a shop-window. "O Papa; I want a music-box!" I cried. A wish had only to be expressed, for papa to grant it; so he immediately called a boy to hold the horses, jumped me down from my pony, and we entered the shop—little thinking I was to find there what would take the place of my lost Bijou. To the polite, French salesman papa said: "My little daughter must have the prettiest small music-box you own. I do not mind the price, if you can suit her." "Come with me Monsieur, Mademoiselle, and your honored wishes shall receive fulfilment," said the salesman leading the way to the door of what proved to be a dark closet at the end of the shop. We entered, and he lighted the gas which revealed, in the centre of the small room, a glass case in which were three small boxes; one studded with diamonds, one with pearls, and the third,—but you shall hear about the third later on! Unlocking the case, the man drew from it the diamond box, and said: "Examine first this box, which is indeed a most precious gem." I took it and looked at it. The diamonds glittered most temptingly, but I did not care much for it. "Now listen to the enchantment of its voice!" exclaimed the salesman, producing a small, gold key with which he began to wind it.

We listened expectantly, and from the box began to issue soft, sweet tones. I thought of my Bijou's voice; and, with a sigh of disappointment, turned to remove from the case the pearl box which I handed the man, saying: "Let us hear this one." He looked disappointed also, but immediately set it going. When it finished playing, papa asked which I would have. "I prefer the pearl one," I said, "its tone is a little sweeter." "But mademoiselle has not seen or heard this one yet monsieur," said the man, producing the third box which I had scarcely looked at. "I have kept the most pleasing to mademoiselle until the last. I am sure mademoiselle loves birds, does she not?" At the word I started, so did papa; he never allowed "birds" to be mentioned in my presence. I examined the box, which was by far the loveliest and most chaste of the three; besides, on the gold lid, in white enamel, was a dainty, darling nightingale just like my Bijou! With a choking sensation at the throat, I handed it back and told the man to let me hear it. In breathless interest and expectancy papa and I watched the winding. There was a gentle "whir-rr-rr," then the lid flew up and there appeared—my Bijou, *surely!* There he was—not buried in the lily garden after all—but there on the box singing, in his own incomparable way, his sweet "good morning song" to me; eyeing me in his knowing manner, nodding his darling little head at me, and turning it now on one side, now on the other; his "beauty" little throat swelling as the exquisite melody issued in trills and rondos. "Papa! —Bijou!" was all I could say; clapping my hands and dancing for joy. We could hardly wait for the end of the song; when it came, however, Bijou disappeared again, and down fell the lid. "Do him up immediately, I will have him," I said. So the musical nightingale became mine—and I loved it better than anything in the world except papa, mamma, and my baby brother.

This dimpled, blue-eyed brother was very precious to me. I would let him have anything of mine — except my musical bird, for which he would plead earnestly and sweetly, whenever he came to my room. My only reply was: "No, darling, baby cannot have it; baby would break it." So here I laid down the mental law that he *would* break it if he ever touched it. I instructed nurse that she was never to allow him in my room without her, for I was sure he would seize the box first thing — another wrong thought I held!

About this time we went to the seaside, where mamma heard



of Christian Science. She was healed and had me treated by the loveliest lady I ever knew. Then I wanted to study it, and the lady took me through a class. One day she talked to me alone for a long time. How I did listen to all the lovely things she told me of the Christ-child, and to hear how we must become like him through demonstration. I said: "I must demonstrate over my temper, and over having my own way. In belief I've been spoiled by always having my own way; so now I must let others have theirs a little, mustn't I?" "Yes," she replied, and kissed me. How glad I was to think I could be a Christian Scientist, and follow the lovely Christ-child! I felt happier than ever before in my life, and fairly *flew* home in the thought of doing unselfish things. I went straight to the nursery and said: "Nurse, baby *may* come into my room whenever he likes; he is not to be stopped any more." He dearly loved to come, and many a cry had he had because I would not allow him; but now it was different. I was a Christian Scientist and wanted to make every one happy.

Upon my return from a drive with papa two days afterward, I went up to my room; and hearing voices within, I opened the door wondering who could be there. What a sight met my eyes! Baby, his beautiful eyes swollen and red from crying, had been tied in a chair, and told he was a very naughty, dreadful boy whom sister would never forgive — which had nearly broken his tender little heart. Nurse was wringing her hands and moaning over my expected arrival, distress, and anger; while mamma's maid was stooping over my musical bird — broken! There was an awful silence when I entered. They all had seen me in a temper before, and were expecting a *storm*. At first, there swept over me a feeling of rage that seemed beyond my control. I felt my hands clench as they used to do — as if to say to me: "You cannot demonstrate Christian Science; we will not let you." Oh — how I struggled, and held "nothing but love, love, *love*!" Then the old feelings calmed down, and in their place came an exalted feeling of *joy*. Yes, I was glad; glad that he had broken it, so that I might demonstrate over a belief in evil temper, and show that *Love* was the only power. I went to the chair, untied baby brother, and, taking him in my arms, kissed and comforted him. "Take the music box away; we don't need it when we have Christian Science — do we darling?" Nurse was amazed, so was Amory; but it made them believe in Christian Science.

Little Heart's-Ease. (*Selected.*)

THERE was once a king who had a very beautiful garden and grounds arranged with care and taste. He spent many hours there, and loved every little blade and leaf and flower that grew. It had shady, quiet walks, and bubbling springs, and wonderful views; and in this garden were to be found all manner of delightful fruits. There was one superb old oak, so high and grand that it could be seen for miles around. There were also roses and lilacs and flowering shrubs of every kind; in fact, nothing was lacking to make it a perfect spot.

One day the king's head-gardener came to him exclaiming: "Oh, king! pray come and see what is the matter with your garden; everything is wilting, drooping and dying." While he spoke, other gardeners came running up, all with the same sad story to tell. The king followed them into the garden, and found it all as they had said. He went, first, up to his grand old oak-tree, his pride and admiration, and exclaimed: "Why, oak, what's the matter with you, that you are withering and dying?" "O," said the oak, "I don't think I am of any use; I am too large and cumbersome, and bear neither flowers nor fruit. Besides, my branches spread so wide and thick that it is all dark and shady under them, so no flowers nor fruit can grow there. Now if I were a rose-bush, it would be worth while; for I should bear sweet flowers; or if I were a peach or a pear-tree—or even a grape-vine—I could give you fruit." The good king turned sadly away, making no reply.

He went on down the path to his favorite rose-bush and said: "Well, rose-bush, what's the matter; why are you drooping?" "Why," answered the rose-bush, "I'm of no use; I have no fruit—I bear nothing but flowers. If I were an oak like that grand one in the middle of the grounds, I should be of some use; for then I should be seen for miles around, and should do honor to your garden. But as it is, I might just as well die."

The king next came to a grape-vine no longer clinging to its trellis and the trees, but trailing sadly on the ground. He stopped and asked: "Grape-vine, what ails you; why are you lying so dolefully on the ground?" "Ah," said the vine, "you see what a poor, weak creature I am. I can't even hold up my own weight, but must cling to a tree or a post,—and what good

can I do? I neither give shade like the oak, nor bear flowers like the shrubs. I can't even so much as make a border for a walk, like the box. I must always depend on something else, and surely I am of no use!"

On went the king, quite in despair, at sight of all his place going to destruction. Suddenly, low down by the earth, with her face turned up to him, he spied a little heart's-ease looking as bright and smiling as sunshine. He stopped and said: "You dear little heart's-ease! What makes you look so bright and blooming when everything around you is wilting?" "Why," said the heart's-ease, "I thought you wanted me here. If you had wanted an oak, you would have planted an acorn. If you had wanted roses, you would have set out a rose-bush; and if you had wanted grapes, you would have put in a grape-vine. But I knew that what you wanted of me was to be a heart's-ease; and so I thought I would try to be the very best little heart's-ease that ever I could." The good king smiled, and said half to himself: —

"Behold! how God hath chosen the weak things of the world to confound the things that are mighty."

Just then a little breeze \* came through the garden and carried this lovely thought of heart's-ease to the oak, the grape-vine and the rose. For about half an hour there was a great silence; then, in quietness and humility the oak straightened out his leaves, and lifted his great branches up towards heaven; the vine began tenderly to wind herself about the tree; and the rose again put forth her beautiful buds. The king returned to his house, saying: "The meek shall inherit the earth."

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DESPITE the prohibition of her manma, three-year-old Elinor stoutly insisted that she, too, *would* go to a neighboring store. The mother, at a rapid pace, started up the street, and Elinor, loudly crying, followed through the hall and out the door. I had heard the contention, recognizing at once, error's claim of disobedience; but Truth's clear vision quickly revealed the eternal fact of the One Mind governing all harmoniously. Reaching the door, I saw Elinor just leaving the yard. With a clear realization of "spiritual things spiritually discerned," I called: "Elinor, you are in Good; and error cannot make you disobey." Entering the

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\*SCIENCE AND HEALTH, p. 551. See Wind.

house I stood by the window, sure of Truth's victory. The little girl had ceased crying, and stood transfixed. Then, as though agitated by two opposing forces, the little form swayed back and forth on tip-toe; yet not an inch did the feet move from position. The conflict lasted but a short time; then with deliberate step, Elinor turned about, came up the walk, and quietly seated herself on the piazza, a happier, wiser and better little girl, to await her mother's return.

I wish to write a word in behalf of the Children's Department of our JOURNAL, as I find in December JOURNAL a suggestion to change from the sayings and doings of the children formerly appearing. I highly appreciate this department as it has been arranged, for I am sure very many of these demonstrations have been a lesson to us of larger growth, and are doing much good. I make effort to bring the JOURNAL into families where there are children so that these transactions may be read to the little ones by their parents; for I know they are productive of fruit. "Even a little child shall lead them." A very little boy came into our Bible Class with his mother; and, before they owned a copy of SCIENCE AND HEALTH, the mother made a practice of reading "*Unity of Good*" to him soon as he awoke in the morning. This reading interested him, and his first thought was for the book and the place where they had discontinued reading the day before. One morning before he was fairly awake, while rubbing his eyes he called out: "Page sixteen, Mamma!" A little daughter of another member of our Bible Class has been taking up the reading of SCIENCE AND HEALTH each morning before going to school, and finds it helpful to her.

I have felt a desire to thank the Committee on our Christian Science Quarterlies, for their earnest labor of love in this direction. The results which follow our Bible Classes conducted under the direction of these Quarterlies, speak for themselves. One class is bearing much fruit. Upwards of twenty-five copies of SCIENCE AND HEALTH have been sold and exchanged, two of which have gone into ministers' families. One mother said to me: "This class has set our family of five to studying the Bible." Several of the class are demonstrating; healing having been done in the class, and many declaring, "It is good to be here."—  
MRS. T. E. M., GLOUCESTER, MASS.

## OPEN LETTERS.

Extracts from letters addressed to Rev. Mary B. G. Eddy.

MY DEAR TEACHER:— After seven years of constant daily study of this most wonderful book, SCIENCE AND HEALTH, I find its pages just as fresh and beautiful as at my first reading. At that time it seemed that the gate of heaven opened, and such a flood of light and love came in that I did not know how to contain it all. In my intense desire for the world to know of its brightness and beauty, its healing of sorrow and grief in whatever form — whether sickness or sin — I went out to carry it to my fellow beings; and the demonstrations have been wonderful, seeming as natural and normal as the breath of life. How often I've thought: "Could she only know the many households, wherein tears have been wiped away, and sorrow healed, rejoicing to-day in this blessed foretaste of heaven!" In one instance, the husband, as the wife herself said to me, had been "transformed from the gutter to the possession of his right mind." Said she: "Look at my husband, my surroundings; my comfortable, almost luxurious home — joy, heaven, where it was sorrow and hell; and," pointing to the little book SCIENCE AND HEALTH on her table, "all because of that little book!" She would not allow even a newspaper beside it on the table, so sacred was the "little book" to her, which is now the daily study of them both. Such instances are all over our broad land. *It surely is God's Word* — His best gift to fallen man; our rich inheritance, our salvation from sin sickness and death. Every day's mail brings fresh testimonies of the good being done by this book. The piles of testimonials which I have are marvellous in the nature of them; some coming from homes of wealth, others from the humblest homes of poverty and ignorance—but all alike share its wonderful healing power. With love and gratitude no words can express, I am your student.—M. H. P.

P. S. It is well that little note from you appeared in the Dec. Journal, for you else would have been covered with presents. Our Association, No. 44, of Cedar Rapids, Iowa, and vicinity, has eighty or more members, each of whom was arranging to send to the author of SCIENCE AND HEALTH some token of love and appreciation of the good accomplished through its study. We all thought as this had *not* been discountenanced, that it was right and acceptable; but that note was so *uplifting* in its spirit of real love, that we were made glad to send spiritual gifts — which we

*do daily*, even more: every moment of our lives. *Gratitude and Love* form the one thought of us all. They are so nearly alike that love alone is the fullest expression of both.—M. H. P.

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MY BELOVED TEACHER:—I hope you will forgive me for addressing you at this time, for I have been yearning for a long time to give you some token or acknowledgment of the great blessings that you have conferred upon me. I heard that people in Boston were preparing to make you nice presents, and it troubled me because I was not able to do the same; but your article in the December JOURNAL made me rejoice, for it gave me to understand that I could send you that which you would appreciate more than worldly gifts—the love of a heart overflowing with gratitude for the understanding which you have imparted to me. Where would I be, after the heavy cross that has been laid upon me, without the light of Divine Science to shine on the dark places and show me that my Heavenly Father is ever near and that I am His child and have nothing to fear. It is nearly three years since Mr. — left his family; and it has proved, to a certainty, that they that trust in the Lord shall not lack any good thing. Our wants have all been supplied, we have been kept in health, and no plague has come near our dwelling. The children are growing in wisdom and stature, and I trust in understanding of the Truth, for which we thank God fervently. We are hoping and praying that He will restore the wanderer to his right mind, and bring him back to his Father's house.—H. M. E.

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I HAVE just received my January JOURNAL to-day, and the expressions in the Editor's Note Book, regarding the Bible lessons, I found to meet my ideas exactly. They have been a wonderful help to me—so much so that I have written out every one of them for the past year. I have urged each member of the class held in my house to do the same, but many say they have no time. . . . I often sit down at nine o'clock to write them out, and it will strike twelve before I finish; yet it seems but a few minutes. . . . So many feel that to look the lessons over is sufficient; but the great Truth each contains cannot be understood in a few moments. Each is a feast which I would that all might enjoy. The light grows brighter and brighter each day—yea, each hour I feel to rejoice with all my heart for this blessed understanding of Truth, which brings me to harmony, heaven.—M. E. C.



From Berlin.

I THINK the JOURNAL's accounts of the children's demonstrations of Life something beautiful. It is heavenly! I knew of your being in New York at the time of the National Association and rejoice, with you, at the increased manifestation of Truth, which all conscious of the Truth at that time received, whether in New York or in Europe. At that time I was in Florence with a friend first met in the Science. We received a higher conception of Truth, and from that meeting on, notwithstanding the suppositional warfare, which error claims to be waging against it, we are receiving more Light, and are convinced that the action of the great body of Christian Scientists is recognized; that the upward thought is presented to us not only through perusal of the literature; that before we have read the printed words, thoughts have been working in our consciousness, so that we find the reading, answers, and advice, exactly fitted to our mental condition. I have entirely confined myself to writings, by the author of SCIENCE AND HEALTH and those sent out from the Boston Publishing Society; but SCIENCE AND HEALTH, in fact everything by this authorship—is so much higher than the other writings that I could not be satisfied with less. In these the deductions from the premises are all uncompromising. I may not have seen the demonstration of these “facts of Spirit,” and a false personal sense may, to my consciousness, have hidden almost completely the reflection of God; so that a fear arises that Christian Science would be lightly esteemed by others because of their association with me, not seeing distinctly visible what should be always present in a Christian Scientist. Notwithstanding this, “Mind is Supreme,” “God is Spirit,” and man is spiritual *now*. “Let God be true, but every man a liar.” The “facts of Spirit” are always facts; nothing can change them.

I have had the pleasure of introducing to the reading of SCIENCE AND HEALTH some who have assured me that they would make it a matter of concern to procure the book, and learn from it. I have received through Miss D—— of London, also one or two from America, “Minutes of the Association” which I have read, and found opportunity to give to another. Am studying the Bible lessons, writing them out. Commenced with the January number only two months ago, so have many yet to study before reaching the present number. I have found in this study, elucidating the

meaning of the Bible by explanations of SCIENCE AND HEALTH, something new; a revelation which comes with great force. At this pension, kept by a young German widow who speaks a little English, I have had the pleasure of introducing SCIENCE AND HEALTH. Frau —— has for the few days past, been considering the idea brought to her; and, as the Truth appeared to her a "great Deliverer," a cry of joy and relief expressed itself. She has translated the "Scientific Statement of Being;" is reading "Recapitulation" and the German Tract "How to Begin in Christian Science;" and, best of all, is accepting Science as a *practical* help to be demonstrated in now. That there is but one family and one home, one abiding place, is forcibly pressed upon my consciousness.

I WAS told only this morning that the intelligence of a man came from his brains. I said: "Is it possible that any one living in this nineteenth century can really have that error talked to him! that line of thought comes from the dark ages. What are we who understand the better line of thought to do when we hear such a statement made? Indeed this assertion of error has stirred me to do my duty. It made me think I had better keep the weeds out of my own garden, and get the beam out of my own eye,—get out of self and carry clearly the higher thought; so as to help our brothers and sisters. If Christian Science is the higher line of thought that we know it to be, let us prove it by living it, rather than waste time in too much talking. We cannot sit down and go to sleep in the old thought—a little more "folding of the hands." Not long ago, a dear brother and sister Scientist visited us, and gave a nice talk. Error told us to go to sleep. There we were, eager to hear the Truth; but the "enemy came and sowed tares among the wheat." We need our armor on every moment, and to "stand porter at the door of thought."\* "Wherefore let him that standeth take heed lest he fall. I heard a good brother Scientist say: "Putting a plaster over a boil does no good." We cannot cover up error. Expose it. Lay it bare and rise in the strength of God to know that Mind is all.

How we appreciate the hymns in the Hymnal! If we are going to think right we must talk right and sing right. We must let our light so shine that others, seeing our good works, may glorify our Father which is in heaven, harmony.

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\* SCIENCE AND HEALTH, 324, 10.

Four years ago I visited S—— for my health ; taking with me a supply of remedies, for which I had use every fifteen minutes, at that time. After being there three days, I was persuaded by my friends to try Christian Science. In two weeks I was healed, and studied. Verily! we can say: "A little leaven leaveneth the whole lump." We have now a little Bible class every Sunday; and the students meet every Wednesday to study the lesson. If we apply ourselves closely to those lessons, we shall gain clearer realization; and realization is all.— C. J. S., EAST HAVEN, CONN.

THE JOURNALS have been so helpful of late, I desire to add my mite in acknowledgment of the courage and cheer they bring me. The January number is filled with such helpful thoughts! I can better understand and read now the many things passing in upon my consciousness the last few weeks that had before seemed obscure. SCIENCE AND HEALTH seems more wonderful to me every day. When I began the study not quite four years ago, I did not consider myself sick, or an invalid; though was troubled with the belief of severe sick headache and neuralgia very often. Now am happy to say, I have no time for such beliefs, they cannot come "nigh my dwelling." I was tired and weary, and my daily desire and prayer was, "Father, take me out of the world." As I read the chapter "Prayer and Atonement"—the first I read in the "Little Book"—a wonderful light came to me; and I began to realize I was not in the world nor of it. Passages of Scripture came, one after another, with such light and meaning confirming the "joyful message" that I wanted to tell it to every one. I think I was like impulsive Peter when he saw Christ on the shore; when he "girt himself" and "cast himself into the sea." Impatient to reach the goal, many missteps have seemingly been taken, many times has defeat seemed inevitable; but through demonstration over sin and the false sense of self, (with seeming opposition all around me), I am now learning of the faithful James, the loving John, the firm, decided Paul, that if we would walk in the footsteps of the Master; and of the beloved Teacher here among us, and enter the City by the Gate Beautiful,—step by step we must walk in the way marked out for us; and *I would not miss one step.* The JOURNAL, with its words "spoken in due season" is a welcome guest to my heart and home.— MRS. H. B. T., CAMBRIDGE, ILLS.

## NOTES FROM THE FIELD.

CHRISTIAN Science in St. Joseph is slowly but surely gaining a firm foothold, and many who a year or six months ago were bitterly opposed, are now reaching out for the Truth. The growth is permanent, because most all are glad to follow the way laid down in *SCIENCE AND HEALTH*, p. 511, last two lines to p. 512 line 18. 'Tis Error that says we will not call it Christian Science, but call it Truth; that there are other books that are just as good as *SCIENCE AND HEALTH*. These are the tares that are being sown by the enemy. The article in Jan'y *JOURNAL*, "Moses and Aaron," ought to be read and pondered by every one. Those who desire to keep posted, keep pace with the advancement in Christian Science, cannot afford to be without the *JOURNAL*, the *Series* and the *Lesson Quarterlies*. They are indispensable to our growth in Science — especially the *Quarterlies*. In our meetings, the lessons are written out, and each one is given opportunity to express ideas; which is far better than any sermon that could be preached. The fruits are seen in demonstration by all over false sense of self. These meetings have been started of late in several adjoining towns, where there has been steady increase in numbers and interest. Truly the cry of warning is to-day: "To your tents, O Israel: now see to thine own house." The rule in these meetings is to give notice each Sunday, that subscriptions for publications of the Christian Science Publishing Society will be received and forwarded. The *JOURNAL* has been put on sale here at the bookstores.— C. M. H. ST. JOSEPH, MO.

DURING the past six months we have witnessed a steady growth in Truth. The latter part of October we had a class taught. Since then we have met on Sundays to study the *Bible Lessons*, and on Tuesday and Thursday evenings, to study *SCIENCE AND HEALTH*. We invite all inquirers to come to these meetings and partake, with us, of the bread of life. We find these meetings to be, indeed, a great help to spiritual growth. The students that went through the class have had good demonstration and are following closely "the day star of Divine Science." We are preparing to have another class taught about January first, and think then to organize an association, to promote unity. We could not get along without the *JOURNAL* and *Series*.— W. H. H. ATCHISON, KAS.

WE are patiently climbing, step by step, to the realization that God is All in all, and man His image and likeness; that we *now* live, move and have our being in Divine Principle. The good works in our midst have awakened many from the dream of mortal sense to the understanding of Eternal Life. Many have pronounced the demonstrations "miracles"—which the Scientist, in a lecture, wholly disclaimed; saying that these works were simply evidence of an understanding of a divine Law—of the Christ Principle—by which healing is proven divinely natural. We have had students' meetings for some fifteen months; holding steadfastly to the Light we have, that we may be prepared to go out to meet the multitude, and reflect the Light that dispels the darkness—the claims of mortal mind. Students come from ten and twenty-three miles, regardless of the weather; which speaks of the unity and love calling us together. There is always a feast in store for us in the study of the BIBLE and SCIENCE AND HEALTH. The *Bible Lessons*, also, give us much light in searching the Scriptures; and let us express our gratitude for the JOURNAL and *Series* that have helped us on our way rejoicing.

We wish to give our "mite" to the Boston Church. If the Scientists from Ocean to Ocean and from Lake to Gulf will unite in the realization of man's dominion, these things shall be added. The only way truly to express our gratitude to the one who has revealed again the Truth to this generation is, in proportion to our understanding of it, to *live* this Truth; that we may be worthy to be known as Christian Scientists.—Mrs. W. T. C. and Students, GRAND JUNCTION, COLO.

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THERE are in our city earnest workers in Christian Science who desire to know the straight and narrow way, and to walk therein; and it seems almost needless to say all such are growing in the knowledge of the Truth. We are hopefully looking forward to the time when we can organize a Sunday School, and welcome all desiring to know the Truth of Christian Science. We keep up our Bible reading, at the home of one of our members, every Sunday evening, and have from 20 to 30 persons each time. We also meet every Wednesday evening for Bible reading at the home of another of our members, whose large room is crowded almost to overflowing. We have much to encourage us in the work, and do not count the obstacles anything when met by Truth.—Mrs. J. M. G. SALT LAKE CITY, UTAH.

WE have no regularly organized Church as yet, but we have public services held in rooms rented for meetings, and Science work exclusively. Our Sunday morning service consists of Scripture reading, a sermon written from SCIENCE AND HEALTH, silent prayer and repeating of the Lord's Prayer, and singing of Science hymns; all of which is followed by the Bible Lesson from the Quarterly. At three P. M. we have the children's Sunday School, using the same Bible Lesson as in the morning. We have from forty to sixty in forenoon, and eighteen children in afternoon, whose rapid growth, and ready perception of Truth, fulfil the prophecy "that a little child shall lead them." Many times they are our teachers, both in demonstration, and in spiritual explanations of the Scripture.

Wednesday evenings we gather informally; sometimes reading from SCIENCE AND HEALTH, and sometimes from the BIBLE, as Truth leads. We organized an Association April 30th with a membership of fifty-one. Have no dispensary as yet, though quite a good deal of Christian Science literature is given away by different members.

What we most need to advance and establish Christian Science here is instantaneous healing. It is the "gaunt want," as well as the "full-orbed promise."—P. L. H., CEDAR RAPIDS IOWA.

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I HAVE been waiting for this opportunity to tell you about our church here in M. We had been holding public meetings for the study of SCIENCE AND HEALTH every Friday afternoon, and a large Bible class every Sunday for more than a year. The most unexceptional harmony had prevailed, and consequently our attendance had increased; so that about the first of December we were obliged to seek larger quarters. At the same time, it became apparent that we were ready for the regular organization of a church. It was the most natural step; simply giving outward expression to the unity of purpose, in adherence to Truth that was already a conscious reality in our midst. With twelve charter members, we organized under the name of Church of Christ (Scientist). The services are conducted by the students in turn. In place of sermons, we have readings from the BIBLE and from writings by the author of SCIENCE AND HEALTH. The unfeigned interest shown in these meetings clearly proves that they were needed.—M. B., MINNEAPOLIS, MINN.



It has been somewhat over two years since I first heard of Christian Science. I met a friend who told me of the wonderful book, *SCIENCE AND HEALTH*. As soon as I could, I sent for the book; and I can never tell the good the study of it has brought to me, and to several of my neighbors. All I know of Science, I have learned from its pages. While I feel that I am only a beginner in this great work, yet I can rejoice that I have the light and understanding to go on working out my salvation. I have been a member of an orthodox denomination for thirty-six years, and thought I was converted; but, since reading *SCIENCE AND HEALTH*, I see that to be "born again" means much more than I had ever thought or dreamed of. I could not let the good work stop with myself and family; but began demonstrating for my neighbors, with some of whom I have had good success. We will start a Society and Sunday School soon, where we can study together.—*MRS. M. E. N. ELK FALLS, KANSAS.*

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WE have made up our minds that if others have derived so much benefit through the study of the Christian Science Quarterly Bible Lessons, we want that benefit too; so we will begin with the new year, and I hope to enjoy them as I do the *JOURNAL* which breathes Love and Truth from every page. It comes to us all "with healing in its wings." I wish to live nearer, closer to God, Truth. Has He not commanded us to go forward? Oh, the depth of the riches of the wisdom and knowledge of God!—*MRS. E. R. HILLSDALE, MICH.*

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WE have the Hymnal slips and they add much to the inspiration of our meetings. What a wonderful help the Quarterly Bible Lessons are! They seem to be the link connecting *SCIENCE AND HEALTH* and the *BIBLE*—uniting them as one—the Word of God.—*J. H. P. WILKESBARE, PA.*

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WE have a little band of Scientists here, and are working, with our best understanding, for our Master. We find there is no other way to enter into the reign of harmony, except by the Truth of Christian Science, and it is gaining ground rapidly. We have C. S. Sunday school regularly at three o'clock; have good attendance, and enjoy studying the lessons. We have seventeen Scientists who have taken the primary course, besides

an attendance of many others who have not; and find it a source of pleasure and profit to exchange thoughts with each other. We also meet every Thursday evening. Quite an amount of healing has been done here. We shall know the Truth, and the Truth shall make us free.— L. A. D. LEROY, KAN.

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WE use only the Bible and SCIENCE AND HEALTH as our textbooks; and the teaching in Sunday School and Church Services is according to our highest understanding of these. But very little spurious literature has found its way into our city, and we endeavor to hold up the pure idea of Science as found only in SCIENCE AND HEALTH. We hope to see an increase in notices of Church Services. Wherever regular meetings are held, notice of such should appear in the JOURNAL. Both to ourselves and to others the notices of meetings are evidence of the growth and prosperity of our Cause.— W. F. G. WICHITA, KANSAS.

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SUCH a blessing was realized in the study of the last Bible Lesson ( Dec. 14 ) that I feel led to express my gratitude. A song of thanksgiving has filled my heart. The Truth of Being was realized as never before. The thought in article "A Little Child shall Lead them," December JOURNAL, seemed to me to be the true one in regard to the children's Quarterly.— E. E. E.

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MANY blessings upon the JOURNAL bearing its messages of Love and inspiration to multitudes, needing just such help as it brings to them. If it bears the same message to all — what a glorious awakening we will have with which to begin the New Year!—J. C.

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THE *Bible Lessons* are of much service, and I find it helpful to me to write out the entire lesson. We have a meeting each week for the study of them, and have adopted the following plan which works very well. Each regular attendant takes a portion of the references to write out during the week for reading at the next meeting, and thus all lend a helping hand. The distribution is equal, generally, and in rotation — as also are the readings. Children of twelve and thirteen, also those over eighty years of age, look up write out and read these references. All are fed at the Master's table; for there is both milk and meat. — H. BELLEVILLE, KAS.

## QUESTIONS AND ANSWERS.

Answer to W. S. P., page 214, Aug. JOURNAL.

THE thought came to me while reading of your seeming difficulty to understand the use of the symbols the cross and the crown, that Christ never died but the man Jesus died to all materiality on the cross. So we, on our crosses, must die to all materiality or the thought of a mind separate from God. I think our cross is giving up all for God; putting resolutely aside these things that keep us from, or hinder our growth in, Truth. All the petty cares and vexations that come to us each day, must be nailed to the cross. Jesus tells us if we take up our cross and follow him, we are indeed his disciples; that is, we must take up this great claim of a "mind of our own," bear it patiently, and be constantly overcoming it by the power of Truth. The material crown, being a symbol of the highest earthly honor, is typical of what we may win—perfect spiritual rest and peace—by giving up all for Truth. It seems these symbols cannot help but inspire us, with fresh courage and zeal, when we see them.

If those asking questions like the one to which the above is a reply, would only search the inside of the book all would be answered. I would refer those interested in this question to the following passages in *SCIENCE AND HEALTH*: N. Ed., p. 78, l. 14; and p. 119. Also O. Ed., p. 138, and p. 503, l. 9. No one can bear his cross, or obtain the crown of righteousness without Christian Science.—I. O. K.

I SEE Christian Science specialists advertised in the JOURNAL. In current language a Christian Science specialist is one who makes his greatest, if not his only effort in behalf of the destruction of some particular error. I am willing to be corrected if I am wrong; but, should we not make the greatest possible effort to overcome *every* form of error? Are we "waiting upon the Lord" if only, or especially, ready for "absent cases," *etc*? Would it not be better to say, "absent cases treated"? Jesus was no specialist. He "healed all manner of disease."—A. F.

WILL you please be kind enough to give me the spiritual meaning of "milk and honey" so often spoken of in the Bible, and you will oblige an earnest seeker for Truth.—MRS. E. C., PORTLAND, OREGON.

## Hymnal.

I FEEL impressed to give my ideas in regard to the Christian Science Hymnal which I suppose is being compiled by some of our brother and sister Scientists.

In the first place I do not believe that it is Scientific to take the old Protestant hymns and change them, merely to have them read scientifically. That seems to me to be covering up the old man with the new, instead of "Putting off the old man and putting on the new." Besides there is plenty of poetry in Christian Science. The BIBLE is full of it. There is more and better poetry in the BIBLE than in any other book that was ever published. I mean actual poetry, and not rhyme. If my ideas are right, there is no word-rhyming in poetry; on the contrary, it helps to murder it. The poetry is crowded out to let in the rhyme. Another murderer of the poetic vein is the measuring of lines by just so many syllables. Mortal mind says that we must do so as the tune requires it. Is the tune scientific that requires the killing of the words? Are we supposed to be singing the tune or the words? I propose that if we are not scientific enough to compose music that will not murder the poetry, (I am not a musician), we resort to chanting. In fact that is the only way that I know to sing poetically. There may be other ways, and I hope there are; but my musical inability does not grasp them. There is another serious objection to the old method of church singing, *i. e.*: the arbitrary demands of the tune upon singers to come to a full stop, with a falling inflection of voice, even if there is not even a comma that demands the stop. If the two methods already enumerated do not kill the poetry entirely, this not only ends the killing but buries the body.

Is there anything more disagreeable to anyone who has a love of poetry in him, than to hear most ministers dole out the words of a hymn? yet the very poorest readers among them are not near as guilty of murder as are some of the tunes to which they are sung. "Let the dead bury their dead, come thou and follow me," is the saying of the Master.

Poetry is from above; — and shall we who profess to be following him who is "the Way, the Truth, the Life," help to murder it?

We know that there are genuine poets among us, and I hope there are those who can compose music that can be sung with real poetry. I hope other scientists will give their views on this important subject. Don't let us fall into old ritualism.— N. S. P. WALTHAM, NO. DAK.

## HEALING AND REPORTS OF CASES.

CALLING to see a friend, and finding her in belief very ill (having been under the care of a Physician for months.) I told her of Christian Science, feeling confident that what had done so much for me would do the same for her. "Ears" she had, but could not hear Truth. After calling the second time, it seemed plain that she was not ready to be healed by Truth. Her Physician was good enough for her. Six months later, she requested her sister to call and see what Christian Science could do for her, as the physician had dropped her case, and she was no better. She also wished to know if there was anything for her to do. The answer was: "Yes. Purchase SCIENCE AND HEALTH; read it all you can,—at least one hour a day." She was healed in less than a week, and doing what she had not been able to do for years. She has since studied; and thanks God through Jesus Christ our Lord, as Paul did — and knows, as he did — that with the Mind we serve the law of God, but with the flesh the law of sin.— R. E. K.

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I ENCLOSE you a testimonial from one whose case is the most marked and best known in the city — yet whose pastor calls it the "work of the devil," and claims he had rather his daughter would lie sick than be healed that way: —

For eighteen months, I was a wretched sufferer, confined to the bed with what the doctors called spinal disease. Was in the hospital six months, and had surgical operations; but all to no purpose. The doctors gave no hope of any help, and my husband finally said, if I could never be any better, he would at least have me with him while I did live. Last spring he was prevailed upon to call a Christian Scientist. I was relieved at the first treatment; and on the third day got up, dressed, and walked into the next room without help. I gained right along, and have never had an attack of my old trouble since. I bless God for what His Truth has brought to me, to my husband and to three little children.

Notwithstanding the good work that has been done here, at times it looks as if we must lose our Scientist because of the *little* people are willing to render him, and because other fields are waiting — but he continues humble and patient, and is working quietly and faithfully. We have a little band of about fifteen, all loyal to SCIENCE AND HEALTH.— C. D. B., WINONA, MINN.

A WEARY wanderer for ten years, in seeking health far and near, I gladly bring my offering. After testing the skill of nine physicians, and becoming convinced that drugs could not heal me, I resorted to Magnetic treatment. Finding only temporary relief, after one year's experience, I began to realize "My last state was worse than my first." When in despair, without health, Spiritually a wreck, and longing for that peace of mind never possessed by me, though I *professed to believe in Christ*, I heard of Christian Science. I was persuaded to try it for six months, but found only temporary relief. Doubt and disappointment overshadowed me. I asked what to do. Others had been healed, why could I not receive the blessing? I was told to read SCIENCE AND HEALTH, and study. That precious book taught me, a professor of religion for twenty years, how to be a Christian. It also taught me that no man can be healed in sin. While I was a willing disciple. Glad to leave the old teaching for the new, in the hope of finding peace, I was in such darkness I could not find my way out of bondage. My faithful, patient, teacher,—so full of love,—kindly led me into Light where I could see that "When Christ our Life shall be manifested, then will ye also be manifested with him in glory." The blessing came. *I was free!* I wished to realize more of Life, Truth and Love and thereby be enabled to bear the message to others. I heard the command: "Be ye faithful over a few things, and I will make you ruler over many." From experience, I learn that we have *our own work* to do; that we must use the talent we have, and unless willing and anxious to realize Truth for ourselves we are not worthy to be called Christian Scientists. We must stand firm; must stand as *witnesses* for Christian Science.—R. E. K.

I was directed to come to Hot Springs and use the water for medicinal purposes, as I was afflicted with a complication of beliefs. Having talked with people who had used the water for months with no relief yet, I had no faith in it. I could with much difficulty walk only slowly and feebly. In the same building with me there roomed a Christian Scientist; and, after reading some of the literature, and some study, I put myself under his care, for treatment. This I continued for six days only. At the second treatment I felt a change for the better. I had, in my distress, used morphine—also snuff and tobacco; I can't use them now,—have no wish to. The aches and pains are all gone, and I feel



young as at sixteen,— walking all about with perfect ease and no fatigue. After employing sixteen or eighteen physicians and gaining from them only temporary relief, if any, my present relief is a great surprise and joy to me. I return home a different woman, with bright prospects in store for me in the new-old, beautiful Life—which Christian Science has taught me is the Christ-Life.—  
MRS. M. J. I., HELENA, ARK.

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THE following is a demonstration of the power of Truth to heal morally and Spiritually as well as physically. A man who was called an infidel—in belief very profane in his talking, also a slave to appetite for both whiskey and tobacco—came as an invalid for physical healing. Previous to his coming he had heard of some of his neighbors being healed by Christian Science, but laughed at the idea. At last he came, said he wanted to be healed, and had come to take treatment. I treated him, and told him to go home and throw away all his medicine; to go to work, and Truth would heal him. He did so. The result is he has quit his profanity as well as the belief of appetite for whiskey and tobacco. Both have been entirely destroyed, and he now believes the BIBLE. He procured a copy of SCIENCE AND HEALTH and is reading it. He says there is more in Christianity than he thought there was. His physical healing was also complete. This demonstration occurred over a year ago.—BELLEVILLE, KAN.

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FOR the cause of Truth I submit the following, trusting that it may bring one more at least into the fold of Divine Science. I was a hopeless invalid for seven years, during which time I was treated by fourteen different physicians for what they were pleased to term a complication of diseases; but, *Materia Medica* was baffled, and I only obtained at times temporary relief. A change of climate was advised, without which I “could not live two months.” Two years ago I was confined to my bed for four months, was treated by two eminent physicians, and was told that there was not a possible chance for me to recover; at this stage, I was influenced to try Christian Science treatment. I can but thank God each day for the physical comfort that I have enjoyed during the past year.

I had felt for a long time that there was something higher to attain to, but could not see my way clear to attempt to reach the desired goal. When the grand Truth of Divine Science was

revealed to me, I felt the way was opened to catch glimpses of what before had seemed so obscure. In the words of another, we but need "The Touch of Truth" to heal us physically, as well as spiritually. — S. L. G.

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TWELVE years ago I became interested in Christian Science and have demonstrated over mortal beliefs. So far have not used any material remedies; and, though in belief I have passed through many struggles, I have never seen the time that I was willing to give up Christian Science. I feel now that the Divine Spirit was leading me. I was very glad to hear a word, and so anxious to read anything on that subject I sent for a work which I thought was in line with Christian Science. A friend invited me to go to the Bible Class. I was very thankful to attend; and while talking to him, referred him to the book I was reading. I soon found it was not Christian Science. Have since attended Bible Class regularly, having missed only one evening. I rejoice that I have found the true Christian Science and surely know that it is the only way out of darkness into light.—M. E. N., NEWBURYPORT.

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Two years ago this fall, I was a great sufferer — suffering in many ways. Rheumatism had troubled me since I was nine years old, so that at times I could not move my fingers. It had gone to my heart, and doctors said they could do nothing for me. I was in great pain and tried everything for relief, but tried in vain. I was heart-sick and cared for nothing. All I wanted was to be let alone. I was tired of living, and was just waiting to be taken away, when a friend asked me: "Did you ever try Christian Science?" I told her I had never heard of it. I went to meeting with her, was treated, have since sat in two classes, and am a well woman. Have had some *very good* demonstrations and am not weary in well doing.—G. E. S., K. C., Mo.

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EVER since my treatment, I have felt as well as I ever did in my life. I do not have a pain or an ache about me. Before treatment, I was, in belief, very miserable, feeling that life was not worth living. Now I am just as well and happy a woman as can be found in this town, though I am sixty-six years of age. How often I praise Our Father for what He has done for me! — MRS. A. G., ATLANTA, GA.

# EDITOR'S NOTE BOOK.

## Editorial Notice.

WITH the December issue, Brother J. F. Bailey's editorial relation with the JOURNAL ceased. He will, however, continue a contributor in connection with work in healing and teaching. Under the present editorial management, we trust all interested in the Cause of Christian Science, and consequently in the prosperity of its recognized Periodical, will feel even stronger prompting than ever before individually to help sustain it with the best thought, the clearest realization of Truth given them. The JOURNAL is no less what Scientists *themselves* make it now, than heretofore. Let us "assemble ourselves together," join hands — cordial thoughts — and do valiantly for the charge entrusted to us by our Teacher and Leader, THE CHRISTIAN SCIENCE JOURNAL!

## Student's Association.

AT the January meeting (held the first Wednesday of each month in the Reading Room 62 Boylston St., Boston) a large number were present, and it proved a decidedly harmonious and profitable gathering. One of the most interesting topics presented for discussion, was that of the children in our Sabbath Schools. Certainly the leading of these little ones into the understanding of Life and Love — if not the most beautiful — is at least *one* of the most beautiful in the Master's Vineyard. Our Teacher has said: "The children will make the Scientists." Surely this is a subject for earnest consideration; and it is one upon which for some time there have been signs of general awakening. In some localities, missionary work has been undertaken in this direction, and with good results. Let it spread throughout the length and breadth of the land.

## Dispensary Work.

ON Friday P. M. January 9th, a special meeting was called for consideration of ways and means by which to extend Dispensary work. The larger and deeper sense of this expression — the sense in which it is used in Christian Science — is seemingly but little understood. It is really a dispensary of Truth *both* by means of literature and healing — which cannot be separated. A Dispensary is an important feature of our work in any community. By this we mean, — not that all literature and healing are to be dispensed from one place, for every one possessing Truth will dispense it at every opportunity, — but that any

community is largely in sympathy with a movement whose recognized motive is to benefit *all* classes of people; moreover, that a "headquarters" centrally and desirably located is more easily found by "strangers" or transient guests. At the meeting above referred to, it was decided that the missionary work would be resumed in Boston; inasmuch as it had proved, in experience, to be the means of leading many to become seekers after the way of Life. The present plan is, for all so disposed to distribute literature or other aid as opportunity offers in their various districts: and weekly, in some specified place, to gather together those becoming interested; for the purpose of explaining Christian Science, or to take up the Bible lessons as occasion seems to warrant. It was also determined to invite each one of these to accept the standing invitation to the public, to meet at the Reading Room, 62 Boylston St., and listen to a "talk" given weekly to beginners on Thursday at 3 P. M. This latter plan has been in operation here during the winter, calling out a good attendance and much interest. It surely affords most desirable opportunity to come into understanding of the Message of Truth: "Peace on earth, good will to man!"

I would like very much if you would give your readers a few thoughts on the subject of Christian Scientists attending Church. There is only a little band of us here; and to part of us, it seems our duty to hold together, to have our own meetings. The eighth chapter of Romans makes that point very clear to me; but others say that the sermons the minister preaches are so spiritual and full of Science that they don't want to lose them. Is not error that seems so near Truth, yet without the understanding of Truth, or Science, more dangerous for a Scientist than error that is seen plainly? I hope to see something in the JOURNAL soon on this subject.

If we, as Scientists, would increase in understanding of Life we must individually be obedient to our highest sense of good. Meeting the error of the hour is all that can insure victory; and there is no time or place where fidelity is not both needed and rewarded. Day by day, and step by step, light and peace and love unfold to the obedient child. Our Teacher has truly said that one with God forms a majority. As evidence of this fact one little circle that two years ago numbered but three persons, has at the present time developed into a congregation with a church property half paid for. Of the congregations enumerated in the list of "Church Services" given in the JOURNAL, probably not one would be in existence to-day, had not a few, of one mind, in the beginning quietly undertaken to meet, in the face of seeming obstacles, in private homes of individuals earnest in the work. In view of this fact, *all* participating in the indecision evidenced above, should feel greatly encouraged to go and "do likewise."

**TREASURER'S REPORT.**

Building Fund, Church of Christ (Scientist), Boston, Mass.

*Receipts June 2, 1890, to January 12, 1891, inclusive.*

		Cash in Bank (at date of last report,)	\$1,000.97
June	10,	1890, C. S. S. School, Boston	14.38
	11,	" Union Park Institute	45.00
Aug.	7,	" C. S. S. School, Boston	22.00
	7,	" C. S. S. Bible Class, Gloucester	1.00
Oct.	3,	" Friend	10.00
	7,	" R. M. Harding, Orange, Mass.	2.00
Nov.	5,	" Mrs. Helen Baker, N. Hanson.	5.00
	5,	" C. S. S. School, Boston	27.00
	5,	" Mary Hill, Roslindale	5.00
	5,	" Mary F. Fernald, E. Boston	2.00
	5,	" Helen A. Baker, N. Hanson	25.00
	5,	" W. W. Watson, Boston	25.00
	5,	" Miss E. J. Moulton	5.00
	5,	" Bible Class, Newburyport	5.00
	5,	" Mrs. A. H. Moore	25.00
	5,	" " from sale of cards	2.00
	5,	" Mrs. H. A. N.	100.00
	5,	" H. B. Jones, Cambridge, Ill.	2.00
Dec.	3,	" Mrs. Bryan Searl, Rockdale, Texas	4.00
	3,	" C. S. S. School, Boston	20.00
	3,	" Mrs. McLauthlin	5.00
	3,	" Mrs. C. A. Smith, Woburn	25.00
	3,	" Mrs. Sproul, E. Boston.	5.00
	3,	" Sidney Smith	10.00
	3,	" W. B. Johnson, sale of cards	4.00
	3,	" Ethie Baker	1.24
	3,	" Mrs. Clough, Marlborough, Mass.	5.00
	3,	" Interest account	23.52
	5,	" S. C. Keith, La Porte, Ind.	10.00
	5,	" W. W. Watson, Bible class	12.25
	8,	" C. S. Church, Oconto, Wis.	100.00
	11,	" David Anthony, Providence	50.00
	17,	" Miss M. R. C., Young Peoples' Fund	100.00
<i>Amount carried forward</i>			<u>\$1,698.36</u>

<i>Amount brought forward</i>		\$1,698.38
Dec. 18,	Lewis Man, Detroit	6.60
31,	Hulda Pitcher, Anamosa, Iowa,	1.00
31,	Miss Nellie Spurr, B. Class, Salem, N. H.	5.00
Jan. 1, 1891,	M. R. C., Young People's Fund	25.00
1,	M. R. C., Children's Fund	128.50
5,	Mrs. H. E. Watson, C. S. Church, Marinette, Wis.	32.00
7,	L. P. Norcross, Boston	50.00
7,	Friend unknown, P. O. Order	20.00
7,	Mrs. E. Everson, Washington, Iowa	5.00
7,	Mrs. H. Goodall	7.00
7,	Mary F. Fernald	2.00
7,	Charles D. Holman	5.00
7,	C. S. S. School, Boston	20.00
7,	E. H. Babbit	2.00
7,	Ethie Baker	1.00
7,	Friend	2.00
7,	J. Williamson	10.00
7,	S. J., W. G. & H. C. Lawrence	.75
7,	H. A. Baxter	1.00
7,	L. Dickson	5.00
7,	Mrs. S. C. Hayes	5.00
7,	Mrs. Augusta Fairbanks	15.00
12,	M. R. C., Children's Fund	71.50

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\$2,118.71

Dec. 3, 1890. Dr.

To Cash Paid Tax on church lot	\$182.21
To Expense in transfer " "	3.75
Stamps . . . . .	1.00

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186.96

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Balance in Bank . . . \$1,931.75

Jan. 12, 1891.

ALFRED LANG,

*Treasurer Church Building Fund.*

In addition to above list, there are received to date pledges amounting to \$4,826.00; one fourth to be paid before March 1st, 1891, and the balance by October 1st, 1891.



PUBLISHER'S DEPARTMENT.

ALL Christian Scientists will be deeply gratified to learn that on or about January 25th, 1891, will be issued the long-looked-for revision of *SCIENCE AND HEALTH*, 660 pp. by Rev. Mary Baker G. Eddy. A more acceptable "New Year's gift" to students could not be conceived, or a more valuable bequeathment to the world. Besides the index, this edition contains forty pages more than the edition preceding, which embody most valuable accessions to the scientific knowledge imparted by this wonderful work, now blessing the whole human family.

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ORDERS for the above-named work will be filled in routine, according to date of receipt. Owing to immediate, heavy, demand for regular cloth binding, the flexible, and other fancy bindings will be delayed until February 15th. Though this book is some 75 pages larger than any previous one, rates on the cloth binding remain as heretofore, viz.: \$3.18 each; \$8.70 per quarter doz.; \$16.00 per half doz.; \$30.00 per doz.; ALL PREPAID. *Remittance to accompany order in each case.*

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BOUND in flexible leather covers, printed on thin Bible paper, round corners, gilt edges, kid lined, silk-sewed, and name in gilt letters on inside or outside front cover, if desired. One or more copies, prepaid, \$6.00 each; three or more, to one address, prepaid, \$5.75 each; six or more to one address, prepaid, \$5.50 each.

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SUBSCRIBERS should bear in mind that changes in address must be given by the twentieth of each month to insure the following JOURNAL reaching them. We aim to mail JOURNALS by twenty-fifth of each month.

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ATTENTION is called to the last advertising page of this JOURNAL for additional price list of publications sold by this Society.

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MANY correspondents send us remittances of drafts, express orders, etc., payable to Christian Science Publishing Company. There is no such concern in Boston. Make all payable to CHRISTIAN SCIENCE PUBLISHING SOCIETY.

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OUR advertising columns close *promptly* on the 15th of each month. Cards, church notices, etc., received after such date, go over until the following month.

SCIENCE demands *order* and *method*. Will friends sending us subscriptions please bear this in mind and write plainly,

- 1st. The name and address of subscriber, giving street, or post office box, number.
- 2nd. When subscription is to begin — *month* and *year*.
- 3rd. Time subscription is to continue.

To do this will not be especially burdensome to any person, and will save us hours of *needless* clerical labor, and correspondence.

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WHY not make husband, wife, or friend, a present of a nice Bagster Bible? Send for descriptive catalogue.

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At a recent meeting of the Publication Committee, a resolution was passed that on and after January 1st, '91, a charge of \$1.00 a line per annum be made by the publisher, for all Church and Dispensary notices appearing after that date in the JOURNAL.

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ALL our publications are discontinued at maturity of subscriptions, unless their continuance is requested.

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WILL correspondents *please* remember to give FULL ADDRESS with *each* communication,—if only a postal card; also sign name uniformly as it *was originally sent with subscription*. We are endeavoring to demonstrate Christian Science in all our business relations, and our friends in the field, by the work of an instant, individually, can easily save the time of one person several hours daily in the mere matter of hunting up addresses. It is for the interest of *all*, of course, that the request is so constantly kept before our readers. Not only does it facilitate your own orders sent this office, but it is most an excellent business habit to form under any circumstances.

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IN response to repeated calls from different parts of the country for a Bible dictionary, this SOCIETY is now prepared to furnish SMITH'S DICTIONARY of the BIBLE, comprising the antiquities, biography, geography, natural history, and literature; with the latest researches and references to the revised version of the New Testament — eight colored maps and four hundred and forty illustrations. 600 pp. cloth, \$2; sheep, \$3; half morocco, \$3.50; all prepaid.

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OWING to the renumbering of Boylston Street, our number will henceforth be 62, instead of 24 Boylston Street. Please note.

**CHURCHES OF CHRIST (SCIENTIST) HOLD REGULAR SUNDAY SERVICES AS FOLLOWS:**

- ALBANY, N. Y.—10.30 A. M. and 7.30 P. M., 314 Clinton Ave.
- BEATRICE, NEBRASKA.—10.30 A. M., 510 Court Street. Pastor, E. M. Buswell. Sabbath school 11.30 A. M.
- BELOIT, WIS.—10.30 A. M., S. S. 12 M., Carpenter's Block.
- BLOOMINGTON, ILL.—10.30 A. M., Sunday School 9.30 A. M., Cor. Grove and Center Sts.
- BOSTON.—10.30 o'clock A. M., Chickering Hall, Tremont Street. Sunday school 12 M. Rev. L. P. Norcross, pastor.
- BUFFALO, N. Y.—10.45 A. M. and 7.45 P. M. Sunday school 12 M. Chapter House, Johnson Park. Rev. E. R. Hardy, pastor.
- CHICAGO, ILL.—10.45 A. M.; Sunday School, 11.45; Kimball's Hall, cor. State and Jackson Sts.
- DENVER, COLO.—Odd Fellows' Hall, 1543 Champa St. Regular services, 10.30 A. M., Bible class at 12 M. Evening service, 7.30. Jno. F. Linscott, pastor.
- DULUTH, MINN.—10.30 A. M., 7.30 P. M., at Rooms 310 and 311 Masonic Temple. Mrs. M. C. Swift, C.S., Speaker.
- FORT HOWARD, WIS.—10.30 A. M., Royal Arcanum Hall.
- INDIANAPOLIS, IND.—2 P. M., and S. S. 3 P. M., Plymouth Church. 7 P. M., 294 North Liberty Street, Rev. G. Haines, pastor.
- INDIANAPOLIS, IND.—Corner North and Alabama Streets. Service 10.30 A. M., Sabbath School 11.30 A. M.
- JUNCTION CITY, KAN.—10.30 A. M., S. S. 12 M., Clough Building.
- MARINETTE, WIS.—10.30 A. M., and 7.30 P. M., Johnstone's Hall.
- MILWAUKEE, WIS.—10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. S. S. 11.45 A. M.
- MINNEAPOLIS, MINN.—3 P. M. S. S. 4 P. M., 824 Nic. Ave.
- MONTREAL, CAN.—10.30 A. M. and 7 P. M., 2268 St. Catherine St.
- NEW YORK CITY.—Service at 10.30 A. M., at Hardman Hall, corner of Fifth Avenue and Nineteenth St. Bible class at 12 M. every Sunday. Services every Sunday and Tuesday evenings at Reading Rooms No. 98 Fifth Avenue at 8 P. M. Rev. Augusta E. Stetson, pastor.
- OCONTO, WIS.—10.30 A. M. S. S., 11.45 A. M.
- SAN FRANCISCO, CAL.—1 P. M., Imp. O. R. M. Building.
- SYRACUSE, N. Y.—10.30 A. M., S. S. 9.30 A. M., Greyhound Hall.
- TOLEDO, O.—10.45 A. M. S. S. 12 M. The Worthington.
- TOPEKA, KAS.—11 A. M., S. S. 10 A. M., 210 W. 6th Street.
- TORONTO, CANADA.—11 A. M., and 7 P. M., S. S. 12 M., corner College and Brunswick Aves. Rev. R. Rabjohn, C.S., Speaker.
- TROY, N. Y.—11 A. M., 63 Seventh Street.
- WICHITA, KAS.—3.30 P. M., S. S. 2.30 P. M., 213 S. Water St.

Regular Sunday services of Scientists are as follows :

- ATCHISON, KAN. — Sunday school 10.30 A. M. 301 N. 7th St.  
 ATLANTA, GA. — 9.30 A. M., C. S. Room, 47½ Peachtree St.  
 AUSTIN, TEX. — 11 A. M., S. S. 10 A. M., 506 W. 14th Street.  
 BANCROFT, NEB. — 3 P. M., residence, S. R. Fletcher.  
 BELLEVILLE, KAN. — 3 P. M., residence of T. W. Hatten.  
 BINGHAMTON, N. Y. — 10.30 A. M., Rooms 14, 15, Ross Block.  
 BLUE SPRINGS, NEB. — 10 A. M., residence R. Walther.  
 BROOKLYN, N. Y. — 3 P. M., 41 Green Ave.  
 BUFFALO, N. Y. — Bible class, 3.15 P. M., 548 Main Street.  
 BUTTE, MONTANA. — 8 P. M., 104 South Montana Street.  
 CHARLES CITY, IOWA. — 10.30 A. M., Room 3, Cheney Block.  
 CINCINNATI, O. — 10.30 A. M., Sunday School 11.30 A. M. Bible class Wednesdays, at 2 P. M. The "Ortiz," 4th and Sycamore.  
 CLAY CENTER, KAS. — 3 P. M. Lincoln Avenue.  
 COLORADO SPRINGS, COLO. — 3.30 P. M., Bible class; 2.30 P. M., Christian Church, E. Huerfano Street, Mrs. E. P. Sweet, speaker.  
 DE FUNIAK SPRINGS, FLA. — 10 A. M., residence, G. A. Walther.  
 DES MOINES, IA. — 10 A. M., High Street Baptist Church.  
 DETROIT, MICH. — 10.45 A. M., S. S. 12 M., 209 Woodward Ave.  
 ELMIRA, N. Y. — Bible study, 3.30 P. M., 668 Park Place.  
 FALL RIVER, MASS. — 2 P. M., 39 S. Main Street, Room 5.  
 FAIRMOUNT, MINN. — 10.30 A. M. S. S. 11.30 A. M., Occidental Block.  
 GALESBURG, ILL. — 3 P. M., over Y. M. C. A. Rooms.  
 GALVESTON, TEX. — 4.30 P. M., S. S. 10 A. M., P. O. St., bet. 18th and 19th Sts.  
 GLOUCESTER, MASS. — Bible class, 3 P. M., 79 Middle Street.  
 GLOUCESTER, MASS. — 7 P. M., Harmony Hall, 17 Elm Street.  
 GRAND JUNCTION, COLO. — Bible class 2 P. M., residence, Mrs. W. T. Carpenter.  
 GRAND RAPIDS, MICH. — 10.30 A. M., Good Templars' Hall.  
 GRAND FORKS, DAK. — 3.45 P. M., Room 12, Odd Fellows' Block.  
 HAMILTON, CANADA. — Bible class 3 P. M., 84 Wilson Street.  
 HARTFORD, CONN. — Sunday school 10.30 A. M., 102 Seymour St.  
 JAMESTOWN, N. Y. — 10.45 A. M. and 7 P. M., Jones' Block.  
 JANESVILLE, WIS. — 3 P. M., No. 154 South Jackson Street.  
 KANSAS CITY, MO. — 10.30 A. M., 28 and 30 Gibraltar Building.  
 LANARK, ILL. — 10.30 A. M., residence, Mrs. J. Woodin, East St.  
 LAWRENCE, MASS. — 10.30 A. M., Rooms 5 & 6, Bicknell's Block.  
 LEAVENWORTH, KAN. — 3.30 P. M., 708 South Fifth Street.  
 LE MARS, IA. — 11.30 A. M., S. S. 10.30 A. M., cor. 3d & Wash. Sts.  
 LEXINGTON, MO. — 10.30 A. M., residence of John M. Williams.  
 LIMA, O. — 4 P. M., W. C. T. U. Hall. Wednesday, 7.30 P. M.  
 LINCOLN, NEB. — 10.30 A. M., Suite 1 King's Block, 1124 N St.  
 LITTLETON, N. H. — 10.45 A. M., Opera Block, Main Street.  
 LOCKPORT, N. Y. — 11 A. M., No. 2 Central Block.  
 LONG BRANCH, N. J. — 11 A. M., residence Martha Campbell.

- LONDON, CAN. — Bible class, 3 P. M., 468 Queen's Ave.  
LONDON, S. W. ENGLAND. — 3 P. M., 48 Stanhope Gardens.  
LOS ANGELES, CAL. — Bible class 10.45 A. M., Grand Army Hall,  
over 612 South Spring St.  
LOWELL, MASS. — 10.30 A. M., and 6.30 P. M. Children's  
class, 12 M., Wyman Exchange, Merrimac St.  
MANCHESTER, N. H. — 6.30 P. M., 6 Odd Fellows' Building.  
MAQUON, ILL. — 10.30 A. M., residence Mrs. Elizabeth Housh.  
MCGREGOR, IA. — 10.30 A. M., G. A. R. Hall.  
NEW BEDFORD, MASS. — 7 P. M., 187 Middle Street.  
NEWBURYPORT, MASS. — 7.30 P. M., Tuesday, Brown Sq. Hotel.  
OAKLAND, CAL. — 11 A. M., S. S. 12.15 P. M., G. A. R. Hall.  
OMAHA, NEB. — 10.30 A. M., S. S. 11.45 A. M., Room 338, Bee  
Building.  
OTTUMWA, IOWA. — 3.30 P. M., No. 333 East Second St.  
PAOLA, KAS. — 2 P. M., Christian Science Hall, Main Street.  
PEORIA, ILL. — 10.30 A. M., Church of Christ, No. Monroe St.  
PIQUA, OHIO. — 10 A. M., Commercial Lodge I. O. O. F.  
PLYMOUTH, MICH. — 2.30 P. M., residence of Mrs Mary J. Kellogg.  
PORT HOPE, ONT. — 11 A. M., at residence of Wm. H. Wright.  
PORTLAND, ME. — 7 P. M., 273 Cumberland St.  
PORTLAND, OREGON. — 10.30 A. M., Room 60, Labbe's Building.  
QUINCY, ILL. — 10.30 A. M., and 7.30 P. M., Sunday School  
9.30 A. M., at 622 Broadway.  
RIVERSIDE, CAL. — 10.30 A. M., Sunday School 9.30 A. M.  
ROCHESTER, N. Y. — 4 P. M., S. S. 3 P. M., Odd Fellows' Hall.  
SACRAMENTO, CAL. — 11 A. M., S. S. 12.15, Granger's Building.  
SAN ANTONIO, TEX. — 3 P. M., Firemen's Hall, Ave. C.  
SANBORN, IA. — 10.30 A. M., I. O. G. T. Hall.  
SANDUSKY, OHIO. — 10.30 A. M., C. S. Rooms, Masonic Temple.  
SAN DIEGO, CAL. — 11 A. M., S. S. 9.30 A. M., 1602 C Street.  
SCRANTON, PA. — 10.30 A. M., and 7.30 P. M., 134 Wyoming Ave.  
SHERBURNE, N. Y. — Bible class 10.30 A. M., Chapel Street.  
SIOUX CITY, IA. — 10.30 A. M. in Court House.  
ST. JOHN, N. B. — Bible class 4 P. M., 94 Princess Street.  
ST. PAUL, MINN. — 10.30 A. M., No. 16 Hotel Barteau.  
SPENCER, IOWA. — 3 P. M., residence Mrs. Ida C. Brown.  
ST. JOSEPH, MO. — 10.30 A. M., S. S. 3 P. M., cor. 7th and Edmond.  
ST. CATHERINES, CAN. — 3 P. M., S. S. 2 P. M., 34 Niagara St.  
TRAVERSE CITY, MICH. — 10.30 A. M., 27 East 9th St., So. side.  
TROY, N. S. — 3 P. M. and 7 P. M., No. 27 Walker Street.  
UTICA, N. Y. — 3.30 P. M., No. 4 Bellevue Flats, Steuben St.  
WASHINGTON, D. C. — 3 P. M., Room 25, 1424 New York Ave.  
WASHINGTON, IA. — 3 P. M. residence of Robert McGaughey.  
WEBSTER CITY, IA. — 11 A. M., Odd Fellows' Hall.  
WILKESBARRE, PA. — 10.30 A. M. and 7.30 P. M., 176 So.  
Franklin St.  
WILMINGTON, DEL. — 10.30 A. M. and 7.30 P. M., 1227 Market St.  
WRIGHTSTOWN, WIS. — Bible class 3 P. M., Park Hotel.

## CHRISTIAN SCIENCE DISPENSARIES, AND READING ROOMS.

- ATLANTA, GA.—47½ Peachtree Street.  
BEATRICE, NEB.—510 Court Street.  
BINGHAMTON, N. Y.—Rooms 14, 15, Ross Block.  
BOSTON, MASS.—Room 210, 62 Boylston Street.  
BROOKLYN, N. Y.—41 Green Ave.  
BUFFALO, N. Y.—73 West Eagle Street, Hutchinson Building.  
BUFFALO, N. Y.—548 Main Street.  
CHICAGO, ILL.—Room 71, 130 Dearborn Street.  
DULUTH, MINN.—Room 307 Pastoret Block.  
FT. HOWARD, WIS.—Corner Broadway and Mather Streets.  
JAMESTOWN, N. Y.—Jones' Block, cor. Spring and 2d Sts.  
JUNCTION CITY, KAN.—Clough Building, Washington Street.  
LEAVENWORTH, KAN.—708 South Fifth Street.  
LINCOLN, NEB.—Suite 1 King's Block, 1124 N Street.  
LOCKPORT, N. Y.—401 East Avenue.  
LOWELL, MASS.—76 Merrimack Street.  
MANCHESTER, N. H.—Room No. 6, Odd Fellows' Building.  
MARINETTE, WIS.—1742 Stephenson Street.  
MILWAUKEE, WIS.—410 Milwaukee Street.  
MINNEAPOLIS, MINN.—No. 824 Nicollet Ave.  
MONTREAL, CAN.—2268 St. Catherine Street.  
NEW YORK CITY.—Reading Rooms at No. 98 Fifth Avenue.  
OCONTO, WIS.—Residence of Mrs. T. Millidge.  
OMAHA, NEB.—Room 338, Bee Building, 10 A. M., to 9 P. M.  
SACRAMENTO, CAL.—1109 Tenth Street.  
ST. JOSEPH, MO.—Corner 7th and Edmond Streets.  
SYRACUSE, N. Y.—Room 5, Greyhound Building.  
TOLEDO, O.—Rooms 18 and 19, The Worthington.  
TRAVERSE CITY, MICH.—27 East 9th, So. Side.  
TREURO, NOVA SCOTIA.—27 Walker Street.



# THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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## THE NEW BOOK.

FIAT LUX.

THE long-looked-for, much-coveted volume of SCIENCE AND HEALTH, that is to mark an epoch in the Christian Science movement, has at last appeared; and will be eagerly searched, studied, pored over, by every student among us. From this date forward, the thought of all true Scientists will mount higher, and there will appear correspondingly glorious results in the wide and practical field of demonstration; yet, a full understanding of the book will come only as the ripened fruit of years of study *combined with faithful, daily effort to reduce its teachings to practice*. No adequate idea of the treasures disclosed in this volume can be given in a single article, but a few points out of many will here be touched upon.

*First:* Why is a revised edition of SCIENCE AND HEALTH a necessity? Does not the issuing of a "revision" reflect upon former editions, as being faulty or incomplete? The present writer was queried only last summer upon this very point. One antagonist of SCIENCE AND HEALTH, having heard that a new volume was anticipated — in fact was to be in press ere long — asked in tones suggestive of a sneer: "Can inspiration be added to or taken from? Who for an instant would think of adding to or subtracting from the sayings of Jesus? And did Paul or John ever think of getting out a 'revised edition' of their works?" To all of which was added the statement: "The early edition, that of 1875, was incomparably superior to any that has since appeared."

The precise reply made is of little moment; but its substance is eminently germane to our present line of thought,

*viz*: Inspiration is not a mechanical process of repeating mere words by rote, of rounding them up in just so many sentences and no more. It is not a lifeless force which can be caught and imprisoned in a word or a volume — as a taxidermist would stuff birds, always to present the same stiff, glassy appearance. It is, rather, the kaleidoscopic presentation of the beauty and wondrous power — not of some new truth heretofore unheard of — but of an eternally existing, spiritual Fact unfolding and forever re-unfolding itself to “eyes that see.” Were Paul, John, or Jesus to return again in the flesh to teach us the same glorious Truth taught in the long buried past, would either one confine himself to the same words, the same figures of speech, the same illustrations so well known to Bible students of to-day? Rather, would not each address himself faithfully to the task of clearing up difficulties, of removing doubts as to his precise meaning in certain passages and upon certain points that as yet seem obscure to our sense? A teacher of grammar even, — one who, year in and year out, is teaching class after class the same grammatical truths or facts — cannot, and does not, invariably repeat the same stereotyped expressions. Just in proportion as he combines the essentials of a teacher, in proportion as he embodies the *essence of true* teaching, will his illustrations and combinations of facts be accommodated to the needs of the learner, and attended with fresh impulses of discernment. In the days of the Massachusetts Metaphysical College, when we sat at the feet of our teacher — days that we never shall forget! — did that teacher ever instruct two classes precisely alike? Did she employ a stereotyped form of words by which to convey to us her rich, inspired thought? Far from it! and thus, the new volume seems to take us back to the College, to gather up its fresh methods and inspired sayings, so that little stretch of the imagination is required to convince us that the teacher herself again is before us, though this time in impersonal form.

But the book itself: Is there anything new in it, does it contain any new facts and truths? No, and yes. Certainly there are no new facts or truths presented, because there are

no new facts or truths to present. Truth is never new, and never old; but is eternally fresh and living, as the author herself explains. In this sense, *could* there be anything new in the new book — for was it not the Truth, and the Truth only, which was told before? Her revision has, however, extended the same ideas, and made them clear; so that SCIENCE AND HEALTH shall not be misunderstood and misstated. To find in the new volume some new, grand, hitherto-unexpressed Truth, would of itself impugn the old. The student of the new, will find the landmarks of the old all untouched. God — as Spirit, omniscient, omnipresent, omnipotent, All-in-all — is taught here. Man — as made in His image and likeness — still retains his place here. Creation — as a spiritual, eternal, glorious fact from centre to remotest circumference — also appears here. The Scientific Statement of Being, unchanged by so much as a letter, is here. Evil, “mortal mind” in the new edition, appears just as base and treacherous a liar as in the old.

All this, and more in the same vein, can be said; and yet, there is a sense in which do appear many new things. Many faces and angles never before seen are here presented to view, fresh modes or ways of bringing out practical facts are adopted, as for instance: on pages 360 to 366 inclusive; again, throughout almost the entire Chapter on “Teaching Christian Science” (*Chap. XIII.*) Also, the opening pages of Genesis, and of the Apocalypse are studded with new thoughts. Nor are these the only pages whereon gleam gems not seen before; these are simply cited as conspicuous examples of interest to all readers, present or prospective, of the fiftieth edition of SCIENCE AND HEALTH,— as indicating the presence of new veins of gold which appear therein. The simple fact is, the thought of Scientists, all along the line, has mounted higher; and so treasures both new and old are given to us. Our teacher has complimented us. We can now be taken higher up toward the mountain top, until “we all with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.”

In regard to logical arrangement: The division of chapters is a marked improvement upon that of former editions. The chapter on Healing and Teaching has become two separate chapters, as it manifestly should; while Prayer and Atonement also, for the first time appear under separate caption. Imposition and Demonstration will hereafter be studied as Christian Science contrasted with Spiritualism; the logical arrangement being entirely subserved thereby. Many will miss the Platform of Christian Science as a distinct chapter, but it will be found at the close of the long chapter on Science of Being, where it properly belongs. The chapter on Marriage has been shortened; but, since the advanced Christian Science thought is preparing for it, the detached portions have been transferred elsewhere in a form which gives them added power. The contents of pages 411, 412, 446, 447, should be studied carefully. The chapter on Animal Magnetism, also stands abridged; yet the missing thoughts reappear elsewhere in hints and suggestions whose practical value renders them of vital interest to all readers and students. Critical attention is called to the first chapter in the book, entitled Science, Theology, Medicine; especially to the ninth page, where the classification is not only scientific, but of such orderly arrangement as greatly to aid the learner's memory.

Again: Every student familiar with former editions will remark upon the change made at the heading of chapters, viz: the substitution of Scripture texts for quotations from classic authors; which better adapts the Work to maintain the place it holds in sacred writings. The marginal side-heads occurring throughout the volume, merit a special word of praise; ably aiding, as they do, the search for passages to which speedy reference is desired. By means of these, the eye quickly detects the page-topics, without the expense of time required to hunt laboriously through the body-text. Moreover those who have found the Index of previous editions inadequate to meet all requirements, will be rejoiced by the copious Topical Index of the Fiftieth Edition. Herein is made, not only ample reference, but double and even treble reference to the same passage, under separate headings;

by which is greatly enhanced the value of an Index to a Work of this profound character.

There is here neither time nor space to compare citations, nor is it necessary to do so; since every earnest student will do this for himself individually: moreover, such a citation would be in direct violation of our Teacher's repeatedly expressed wishes and instructions, embodied in Editor's Note Book of the JOURNAL for January last. It cannot escape notice of the student, however, that a great transformation of passages has taken place; so that a system of paging will not serve, as heretofore, for a guide to preceding editions. Forty pages of new matter are added, and yet this is far from an adequate statement; since throughout the entire volume there is scarcely a page that does not bear traces of the fresh touch of the master-hand of the author. Though favorite paragraphs and expressions reappear, they have nearly all been retouched, until they glisten like burnished gold.

"Is not the new SCIENCE AND HEALTH intended to be the teacher for the future, thus to do away with incorrect teaching, and the oral instruction of human teachers?" Again: "Is it chiefly designed for Primary, or better fitted for Normal and Obstetric students?" These are questions constantly being asked; questions that are perhaps natural, and yet, if the writer mistake not, they are idle questions also. The Work is intended for all ages, grades and classes; for the child just beginning to prattle, and for the aged grandsire; for the novitiate just entering upon the study of Christian Science, and for the student who has made, as human language expresses it, the greatest advance. Without wishing to establish any *dictum*, the writer cannot refrain from giving expression to his conviction that this volume gradually *will* supersede all teaching, in the technical sense of the word; and further, that it will prove great gain for the Cause of Truth when that day arrives. Attention is specially called to what is said on page 440, in the paragraph beginning with line nine; — in fact, this entire chapter merits profoundest attention.

While, as before stated, this volume is for all grades and classes, it is but pertinent to say that the most conscientious,

painstaking and experienced student will advance fastest. There can be no imperative law laid down regarding John's Gospel, Paul to the Hebrews, or Revelation, to the effect that these are only for advanced Christians to study. Certainly they are for all learners — no hedges are put around them to keep any away; yet, who does not know that the experienced miner will more readily and directly delve to those subterranean depths containing the precious veins of gold! So it will be with the new volume; and we shall very soon come to realize that we have in hand a golden key with which to unlock the Treasure-house of the Bible. The author expresses it as "treasures of Truth first thrown by revelation into her grasp, and now adjusted to be more readily seen."

In closing, a few general observations are worthy a place.

1st. Every careful student will discover that the new volume is pre-eminently a book of the Spirit. This is not to intimate a lack in the letter; but, to claim that the conscientious student of the new SCIENCE AND HEALTH cannot long remain in the letter merely. He will be taken out of that into the unfolding glories of Truth. Especially will he be led to a realization that, to be a genuine Christian Scientist, Love must become the sole law of his being — its beginning and end. The letter is all expressed — otherwise the book could not be what it should be — but it does not appear as a skeletonized system of abstract doctrine. It is clothed in radiant grace and loveliness which cause us to forget its presence as mere letter — and, indeed, is it not *time* we turned our attention higher! In truth, the evangelistic spirit of this new SCIENCE AND HEALTH is its crowning merit. Christian Science becomes something for practical, every-day life; thus, more and more will it be recognized as being — not a mere theory — but a life of individual goodness and Truth.

2d. This new volume continues to be a rebuke to the personal senses, and, as such, will prove no more acceptable to the sensualist than have former editions; in fact, it must prove less so, since it takes us upon higher ground. Hence, if any have been anticipating a treatise that should prove a bridge between the seen and the Unseen, between sense and



Soul, which would render Christian Science more concordant with the testimony of material sense, or its exactments less severe, they are doomed to disappointment. Christian Science in the new volume explains nothing to carnal or mortal mind to gratify its curiosity, or to render easier a compliance with its mandates: instead, the book will be found to be arrayed against all error, and it will not be surprising if even in *us* many errors that hitherto have been smouldering are now, by its perusal, aroused to hostility. "Search me, O God, and know my heart, try me, and know my thoughts," is a sentiment which will find practical exemplification in the mind of many of us on rising from study of the new Work.

3rd. The new SCIENCE AND HEALTH will prove, to many, an invitation to the wedding feast. "Write, blessed are they who are called to the marriage supper of the Lamb." Happy, indeed, are they who having on the wedding garment come — and come as to a feast spread for all; a feast where Understanding, Truth, Joy and Love nourish and sustain our fainting senses.

4th. A practical suggestion or two regarding study of the new edition: In the first place, *do not attempt to dispose of the earlier editions*. Some are asking, "Can we be permitted to exchange?" Probably not; but you do not want to do so, even if you can. Fortunate is he who has all former revisions, together with the original edition of 1875! They are indicators of successive stages of growth in Christian Science; and as such, at some future day will not only possess historic value, but will be exceedingly difficult to procure. Keep them all; they will prove a "*treasure trove*." Again: Let the new volume be studied *in connection with earlier editions*. The very contrasts help to see how the thoughts have risen only as we have been able to receive them. This, again, will reveal why the new edition could now be written for us. It is simply because the advancing thought, or demonstration, of Christian Students has ascended to that plane which makes it both possible and practicable for us to have the new Work.

## OPPOSITION TO CHRISTIAN SCIENCE.

<sup>1</sup> And now I say unto you, refrain from these men, and let them alone : for if this counsel or this work be of men, it will come to naught : But if it be of God, ye cannot overthrow it ; lest haply ye be found even to fight against God." (Advice of Gamaliel, to those who were subjecting the Apostles to persecution at Jerusalem.)

THE advent of Christian Science meets the same opposition and persecution as did the advent of the teachings of Jesus, the Christ. From clergy, press, and people arises the cry, "We will not have this Truth to rule over us." To the materialist, Christian Science presents two obstacles difficult for him to overcome. Its basis being spiritual and not material, metaphysical not physical, he finds no foundation for his argument for the reality of matter, and no premise for his theory of the physical, perishing construction of mortals. The dogmatist, the ritualist and the transubstantiator, find its theology, its simple service, its spiritual and demonstrable Christianity, as unlike their worship, as Jesus' teachings and life were unlike that of the scribes and Pharisees; of whom he said, "except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The teachings of Jesus meet every human need; and, if absolutely followed, lead to life eternal. He gave his commands to *all* who believed on him, (not on the person of Jesus, but on the Christ; the Principle of the man Jesus) "Go ye into all the world, and preach the gospel. . . . Heal the sick, cleanse the lepers, raise the dead, cast out devils." Here the Master has given five commands to those whom he was about to send forth to proclaim the glorious "Gospel of Peace." To-day but one of these commands, that of preaching the Gospel, is fulfilled; the four remaining, seeming to be entirely lost to the sight of professing Christians.

In the days of the early Christian Church, the followers of Christ proved their faith by their works; thus making Christianity demonstrable. These works consisted of healing the sick, casting out demons (evil thoughts) and raising the dead. Jesus said, "Verily, verily I say unto you, He that

believeth on me, the works that I do shall he do also; and greater works than these shall he do." Peter verified this, when he raised from death Dorcas, Tabitha; Paul also, who had never seen the personal Jesus, when he brought to life the young man Eutychus, at Troas: thus proving that if the teachings and life of Jesus are followed absolutely, all have the same power over sin, sickness and death as had the Master. If this were not so, of what practical value would the life of Jesus the Christ be to mankind?

To-day, evil in its manifold forms presents a problem to the world, not lending itself to easy solution. To-day disease is more fatal than ever, and *Materia Medica* is utterly unable to arrest the multiplication of diseases and their fatal results; while professing disciples of Christ, the clergy and professing Christians, stand powerless in the presence of death,—in the presence of that enemy which the Scriptures declare to be the "wages of sin," and the last enemy to be overcome. Some fundamental error is at the root of the helplessness of mortals brought in direct presence of sin, sickness and death. What is this error, and why has it been so long hidden from mortals?

Gleams of the reality of being have been caught by sage, philosopher, reformer and poet, at different times in the history of the past eighteen centuries: but by none has been discovered the hidden error which kept man in darkness as to his God-given "dominion over all things," until, in this age, the Science of Being is discovered by one chosen of God, to lead his children from sense to Soul; from the bondage of sin, sickness and death, to the eternal freedom of Life, Truth and Love. In giving Christian Science to the world, its Founder has "sounded forth the trumpet that shall never call retreat." The belief of Life, Substance and Intelligence in matter, and the recognition of evil as a reality, are the two errors, that have held mortals in hopeless servitude to sin, sickness and death. The light of Divine Science begins to flood human consciousness with spiritual understanding, and this means the complete annihilation of these two errors. They shall return to their native nothingness, and eternal

Life, Truth and Love shall reign in their stead. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

If, through scientific demonstration, Christian Science proves that Divine Mind or God is supreme; that good is the only reality; that evil is a false claim, therefore unreal; and that, when sin is destroyed, sickness vanishes; why does the world, and particularly the clergy professing to be disciples of Christ, combat its teachings with such vigor? For exactly the same reason that the world and its theology eighteen hundred years ago crucified the best man that ever trod the earth: because it teaches the Truth as Jesus taught it; that man must take up his cross daily and overcome (as did the Master) the world, the flesh and the devil (evil)—the belief of Life, Substance and Intelligence in matter, the testimony of the personal senses, the dominion of the false claim of carnal, mortal, mind which brings to mankind sin, sickness and death; and which ever will continue so to do until the Science of Being is understood.

Jesus demonstrated above all doubt, notwithstanding the intense antagonism of his opposers, the complete supremacy of Divine Mind and Love. The claims of mortal mind he saw were but beliefs which he never once recognized as realities. When sickness and discord are recognized as the direct penalty of erring mortal mind (the false claim that there is Life, Substance and Intelligence in matter) and mortals realize that the pleasures of sense are to be overcome, as well as the pains of sense, the world will awaken to the fact that the Adam-thought in which all die has ruled, and that Christ, Truth, has been hidden in the *debris* of sin. Now, let mortals awake and clear away this *debris*, and regain their seemingly lost birth right of "dominion over all things."

Saul, after he heard the voice from heaven saying, "It is hard for thee to kick against the pricks," saw that it was fruitless to oppose Truth; so to-day, it is useless for the world to oppose the "March Triumphant" of Divine Science, as given to mankind in the understanding and demonstration of Christian Science. None but the spiritual

interpretation of the Scriptures reveals their true meaning. To interpret them in a wholly historical and literal sense, is to lose the very substance of their Truth. Spiritually interpreted, Harmony, Truth and Science pervade every line of the Bible, from Genesis to the Revelation of John. Christian Science is founded on the spiritually scientific meaning of Scripture: wherein God is recognized as the only Creator, evil as an unreality, and the spiritual creation as the only real work of the hand of God; hence the practical demonstration of Christianity found to-day in Christian Science. Let men investigate this great Truth in its two-fold nature: first, from the Christian point of examination, then from a Scientific premise. When this has been done, only, is man in position to pass judgment on Christian Science.

Unless religionists can scientifically demonstrate their faith, that faith fails to be more than statement without proof. Unless God, the Principle of the universe and Man, is understood as above all, through all, and in all, mortals have yet to take their first step on the path that leads from sense to Soul, from earth to Heaven. The realization that God is Divine Mind, Eternal Principle, Everpresent Life, Truth and Love, brings our Heavenly Father from that far off locality regarded as Heaven, where we so long thought Him to be, and makes Him an encircling and all-powerful presence of Love; and what we termed the "Unknowable" is found to be our *very Life*; for "in him we live, and move, and have our being." We think of God, no longer as a distinct personality, but as everpresent and impersonal Life, Truth, Love, Divine Mind. We also lose our false sense of man as a free moral agent, and find him to be the eternal reflection of God, one with the Father; no longer mortal, but immortal; no longer material, but spiritual.

There is no limitation of time to Divine Mind, therefore the Infinite never had beginning and never will have end. "God was in the beginning, is now and ever shall be, world without end." He who argues for time's beginning, yet declares it is endless and everlasting, fails to recognize the great "Circle of Infinity" which has neither beginning or

end. In this, is Evolution unscientific: that it argues for eternal and upward progression as the law of Infinity; yet with finite argument and human logic attempts to find and explain the starting point of this Circle. It begins with mist as a material germ, and vainly tries to evolve substance or things spiritual from things material; the immortal from the mortal. No-thing cannot evolve something; nor can material, finite sense ever comprehend Infinite Truth. Man reflects and expresses Spirit, not matter; therefore he never had a material origin. The very premise of Evolution, the statement that man *is not but will be perfect*, is false. It argues that man, through evolution from lower to higher conditions, will at last become perfect. Man is the Idea of God, one with the Father; therefore *now* is perfect and immortal. Jesus commanded all to be perfect even as their Father in Heaven is perfect; thus clearly showing that Man always has been perfect, since an idea reflects only the original. The scientific utterance of Jesus, "Before Abraham was, I AM," cannot be understood until it is recognized that the Ego is Mind, and that Divine Mind never having beginning nor end, Man is never for an instant separated from the Mind of which he is the expressed Idea. Mind and its expression are one, but the expression is never equal to that which expresses it. God is not resident in His Idea, Man, Man's individuality, above the discords of personal sense and human belief, is perfect.

Here, this question presents itself: If Man's individuality or reality is forever perfect, how can Man ever for an instant appear to be imperfect, discordant or subject to the *seeming* laws of sickness and death?

Man the image and likeness of God, has never been subject to any Law save that of "Immortal Harmony"; but mortals, the inverted image and false sense of Man, are subject to their own, self-imposed laws. These so-called laws are but the creations of a false sense that Man can exist separately and apart from the Principle of Being — God. From this false sense of being, arises the belief in the free moral agency of Man. Herein Man appears to be hopelessly



subject to evil, with no power to overcome it. Evil being thus recognized as a reality, it follows that to exist it must have been created. Here arises the question, who created it? Certainly God did not; for He finished His creation, and called it Good. God being the only Creator, and having made all that was made, there remains no room for another power; so, to insist on the reality of evil is either to admit that God created His opposite, or that there are two Creators. Thus, by confounding the false sense of man, gained from the evidence of the personal senses and human belief, with the real Man, the perfect Idea of Divine Mind, mortals become entangled in hopeless speculations, theories and beliefs; but when obliged to recognize that Man always was and is perfect; that by destroying the belief of evil as a reality, of matter as substance, of personal sense as able to enlighten them concerning the reality of Being, they gain the Truth of Being. "Ye shall know the Truth, and the Truth shall make you free."

We must look at nature's beauties through pure, white glass—and not attempt the use of a dark glass—if we wish to see their real hues. Just so must we seek our own reality, through the clear glass of Purity, Truth and Divine Love; and cease the use of material, mortal thought. Life is a problem for all God's children to work out in Divine Science. Jesus of Nazareth solved the problem of Life, and all must follow in his footsteps; all must share the persecution he suffered at the hands of those to whom purity, love and humility are a constant rebuke: but, all will gain eternal glory, as did the Master; "a house not made with hands, eternal in the heavens." There is but one Way: the "Way Triumphant" revealed to us by the Master. This Way is gained only when mortals turn from the wisdom of the world, to Divine Intelligence; from sense, to Soul; from materiality, to spirituality; from the belief of Life in matter, to the understanding of the Allness of Divine Mind; from the pleasures of sense, to the limitless joy of Soul. When mortals have overcome these false senses, they can say with John, "We know that we are of God, and the whole

world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

We must see Christ, Truth, as ever present, and not eighteen hundred years behind us. Jesus promised his followers that he would send to them the Comforter. He said, "I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: . . . Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Paul prophesied the Impersonal Christ revealed to the world in Christian Science, when he said: "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear *the second time*, without sin unto salvation." Woman gave to the world the spiritual idea, Jesus the Christ, clothed somewhat with materiality; and in his demonstration over this humanhood, lies the efficacy of his life to humanity, and also the connecting link between the human and the divine. Herein is verified the statement of Paul, "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Woman has again given to the world the spiritual Idea; and, as promised by Jesus and foretold by Paul, it has been born "apart from sin": that is, as the Impersonal Christ it comes to the consciousness of all who have been awaiting "the hour of the coming of the Son of Man."

It will be wise, for all who feel a tendency to oppose Christian Science, to study the subject well before taking the field against it, to avoid the weak antagonism that is always born of ignorance. This investigation should be made for two cardinal reasons: —

*First*, to see if it is not the teaching of the Master, brought to an age demanding scientific proof of all things. Popular theology wholly lacks science. Test it scientifically, and it is found wanting. This is why all practical demonstration of its dogmas is an unknown thing.

*Second*, to discover the wide and fixed gulf between Christian Science and spiritualism, theosophy, mind cure, hypnotism, mesmerism, demonology, psychology, animal magnetism, — and what in many cases is taught as Christian Science, but which is merely hypnotism, or mind cure; one human will influencing another. To destroy an effect, its cause must be annihilated. Truth destroys error in all its forms, as light dispels darkness. Sin, sickness and death yield to Life, Truth and Love.

Let the world judge Christian Science by its fruits; by the sinner reformed from his iniquity; by the weary and the sick healed, and living in the joys of the realization of their eternal oneness with the Father; by mortals raised from low condition, to one of purity and brotherly love; by Life, Truth and Love regnant where sin, sickness and death had held unchallenged sway; by the returning of Love, for the world's hatred persecution, and malice. By these deeds, let the critic, the rationalist and the Christian, judge whether this religion be of God or of men. Christianity is scientific; and if scientific, it is demonstrable. Christian Science opens to the world the hitherto closed door of demonstrable Christianity, and *proves by its works* that it is the Science of Jesus' teachings, brought to this age. "By their *fruits* ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will* of my Father which is in heaven."

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THE God who made both heaven and earth,  
And all that they contain,  
Will never quit his steadfast Truth,  
Nor make his promise vain.

The poor oppressed from all their wrongs,  
Are eased by his decree.  
He gives the hungry needful food,  
And sets the prisoners free.

By him the blind receive their sight.  
The weak and fall'n he rears.  
With kind regard and tender love,  
He for the righteous cares.

— *Selected.*

## A WORD OF EXHORTATION.

OUR JOURNAL is helpful and encouraging, and is on sure foundations; but, the question arises, — are we awake to the demand made upon each one of us, to nourish and sustain it with our best thoughts? I fully appreciate the fact that the Editor can have for use, only such material as is supplied by those who lovingly and freely give of *their* experience that others may be blessed. Such contributors would say to their fellow-men: “behold the Source of health and joy, come ye, buy and eat!”

Are there not many students whose lives are full of the fruits of Christian Science, and yet who are oblivious to the JOURNAL's need of their help by “article,” “open-letter,” “notes from the field” and testimonies of the healing power of Truth?

Our JOURNAL had its birth in Principle; for it came proclaiming the Allness of Good, and the way by which mortals might be delivered from sin, sickness and death. The steadily increasing demand for it, and the constant assurance of its true usefulness, prove its mission still unfinished. Then, this being the case, how should the Christian Scientist deal with an indifference or apathy in regard to his or her relation to the JOURNAL?

*Becoming aware of the thought that our direct aid is not needed by the JOURNAL, or that there are many others who will supply the necessary contributions, should we not be startled, and heed our Teacher's words in regard to this same apathetic mentality? We are all needed to make up the “Body.” “For by one Spirit are we all baptized into one body. . . . for the body is not one member but many.”* Are there not many “older” students from whom we never hear? The JOURNAL is hailed with joy in thousands of homes, and can do a glorious work in leading our dear brothers and sisters away from faith in matter and evil, to a confident trust in omnipresent Good.

Our individual work cannot suffer because of our taking an expansive view, but will surely prosper when our affections and efforts extend to the work at large.

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I ASK not wealth, but power to take  
And use the things I have aright;  
Not years, but wisdom that shall make  
My life a profit and delight.

—Phæbe Cary.

## HOME AND CHILDREN'S DEPARTMENT.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. (Mark x. 15.)

JESUS must have held a very different view of a little child from that ordinarily taken. In SCIENCE AND HEALTH, Glossary p. 540, See definition of the Kingdom of Heaven. This is what we are to receive, and how? As a little child: *i. e.*, unquestioningly, obediently, understandingly! Obedience *cannot* be demonstrated without understanding; yet understanding, in Science, has nothing to do with "human intellect." This was clearly proven in a manner which forever settled, for me, the question of Children's Science Literature. The proof came as follows:

A woman, in my home, who had been healed of what seemed a severe malady, had with her a little girl two years of age, who could only lisp a few words. One evening the little one seemed restless; and, when I put her to bed, kept calling for "*a book*." In the night the mother called me, saying: "The baby is in a fever and raving delirium. She will not let me touch her, but keeps calling for '*a book*.'" Instantly, with an awed feeling, I recognized the need. "Keep still, dear; and Auntie will think book," I said. "Baby up. Auntie read book" — the little receiver of the kingdom pleaded. I felt my utter incompetency to select a passage for Infinite Mind; yet dared not refuse. With the baby on my lap, and holy awe in my heart, I opened what I love to term the Testament of the Holy Ghost — the third book of our triune Bible — SCIENCE AND HEALTH. I read where it opened, (p. 38, 40th Ed.) beginning with, "Brains can give no idea of God's man." I read on, striving to get a fuller, newer depth of meaning. I did not read to the child. I dared read only to my own ignorance. I finished the fourth paragraph: ". . . for Life is God, and man is the idea of God, that dust can neither make nor unmake." "Bed, now," said baby, *perfectly well!* With tearful eyes the mother received her, saying, "She is God's — not mine": then confessed to having been mentally resisting the thought (overheard in conversation between a Scientist caller and myself) of loosing these earthly ties, and merging them into divine.

A little girl of five exclaimed one day: "Oh, dear! I have such a belief of coldness, — and I suppose I cannot go in class until there is a belief of bigness to me." She was quite a little Scientist, and never spoke of error as real — but always as a

belief. Her mamma decided that she should go into a class; and, as opportunity offered not long after, took her in one. She sat very quietly, and listened attentively for nearly an hour; then it became evident that "sleep" was a belief. For a time, she struggled against it; then suddenly put her head down, and slept peacefully to the end. When afterward reproached by her brother, she said: "Why, the teacher said, we do not hear with our ears, or see with our eyes — we see and hear with Mind; and I had to try so hard to keep awake, I couldn't hear. Then, when he said that, I *just rested easy*,—and, Mamma, I saw his face all the time, and heard him." By giving a much clearer synopsis of the lecture than could her brother (who was ten, and awake?) she proved this to be a fact.

There is no subject that has called up more deep, earnest thought on my part, than the Problem of Children in Science. How often I have read and pondered over the sentence near the bottom of page 140! Is it not due to a lack of trust, of faith — yes, of understanding — that we do not grasp this, and act upon it? We ourselves have not yet become sufficiently like little children. My own little one of six came to me one day, and, with a troubled look asked: "Mamma, who can ever teach me big numbers — as one person can know no more than another?" "God is the only Intelligence," I answered, and her face shone with reassurance. She has no teaching, except as she herself asks for information. When asked how she knows certain things which would seem to require study, she replies with dignity: "They are in Mind."

Nothing interests "these little ones" more than gaining the symbolic meaning of words — or resolving things into thoughts. I have known the most unimaginative children to take delight in getting at the spiritual meaning of Gospel Hymns; "making mind-songs," they call it. Of course the clue to Life through Science had reached them, but through treatment alone. We must have something in Science for the children to read; but not merely to attract the interest. If we live the Life which is God, we will find our deepest thoughts being explained to us by the one we so mistakenly call, "our own little child."

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"He shall gather the lambs with his arm, and carry them in his bosom," (Isa. xl. 11.)

In the study of the Bible lessons we were carefully taught by our teacher that only through humility, and willing obedience to



Truth, could we become disciples of Christ; and, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." In earnest desire to bring this child-thought more clearly to the consciousness of the students, and feeling the crying need of the little ones for spiritual teaching, a Christian Science Sunday School was opened May 1889 — with one teacher and three pupils—to study the BIBLE and SCIENCE AND HEALTH.

A strong interest in the work, led some to the missionary thought; and with the thought, came the desire to act, hence the result. The third Sunday following, three classes were formed, with a total number of scholars, eighteen: teachers, three; and during the year, the interest never flagged. In the early summer of 1890, the need of systematized work in the school was felt. Accordingly, on June 22d. a Superintendent was elected, and all settled down to actual work in demonstrating the principles of Christian Science; feeling sure that the Infinite Love "overlies, underlies, and encompasses all true being." To-day, we have a membership of thirty scholars, all under the age of fifteen; each endeavoring to till his own soil and pull out his own weeds. Only three of this number are in the homes of Scientists, and the large majority were brought in through missionary work. Comparing the school with our Sunday morning congregation, it is nearly three-fourths as large, and will soon outnumber the latter; as the children have the true missionary spirit, and are eager to work. One little girl of seven gathers her friends in her own home every Sabbath afternoon, and teaches them what she herself has learned in the Sabbath School.

Our system of government is simple. Love is our leader; the Golden Rule, our motto; the Lord's Prayer and "Scientific Statement of Being," our impetus for action. We study SCIENCE AND HEALTH with the BIBLE; first endeavoring to destroy, to our consciousness, the law of limitation; thus to bring to the little ones the thought of the One Intelligence, and the consciousness that they reflect the All-knowing Good. The question was put to them one day: "Why is it that little children get the understanding of Christian Science quicker than we older ones?" A little five-year-old lad spoke up without hesitation, "Cause they don't have so much naughty to empty out." What a rebuke to our *educated theories!* Each Sunday, a member of each class finds in SCIENCE AND HEALTH some passage which covers, for

them, the strongest thought in the lesson; and our hearts leap with joy as we hear the wonderful thoughts these children bring to us, and see how simply they explain and open to us newer and deeper beauties in our Science than we ourselves have found. The sweet faces beam with intelligence; for they *know* they are the expressed ideas of Purity, and that only as they keep their thoughts pure can they keep their bodies well. They know, too, that they are little soldiers under marching orders. A little one said recently: "Oh, I wish I could bring in to our Sunday School all the children I see; because we learn how to be good, and keep well." This same little girl was restless one night, seeming to be suffering. In the morning her mamma said to her: "Mary, you seemed to be sick in the night, and talked in your sleep. You said, 'God is Love, and Love is Good;' then you were quiet. What did you mean?" Mary answered: "My Sunday School teacher told me if I *think* that, it will keep me well; and I like to think that way, for I want to be good." Another child of twelve, hearing for the first time of Christian Science from her mother who had been healed without the child's knowing what had cured her, said: "Mother, if it has done so much for you, why can't it heal me? I think it will." A belief of disease that had always troubled her, disappeared. The child-thought is receptive to Truth.

What a glorious work is the Sunday School work, and how the children sow the seed! They feel so sure of the Love that protects, and fearlessly talk of it as something beautiful they have learned in the Christian Science Sunday School. We cannot afford to neglect them, for through their purity of thought this healing gospel is spread. How tenderly the dear Shepherd gathers these lambs in His bosom! and ~~we~~ must become as such, before we can feel His presence and His Love.

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Little birds sit on the telegraph wires,  
And chitter, and flitter, and fold their wings.

Little things light on the lines of our lives,—  
Hopes, and joys, and acts of to-day;  
And we think for these the Lord contrives,  
Nor catch what the hidden lightnings say.  
Yet from end to end His meaning arrives,  
And His word runs underneath all the way.

—Mrs. A. D. T. Whitney.

## OPEN LETTERS.

To help lift some struggling one out of darkness into light, I want to tell you how I found the dear Christ, Truth. From my earliest recollections I was a sufferer, and at the age of ten became a cripple. Born and brought up within the pale of the church, and as the daughter of a clergyman, I became the child of many prayers; but there seemed to be something lacking. When bound to a bed of pain, I rebelled, then I prayed. God seemed so far from me. My heart was reaching out for something, I knew not what. I plead with God for my freedom, but He didn't seem to hear me. When the suffering was greater almost than I could bear, I would ask my mother to put her face close to mine, and see if God would hear her. With her tears upon my face, she would ask God to help her little girl to be patient and trustful. I believed implicitly in my mother, and her trust would quiet me. But, surely something was wrong. Weeks slipped into months, and months into years; and my faith slipped away, too.

Nearly four years ago my doctor told me I would probably never walk again without crutches, and it might be but a few months before my limb would have to be taken off. Then unconsciously, my heart cried out *God help me*. The next day a letter came from an invalid friend, telling me that, as a last resort, she had given up doctors and medicines, and had consented to try Christian Science; that she was really getting better, and wished I would try it. When I learned, a few days later, that a Scientist had just come to the city, I soon called on her. I told her of my condition, also that I did not believe in anything. I didn't decide to take treatments then, but somehow I went home feeling strangely quiet. I called on the lady two or three times, but she did not seem to want the case; still, I felt better each time I went to her. I felt rested. There was certainly a something pure and holy almost within my reach. My heart was crying out for peace; I didn't know how to find it. I *almost* "touched the hem of his garment." I could not rid myself of the feeling of awe. I had fed on husks all my life. What was there in this new faith that haunted me so day and night? My hungry heart sent out such an intense cry for this new idea, I began to investigate it. When I found it meant absolute purity of thought, and the Christ living, and that Truth is no respecter

of persons, I knew I had found for *myself* the "pearl of great price." At whatever cost, I must have it. After struggling through the wilderness of doubts and fears, the Infinite Love led me back to the lady whose presence rested me. One year ago she taught me, with my husband, the beautiful Science, as it is in the BIBLE and SCIENCE AND HEALTH. In the first two lessons I saw the heavens open; I saw such wonderful Love; I saw Principle, strong and unswerving; I saw what I had been crying out for all my life; I saw freedom, rest, peace. But I saw, too, that to follow Christ, meant trial, persecution, Gethsemane, crucifixion; then, if faithful, the glory of the resurrection. Could I accept it all? I must, for I had so long served the world. What had I gained? Only a harvest of weeds. I did want "Christ, and him crucified!" I let the light into my heart; then I shut myself away from the world, took SCIENCE AND HEALTH and all the articles written by its author, and read nothing else. I found the sweet Spirit of Truth, and I found rest. I was taught how to handle the serpent, and how to strive to be pure in heart.

After a while the Church thought came to me, and with it the strong desire for action. Never before had I felt a nearness to the church. But in Christian Science I learned that Christ's church is in each heart, and that we unite with this Church only as we are "new born of Spirit." I knew this meant that I must put on the "robe of righteousness. Could I wear this robe? Only on one condition would Truth clothe me with this spotless garment: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Science teaches us that the child is God's pure idea, not yet filled with theories, creeds, and doctrines. The child-thought is the white purity; the humility that takes us to the feet of Love to be taught the grand theology of Christ; the utter ignorance of every thing that "defileth or maketh a lie." Am I fit to come to the child to be led to Truth? Our great Leader said "*Whosoever will.*" I think He meant me, for when I was willing to lay down all that I loved and cherished, all ambition, all human will, such a rich blessing came to me! a peace that the world knows not of. In this church and child-thought, the physical healing came. It was not only the newness of Spirit, but with it came the renewing of the body. To-day I am a strong woman, physically, and my heart is light with joy and gladness. SCIENCE AND HEALTH, p. 286.

OUR Teacher tells us to work out our own problems in Science, alone. That means: first, that we are not to weary or obstruct others with our own conception or perception of any thought, nor to permit ourselves to be wearied or hindered by the same from others. Now, we can be a hindrance to the faithful, patient work of others by our judgment of them in thought — either in the way of approval or disapproval. We have to learn to protect ourselves in Truth from every claim of error.

In each human heart is found the same furniture; the only difference being, in its arrangement. One will have its *best* pieces in the front room, and the visitor never sees the worst; while another will have some ungainly article right in the middle of the first room the visitor must enter. When we say in our hearts: "Spirit of Truth, come and abide with me, and guide me into all Truth," Truth will promptly accept the invitation; and then, the sweeping and garnishing begins. Truth is a very excellent housekeeper; and, if we will go in with her, and — just as her strong light is thrown upon each unworthy piece of furniture or accumulation of uncleanness in hidden corners — will immediately begin to carry out both furniture and uncleanness, she herself will throw all right out in the front yard, where all the world will see: and there they will lay until we acknowledge them and carry them to the place of fire, and see them all destroyed. The only difference between Scientists is, that one has moved out one piece of furniture first, and another has taken out another. When we have moved out all, and cleaned all the corners, so that Truth herself will say "well done," then we will be able to say "I am better than thou" — and not before. If we are diligently attending to our own moving, we will not see our neighbor's work; and when we have heard the sweet plaudit and joyfully look around, we will find that our neighbor is all moved and cleaned too — and we shall dwell together in unity; for Truth will supervise the housekeeping for each one.

SCIENCE AND HEALTH says, "mortal mind would be better if it knew how to be." Now, I want to know how to be better — this mortal belief of "I." I have perceived the truth of the Truth of Being, and I am moving out the goods and chattels of this mortal belief of "I," just as fast as I can. I find it dusty, choky, dirty work. Truth's electric lantern does search out such unsuspected things, that but for one living, patient help, I should be discouraged — utterly discouraged. When the house

is swept and garnished, the "I" is going to be shown the door; so that only the Perfect Idea of the Perfect Mind shall abide therein.—J. F. K., SEATTLE, WASHINGTON.

"THE world moves!" I have lately witnessed a profound demonstration of this fact, right here in D——. We attended a "Union Meeting of Churches" in behalf of the "Associated Charities." The meeting was held in the Broadway Theatre; and, at twenty-five cents admission, the building was packed to its utmost capacity with an audience made up of ministers of all denominations. On the platform also, were clergymen of every denomination; including a Roman Catholic priest who was one of the speakers, and a Jewish Rabbi who pronounced the benediction. For the time, at least, all were gathered together in one common brotherhood, regardless of sect, to ascertain how best to improve the condition of the poor and needy,—morally, physically and spiritually. There seemed an entire absence of religious bigotry, while the Fatherhood of God and the brotherhood of man was more apparent than at any meeting of the kind it has ever been my good fortune to attend. I greatly rejoice at this disappearing of old sectarian prejudice. "He levels down the mountains, and makes low places high."

One other matter, dear to my heart, I wish to speak of; and that is the increase of sincere interest, in this city, in the teaching of SCIENCE AND HEALTH. One year ago in November, at the request of a few students, we came here to establish public services in the line of Christian Science as taught in the above book and the SCRIPTURES. From the first, the attendance at these services increased, as also did the attendance at the Bible class following. In a few months we started a children's Sunday school, and this also is increasing.

After we had been here about four months, a lady called to ask if I would set apart some afternoon when a few of the ladies could come and read SCIENCE AND HEALTH with me. I took the matter into consideration, settled upon an afternoon for the purpose, and gave invitation to all students of SCIENCE AND HEALTH to attend these meetings. The question asked was—not who have you studied *with*,—but, are you a student of SCIENCE AND HEALTH, and do you earnestly desire a better understanding of its glorious teachings. Quite a number responded to the call; and, request for the privilege to come and *hear it read*



has steadily increased 'till we have about outgrown our room. There were present at last week's reading, fifty-six; and many more would like to come, did we have room for them. The results of these readings have been most gratifying and helpful. We open always with Scripture-reading, silent prayer, and the Lord's Prayer; closing with silent prayer, and the spiritual interpretation of the Lord's Prayer. Some have been healed by these readings, and all claim to have received great spiritual benefit.

I never recommend anything until I myself have first demonstrated it, and found the fruit good. The experience given above makes it possible for me to recommend that in all places where there is a company of Scientists, or students of these two volumes, they meet once a week; each bringing a book to look over. Appoint to lead, some one who *loves*, and in a good degree understands the book; then, instead of voicing personal *conceptions* of Truth, let the one appointed read SCIENCE AND HEALTH, and leave its own clear utterances to do their work of demolishing error, and establishing Truth and Love in consciousness. It is my firm conviction that this is the best line of work that Christian Science students can do now; especially as there is an increasing desire on the part of the people to know and understand more of this wonderful book—which all true Scientists recognize as God's revelation to this age. "For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed."—E. B. L., DENVER, COL.

CHRISTIAN Science came to me, as to many another, without my seeking or apparently wanting it. In fact, I thought I did not wish for it; although the honest desire of the heart was to choose the right. To mortal sense, having been a delicate child never free from pain, but with an energy that kept me up until grown, my health gave way; and for eleven years I was an invalid, from a spinal affection. Nearly seven of these years were spent in bed or on the sofa; I only sitting up a short time on my "best days," as they were called, and being unable to stand but a moment at a time. At first there was but little change,—until one day the Scientist who was sent to me remarked, that I need not think I had anything to do with this cure. The blessed relief, to know that God was doing the work, and that I could rest—*rest*, after all those weary years! However, I was not aroused to the power of Christian Science, until

I asked the Scientist for her idea of forgiveness. It was a question that had never been answered to my satisfaction. One must forgive—but how? To wish our enemy no harm, to be good friends with him, help him whenever occasion presents itself, was all I had been able to do; still, I knew something more was required to enable one to forget. After my query she sat silently thinking for a moment, then answered: “When we hold no thought of resentment.” I then spoke of my desire to forget an injury that I had striven to forgive. A few days after this, my thought turned to the person who had injured me; and, to my surprise and delight, the feeling of resentment was gone. It was as though it had never existed. From that time on, I knew Christian Science to be of God; since it could destroy sin as well as disease. The happiness was very great, to have found something that would go deeper than the old thought in uprooting sin.

At first, SCIENCE AND HEALTH was hard for me to accept; but the strong, earnest desire to follow Jesus the Christ held me, so that I could not let go, until I gladly, thankfully accepted it all as Truth. Then it seemed hard that I could not give up my way faster; until the lesson was learned that only in meekness and patience can we cast out our sin, and learn what it means to be of one mind—the Mind that was in Christ Jesus, the Mind that is Love. For a time, it seemed as if I must shout the glad tidings on the streets, and I did rejoice with every one who would listen; but, gradually the fact was forced upon me that those only who *heard* the Word, those who were willing to give up all, even the pleasures of sense, could have the blessing. I could not give it to them, for they must want it enough to earnestly seek and strive for themselves.

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WILL you please do me the kindness to let me know if there are any healers in London, England. My friends there know nothing of this wonderful Truth—though all are professors of religion—and I want the good news to reach them. I should like to send them to a teacher there, if there is one. I myself first became very much interested in Christian Science through reading SCIENCE AND HEALTH. I had been told by three physicians that I had *cancer*, and could not live many months. Since applying my mind to this wonderful Science, my cancerous symptoms have decreased, and my health is wonderfully improving. I am decidedly better—and this Truth of Science is comforting me.—Mrs. A.

## NOTES FROM THE FIELD.

## Germany.

Is SCIENCE AND HEALTH translated, or to be translated, into the German language? How I desired such a copy in Berlin! where the opportunity was offered me, in connection with my landlady, to introduce Christian Science to her—the first she had ever heard the term used. Notwithstanding the apparent limitation of foreign language, she knowing but little English, we began the reading from “Recapitulation.” There was a willing state of mind, and a consciousness of the presence of Spirit, giving light and understanding. One idea after another was presented, standing out beautifully to her apprehension. Then the uncompromising statements succeeded—contradicting every belief of a so-called life time. These were met with astonishment, and mortal-mind denial of their truthfulness; but, when the statement was made and proved that *only* from the standpoint of Christian Science are spiritual facts known—this was a revelation! A fortnight of occasional readings seems all too short; but, on coming to Dresden, I left with her the only German tract, “How to Begin in Christian Science,” together with a copy each, of *Rudiments and Rules*, and *No and Yes*, in English—intending, later, to send to London for a copy of SCIENCE AND HEALTH. She would require, according to her sense of things, some assistance in English to progress much; but I have already ordered a copy of SCIENCE AND HEALTH to be sent from London to Berlin, not knowing of any translation from it in German.

The Bible Lessons we find to be of great value, supplying in part the need we feel of having the correct view of the Scriptures presented. I would like to express my gratitude for the help and strength received from them.

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THERE are ten active demonstrators in our association, and we each have all we can do. We are greatly antagonized by the ministers of the gospel, but have assured them that the Truth has come to stay. We have had over one thousand cases come for treatment, and there have been some marked cases of healing, though we are still scoffed at by the pulpit.—Mrs. O. C. C., ST. CLOUD, MINN.

## Scotland.

For the past eight months I have been in Edinburgh, and beyond. Most of the people whom I have met say that they like to read the tracts, and that they do enjoy the JOURNALS; but they seem to doubt that healing can be done. A short time ago, I met one who seemingly has been suffering for seven years. He said he wished the days of Jesus would come again. I told him that Christian Science was the same teaching and healing; but he replied that he doubted that very much. Several copies of SCIENCE AND HEALTH, which I brought with me, I have left at different places to be read. One lady told me: "I have got more light from SCIENCE AND HEALTH than I have found in the BIBLE. No doubt it is a good book." A gentleman whom I met the other day, also said: "SCIENCE AND HEALTH no doubt is a good book. The more I read it, the more light I get." One gentleman has been studying it since last June. Others, again, will say: "I have not much time for reading or study. I see it will take a great deal of study to understand it right."

I AM strongly impressed with the thought of putting SCIENCE AND HEALTH side by side with the BIBLE in Sabbath services. When I first became interested in Christian Science I attended services where the listeners spent no time in the preparation of the lesson, but listened to a theme brought out by the speaker,—well brought out as themes go, and interesting; but I was actually hungry for Truth. I knew nothing about the BIBLE. Had SCIENCE AND HEALTH which I read, but found it difficult to connect the two. Then came the Bible Lessons, with references to SCIENCE AND HEALTH and the BIBLE. We took them up at once in the Sunday morning service. I began to study out the references, then saw that SCIENCE AND HEALTH interpreted the SCRIPTURES, which before I could not understand. I began to search for the pure thought in the SCRIPTURES which SCIENCE AND HEALTH showed me how to find, and this pure thought uncovered and rebuked error in me. I now write out all the references in both SCIENCE AND HEALTH and the BIBLE; trying to get the true, pure thought, and to live it from lesson to lesson.

We have a Church Home, open every day in the year. Within the "sacred precincts" of this simple Home, Truth unbinds the shackles, and sets the captive free; weary wanderers seeking rest that Love alone can give, are lifted up and strengthened.—M. C.

I CAME to this place one week ago to-day, and commenced talking Christian Science. I had previously given a few thoughts of Truth to an acquaintance here; who, being interested in our theology, invited me to come; and I am happy to feel that the little leaven of Truth brought is already at work. The husband of my hostess was complaining of rheumatism. I only talked and held thoughts against the beliefs — for Truth — but the next day after I came he told his wife that I had been treating, for he was relieved of all pain in his hip. I explained, the best I could, the working of Truth; and told him that I had not treated him personally. He then wished me to treat him, and others requested it. I now have five patients, and people are becoming interested and anxious to know the Truth. Last evening I went to church. As I went, I realized that God was ever present and omnipresent; and that good must be the result of my going there. The text for remarks was, "Come and see," found in the first chapter of John. I realized a good opening for the work of Truth, and that to "come and see," would be to accept eternal Life. This morning I called upon a friend to whom I had loaned reading, and talked of this glorious light,— and there I met the minister to whom I listened last eve. He was about to leave on business for a short time; but, saying he would soon return, asked if I were from C., and expressed a desire to see me again. After he went, my friend said he was very anxious to talk with me about Christian Science, as he never had had opportunity to discuss the subject. I have promised to meet him this afternoon, and *hope and trust I shall* be guided by the Infinite Mind,— Life, Truth and Love. — Mrs. F. A. C.

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THE work is going on here peacefully and surely. The little flock do not hear even the distant rumbling of division or misunderstanding. They are learning to live the Truth as set forth in SCIENCE AND HEALTH. I have sold, in the year-and-three-months I have been here, about one hundred copies. We like the Bible Lessons very much. Beside our student meetings and Sunday public meetings, our Bible Class and Sunday School, we have a SCIENCE AND HEALTH class, that meets once a week. We study SCIENCE AND HEALTH in the light of its own interpretation: that is, we seek in the book for the words it uses. It is a means of wonderful growth in the Spirit, and is a wonderful a helper in daily work.— J. F. K., SEATTLE, WASHINGTON.

For a time everything seemed so dull, nothing doing, that I cried out in my heart: "O, for *something* to do in the work, no matter what!" Then came the call for one dollar to send for literature to distribute among the public. I really did not know how to spare *that* dollar, as I needed it for so many things,—yet I had gotten my desire. The literature arrived, but what on earth would I do with so much! It seemed I had given tracts to almost everybody, so there was really no one to give them to. I finally divided with a Christian Scientist living three miles distant, to enable her to distribute in M——. I then put up in small packages Journals, Series, &c., and started out with, I confess, rather a timid feeling. I treated for "fear," and the timidity left me. My first call was upon a "High Churchman." The rector answered the bell, and I handed him the literature as a Christian gift; expressing the hope that he would give it a careful reading, which he promised to do. Next, I stood at the door of a "Low-Churchman"—one who, a short time ago, preached a sermon against Christian Science—and I left a nice little package for him to read. After calling at both the Presbyterian and Methodist parsonages (ploughing my way ankle deep in snow to get from place to place) I reached home at eight p. m. I then prepared some more, which I addressed to other ministers upon whom I had not called, and mailed also to friends distant. After this, I went out nearly every day, and handed some to almost everyone I met. Now, what do you think! I haven't any left; and there are ever so many more whom I want to give to, right here in the city—to say nothing of the suburban villages two and three miles out. I cannot buy any more just now; but, if you will send me half as many again, I promise to have them distributed in little over a week. I know that of myself I am nothing, and can do nothing; but in God I am in All—and I thought you might like to hear about the work.—M.

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Two years ago last October, we organized our Sunday school with nine in attendance—the largest number we could get out at that time. There are now over fifty who attend both Sunday school and other meetings, while the average S. S. attendance is over thirty. Our open Tuesday evening meetings assemble over twenty, weekly. We have organized a Church of Christ (Scientist) with a membership of fourteen, and several others will join at the first opportunity. We have twelve active students, and eight have gone from here into other fields.—H. A. K., NEB.



QUESTIONS AND ANSWERS.

Private Letter, with Reply.

I HAVE thought perhaps I was neglecting my duty, in not writing you occasionally something of our thought and motive.

The work is progressing nicely at this place. In belief, we frequently meet stumbling blocks in our way; yet we try to, and *do* surmount them, by keeping our consciousness filled with Love. We have found to be true this statement of our Mother: "The greatest of the three enemies we as Scientists have to meet, is the one within our own consciousness"; and we also, time and again, have proven the truthfulness of her words when she gave the remedy: "Watch your thoughts." While we are doing this, the antagonisms of the world — yes, and the seeming failures of our own little band — do not seem so real.

We have regular church service every Sabbath at 10.30 A. M.; Sabbath School at 11.30; and BIBLE reading every Sabbath evening at 7.30. The latter are conducted the same as the Church service; except, in place of preaching, references from the BIBLE and SCIENCE AND HEALTH, on some subject previously given out, are read and talked upon by all. They are very interesting; and we sometimes have a hundred in attendance.

I never stand up before a congregation that I do not think of the desire of Mrs. Eddy, "that we should do without the crutch (manuscript) even though we *do* occasionally make mistakes." Though it then seemed so impossible to me to comply with her wish, yet I have done so ever since; and, I thank God that I obeyed. I have never known a failure when her advice has been taken.

I go from home quite frequently to talk this Truth. I gave two lectures last week at W. W., and next week I am to speak in the N. B. Church at B. S. A few weeks ago I talked in the M. E. Church at R., also the Episcopal Church at E. C. I have also had the Evangelical Church at another place. I mention these that you may see how the universal thought is changing. The people are not only more willing to hear, but they are also more willing to come to the Truth for healing.

I would like to ask you a question. I have not yet given out the thought that I would teach a normal class; it has seemed to me unnecessary. I gained the thought, from the JOURNAL notice, that while it was permitted, it was not advised. Am I right?

— E. M. E. B.

## Reply to the Foregoing.

DEAR BROTHER.— When I look at the words of our Teacher: "It is your privilege to teach . . ." and, "Too much, instead of too little, Christian Science teaching is being done . . ." I can but agree with you. My thought goes back to these words of the Psalmist: "So they did eat, and were well filled: for he gave them their own desire; They were not estranged from their lust. But while their meat was yet in their mouths, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel." Because of the hardness of their hearts and their fault-finding spirit, while partaking of their request or desires which had been granted them, it proved a curse rather than a blessing! So it will always be to those who desire satisfaction for selfish aims, sensualism, personal pride and ambition.

If a child should go to its mother and ask to have her jewels to give to the swine, and the mother should say: "*If* you are doing right, and it is a good thing, you can have them"—who for a moment would think that the child had the sanction of its mother? Instead, her words would be equivalent to a positive denial.

Or, suppose that the mother should say to the child: "Bring me some of the choicest fruit you can find," and the child brings good, bad, and indifferent. The mother asks: "How is this?" The child replies: "Oh, I took them just as they came,"—not heeding the injunction: "great wisdom, good judgment, and clear discernment should be used in doing so." Simply because many have a "great desire" to be taught, irrespective of experience and fitness, is no reason why they should be taught,—nor is it "good judgment" to teach these. Some who are the most desirous, are the least fit either for such teaching or to be teachers.

Neither has advice or permission been given for one normal teacher to take the students of another teacher into his normal class, and instruct them in that course.

Further: The greatest work, and the most good at present to be accomplished for the world that is in darkness, is to put *THE BOOK, SCIENCE AND HEALTH*,—which is the very best teacher and healer, too,—into the hands of all, and get the people to read and study it. This will lead them in the way of all Truth, and bring them to Life Eternal.—D. S. D.

Another Query Answered.

O. A. M. of T. W., asks if there has been a change in the price of teaching classes in Christian Science.

We would reply that there has been no change, and there is no necessity for a change to a lesser price. Truth has not depreciated in value; but, on the contrary, our experience is that the Truth as taught in SCIENCE AND HEALTH becomes more and more valuable.

Error would have its own value, (which is nothing) put upon Truth in order to make Truth seem of no more importance than itself; and thus it would belittle and destroy the effect of Truth, to mortal sense. Mortal mind has not appreciated, and will not appreciate, that which has but little or no material value. According to this mind, the greater the sacrifice made to obtain a thing the more it is appreciated; while a point won by little effort, or an object gained at small cost, soon loses its value in our eyes, and its hold upon our interest. This is an unchangeable law of mortal mind; and a teacher who yields to the clamorous demands of error to cheapen Truth, is an abettor of error; an enemy, innocently or knowingly, to Truth and to his fellow-men.

Truly "the poor have the gospel preached to them," for God's poor, "the poor in spirit," will, *will* have it at any sacrifice; it cannot be with-held from them.

To such, if necessary, a reduction in tuition may be made without harm; while to others who are not ready, the desired benefits would not accrue even were the tuition fee ten times the regular price.

Again: To reduce the price of teaching for the purpose of having a large class, or for drawing students from other teachers, or even for the privilege of teaching someone not yet ready for the teaching of Truth, is detrimental to the Cause, to the student and to the teacher. A germinating thought can be dropped here and there as occasion permits, until the fallow ground is broken up and made ready for the more plentiful sowing; but promiscuous teaching, or sowing seed upon the rocks — hardened hearts not yet touched with or influenced by divine Love — is after the manner of catching a child and forcing distasteful medicine down his throat. He is no more reconciled to the medicine, nor to the one who prescribes it; nor will he afterward magnify it, or sing its praises.

What true and loyal student of Christian Science would be guilty of so gross an error as to minimize the greatest good, to which rightfully belongs the highest value, — a value that can never be computed in dollars and cents? The thought or belief of cheapening Truth, or that which expresses, teaches, or demonstrates it, is as erroneous as a thought or belief of inflammation, pain, or deformity; and is as much to be guarded against.

## HEALING AND REPORTS OF CASES.

I WAS summoned, by telegraph, to a friend in a distant town. Hastily obeying the call, I found when I reached the home, that she had been for days under a belief of mental aberration. The family were in a state of great anxiety; and, the moment I entered the house, I felt their fear. Feeling that I must have one of the "exceeding great and precious promises" which never fail, I took my Bible, which opened at the 41st chapter of Isaiah, and read: "Fear thou not; for I am with thee. . . .

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee," etc.

In an instant I knew I had found my staff. I went, with Bible in hand, to the bedside of my patient. As I seated myself by her side, she looked at me with a wild, startled look, drawing away in affright. Directly I began to read the blessed words; over and over again I read them, at the same time holding to the thought of the omnipotence of God. At first she did not seem to hear, but soon began to listen. Little by little the strained, scared look faded from her face, and an expression of quiet and peace took its place. Closing her eyes, she drank in the words of Life; and I knew that Truth was doing its work. Still I read the strength-giving promises, knowing that she was safe in the One Mind; with a long-drawn, tremulous sigh, she said in a whisper, "Oh, it *rests* me so!" The light had come; she recognized the falsity of the claim, and arose "clothed and in her right mind." With eagerness she reached out for a clear understanding of the Truth that had made her free; but, though conscious to a degree of her freedom, she still saw "men as trees walking." I was called to another patient, and left her studying her BIBLE and SCIENCE AND HEALTH, seeking for the clear light. A few days afterward I returned, and she met me at the door. I think I never saw a face so illumined with the light of joy as she exclaimed: "Oh, C——, I have found *my* verse!" adding, "I see it was expedient that personality should go away." Then she told me that it had seemed to her she could not let me go; that she could not work out this problem alone; that I *must* stay and help her—but that when left to herself, she sought refuge in the Word, and this was given her:—"They helped every one his neighbor: and every one said to his brother, Be of good courage. So the carpenter encouraged

the goldsmith, and he that smoothed with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved." She *had* been "encouraged" and "helped," she *had* heard the words, "Be of good courage"; but she knew that she must not lean upon an arm of flesh: then, recognizing that her feet were upon the Rock — the sure foundation — she also saw that the Truth had "fastened it with nails," that she should not be moved; and this consciousness brought to her a flood of light. A year has passed, and she stands firm; growing in understanding, walking in the light with steadfast faith — unwavering, because "It is fastened with nails, that it shall not be moved."— C. E. B.

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The first few words that were spoken to me on the subject of Christian Science opened up such glorious possibilities, a new world of light and joy such as would be impossible for me to describe. The beautiful teachings of Jesus came to me in glimpses; and I stood still in wonder, that the world had not before seen what held us all in bondage. If a belief presented itself, just a few words, from the Scientist who was treating in my family, would destroy it: and I thought, can I ever hope to reach the understanding which brings such peace to me! Even then, I felt that there was no limitation in Christian Science. I subsequently studied, and found that Truth adjusts all things. In experiences which in the former thought would have brought great sorrow and desolation, I have been lifted above material sense; above and out of self, till I know, of a truth, that there is no power outside of God — no separation, no sorrow, no pain.

Public sentiment in this vicinity is changing, and people are recognizing the spiritual healing. A lady said to me, "I feel very differently about Christian Science from what I used to; for, as I see it now, it means a life of self-purification. This change seems to me to have come from faithful, earnest work in thought and deed. The *Bible Lessons* bring new Light each week, each one seeming to be an answer to the question of the hour. Indeed, the thought in the lesson of January eighteenth, of Trust, Obedience and Realization, has taken me far beyond any former lesson, and I know that there is no power that can hold me from a full realization of the *all Good*."— F. B. S.

Words are as inadequate to express what Christian Science has done for me and my family, as they are to describe the qualities of the divine mind of God. It has cured sickness, by teaching us a proper recognition of life. It has exploded all religious views that existed only as theories; and has given in their stead, a practical christianity accompanied with demonstrative principles which, if honestly and sincerely investigated, are sufficient to convince all that we are the free-born sons of God.—C. C. J.

The above testimonial is from a student whom many in our community knew to be bound with the fetters of an insatiable appetite for liquor, that none but God could break and dispel. He saw that his wife, (an invalid for some eight years) was made free, through a few treatments in Christian Science, from her bondage to many claims of mortal mind; and these "signs" proved stepping stones in his own path out of a deeper type of sin than claim of sickness, *viz.* the claim of "appetite." Both husband and wife have gone through a class, and now rejoice in that peace and rest gained through the understanding of one God and one reflection. I never can forget the expressions of this student when he entered the class. He said that he was not sick in body, *but was sick in mind.* During the first week of the lectures he was made free, was healed of that sin that so many are bound to and suffering in. Oh, how precious are the Scriptures, and Christ-teachings! Tenderly he entreats: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

I also enclose the following testimonial handed me with request to send to the JOURNAL. The patient, over seventy years of age, was healed two months ago, and is now *perfectly well.* The doctors were completely silenced. One said to the son next day, three times, that he never heard of such a cure, and could not understand it.

I feel it a duty, as well as a privilege, to state a fact in absent, instantaneous healing, demonstrating the ever-present power of God. My husband was taken suddenly and dangerously sick. Two of the most skilful physicians were in attendance, and said that he had acute Bright's disease. I felt that he was beyond all earthly help, he was in such agony. Our son became alarmed, as one of the physicians told him candidly his father's condition. He came to me and said that he was going to see a Christian Science Teacher and Healer, and left in great haste. His father grew worse so fast, I thought that he was struck with death. Soon, our son came to the door. I motioned him to stop, and going to him told him that I feared his father was dying,—indeed, I felt that he was. He answered me with so much assurance: "No,



Mother; father will *not die*. I saw Mrs. C., and laid his case before her." On going back to his father's bedside, I found him quieted down, resting easily, and all in a moist perspiration. From that time all fever left, and he was healed.—Mrs. J. T. S., GRAND JUNCTION, COL.

TWENTY months ago I was a very miserable, unhappy woman. I had been the victim of complicated diseases for nearly five years, being confined to my bed; and was constantly taking from four to seven kinds of medicine. I took large quantities of tonics and quieting medicines. My physician said I could not live without them, and I too believed I could not—for I suffered intensely even while taking them.

A dear aunt came to visit me, and it was through her that I learned the truth. She gave me two treatments, and the third day I went to the table with the rest of my family, and ate the same that they did. In one week I was well enough to visit my neighbors, and I have continued well ever since.

In my younger days, I had been a member of the church, and for years had been seeking a higher enjoyment, or knowledge of the Truth; but, never receiving any satisfaction in my search, I had become about discouraged. I think I never was truly converted until after my cure; for, after that, I read the BIBLE with a new light and understanding. I studied both the BIBLE and SCIENCE AND HEALTH; asking God for wisdom and understanding, for He has said, "all things, whatsoever ye ask in prayer, believing, ye shall receive." I now do the work for five in family, and know that God is my Rock and Strong Tower.

I take the JOURNAL, and also pass it to my friends and neighbors to read. My duty is to plant and water, and God will give the increase. It is a wonderful Truth, worth making a great many sacrifices for, and I have heartfelt thanks for even a little of the realization of the "Allness of God, and the nothingness of matter."—Mrs. J. S., A., N. Y.

"How near we feel to Infinite Mind, as we behold the vastness of the power of Eternal Truth! Fear and falsehood and self-esteem are all that can cause a fall from this delightful elevation. . . .

God cannot be intellectually known. . . . We cannot explain the strains of melody in music, but we can be conscious of them. In this development, how quickly our author detects errors. Truth discovered thus is infallible; it is God."—*Writings and Genius of the founder of Christian Science.*

## EDITOR'S NOTE BOOK.

## The New Book.

THE revised or fiftieth edition of our text-book, *SCIENCE AND HEALTH, WITH KEY TO THE SCRIPTURES*, is greeted with joy, gratitude and love by every Christian Scientist. A higher, purer consciousness of Truth, of Life, comes with its reading, which points unmistakably to the fact that the work of to-day is to give this book to the world as its healer and teacher; therefore, let us bear in mind the command of Jesus: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." (Matt. v. 16.)

## College Association.

At the February meeting, held at 62 Boylston St., Boston, the central thought was the present necessity and demand for the Church Building; and the earnest expressions of those present were certainly heart-felt. There were most kindly expressions of remembrance of absent members; those who have gone forth to demonstrate and teach the power of Truth, to destroy the claims of error, and who still recognize both the obligation and privilege of membership with the Alma Mater, — in which their students also share, so that all become partakers of the same consciousness of Truth. Never has there been such unity of thought and action among the students of Christian Science as in this hour, and "signs following" will surely and speedily be made manifest to human consciousness; for that consciousness is awakening to the importance of the Church Home in the centre of Christian Science activity.

## The Marks of Love.

No outward mark have we to know  
Who thine, O Christ, may be,  
Until a Christian love doth show  
Who appertains to thee:  
For knowledge may be reached unto,  
And formal justice gained,  
But till each other love we doe,  
Both faith and workes are feigned.

—George Withers.

Items of Interest to Both Readers and Contributors.

DOUBTLESS readers of the JOURNAL will rejoice to learn of the unprecedented sale of the New Book. In less than one month, there have been sold three thousand copies of the regular, Cloth Binding, together with two-hundred-and-fifty of the (gilt-edged) Flexible Binding. A copy of the latter is indeed a treasure. The regular type is used, and the same number of pages given; yet the India paper, narrower margin, and flexible cover, combine to produce a much smaller, lighter, as well as handsomer volume,—one eminently durable, and gratifying both to possess and to use.

BIBLE LESSONS: The New Revision of SCIENCE AND HEALTH not being in print at time of preparing the *Quarterly* for April, references in that issue are necessarily confined to the two editions heretofore in use. With regard to the July *Quarterly*, however, it is the present intention to refer to the Revised Edition.

SING unto the Lord a new song, (Ps. 96:1) for this is a year of rejoicing. Never was the demand for a new song-book so urgent as to-day — and this is just the time to send in your hymn. The committee has already spent much time in preparing the new hymnal, and, if each one will furnish a hymn immediately, the book will undoubtedly be completed this year.

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WHAT is meant in Luke 3:38, when it calls Jesus "the son of Adam, which was the son of God." I don't understand the meaning. Please answer through the JOURNAL, and greatly oblige — MRS. O. H. E.

In verse twenty-three, occurs the important, parenthetical thought governing the entire mortal-mind array to the end of the chapter. "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph." The whole structure of error is here obviously based upon *supposition merely*.

Adam, the claim of intelligent matter, according to Webster signifies "original sin;" the fruits of which are sickness, death,—all manner of evil. God is *not* the author of evil; for in the first chapter of Genesis, where we have an account of the Creation, we find that God finished his work, and pronounced it "very good." In the order of Divine Harmony, like produces like; hence Spirit, God, does not create matter, evil. In fact, instead

of fathering, or even sanctioning it, God, Good, said to evil, "thou shalt surely die" — not that man shall die, for man is spiritual; but the sense of evil shall die.

Jesus himself acknowledged but the one Father, Spirit, and proved his sonship by demonstrating over every claim of the Adam-lie; that is, the false claims of life, substance and intelligence in matter, the fruits of which are sickness and death, he destroyed; thereby proving that they had no Principle, consequently no origin. "That which came from dust, returns to dust, nothingness." (*Series Vol. 1: No. 17: p. 5.*) When speaking to the claims of material sense, he said: "ye are of your father the devil . . . when he speaketh a lie, he speaketh of his own: for he is a liar and the father of it." (*John 8: 44.*) He also said of the world: "me it hateth, because I testify of it, that the works thereof are evil. (*John 7: 7.*) When the Jews asked, "Where is thy Father?" he pointedly answered, "Ye neither know me nor my father: if ye had known me, ye should have known my Father also." (*John 8: 19.*) "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me." (*John 8: 42.*) Again, said he: "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. (*Luke 10: 22.*) The single declaration "Before Abraham was, I am," clearly shows that he recognized a life not limited by the material sense of birth and death; one that is co-eternal and co-existent with God. That he clearly discerned the fact that "the Creator is not separated from his Creation," is made manifest in his statement, "I and the Father are one." That which is co-existent with the perfect and the eternal, never changes.

Concerning all questions like the above, with which no doubt he was continually confronted—for the Jews neither accepted Jesus as the Son of God, nor his *teaching* as the *word* of God—Paul gives the following advice: "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. (*Titus 3: 9.*) Why avoid genealogies? Because they convey a false idea. They start with man, or mortal-mind, as a creator; but, since mortal mind is neither a creator, nor a creation of God, it follows that Adam, man, mortal mind, cannot be a creator—hence there can be no genealogy springing from Adam. The genealogy in this third chapter of Luke, like all histories of error, traces itself back illegitimately. It begins with man and ends with God; whereas all that is real has both beginning and ending in Him.

PUBLISHER'S DEPARTMENT.

ALL Christian Scientists will be deeply gratified to learn that the long-looked-for revision of *SCIENCE AND HEALTH*, 660 pp. by Rev. Mary Baker G. Eddy, has come from press, and some 3000 copies have already been ordered. A more valuable bequeathment to the world could not be conceived, or a more acceptable gift to students made. Besides the index, this edition contains forty pages more than the edition preceding, which embody most valuable accessions to the scientific knowledge imparted by this wonderful work, now blessing the whole human family.

ORDERS for the above-named work will be filled in routine, according to date of receipt. Though this book is some 75 pages larger than any previous one, rates on the cloth binding remain as heretofore, viz.: \$3.18 each; \$8.70 per quarter doz.; \$16.00 per half doz.; \$30.00 per doz.; ALL PREPAID. *Remittance to accompany order in each case.*

BOUND in flexible leather covers, printed on thin Bible paper, round corners, gilt edges, kid-lined, silk-sewed, and name in gilt letters on inside or outside front cover, if desired. One or more copies, prepaid, \$6.00 each; three or more, to one address, prepaid, \$5.75 each; six or more to one address, prepaid, \$5.50 each.

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OUR advertising columns close *promptly* on the 15th of each month. Cards, church notices, etc., received after such date, go over until the following month.

SCIENCE demands *order* and *method*. Will friends sending us subscriptions please bear this in mind and write plainly,

- 1st. The name and address of subscriber, giving street, or post office box, number,
- 2nd. When subscription is to begin — *month* and *year*.
- 3rd. Time subscription is to continue.

To do this will not be especially burdensome to any person, and will save us hours of *needless* clerical labor, and correspondence.

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## *Church Services.*

i

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- BELOIT, WIS.—10.30 A. M., S. S. 12 M., Carpenter's Block.
- BLOOMINGTON, ILL.—10.30 A. M., Sunday School 9.30 A. M., Cor. Grove and Center Sts.
- BOSTON.—10.30 o'clock A. M., Chickering Hall, Tremont Street. Sunday school 12 M. Rev. L. P. Norcross, pastor.
- BUFFALO, N. Y.—10.45 A. M. and 7.45 P. M. Sunday school 12 M. Chapter House, Johnson Park. Rev. E. R. Hardy, pastor.
- CHICAGO, ILL.—10.45 A. M.; Sunday School, 11.45; Kimball's Hall, cor. State and Jackson Sts.
- DENVER, COLO.—Odd Fellows' Hall, 1543 Champa St. Regular services, 10.30 A. M., Bible class at 12 M. Evening service, 7.30. Jno. F. Linscott, pastor.
- DULUTH, MINN.—10.30 A. M., 7.30 P. M., at Rooms 310 and 311 Masonic Temple. Mrs. M. C. Swift, C.S., Speaker.
- FORT HOWARD, WIS.—10.30 A. M., Royal Arcanum Hall.
- INDIANAPOLIS, IND.—10.30 A. M. and 7.30 P. M.; S. S. 2.30 P. M., Propyleum Building, Rev. G. Haines, pastor.
- INDIANAPOLIS, IND.—Corner North and Alabama Streets. Service 10.30 A. M., Sabbath School 11.30 A. M.
- JUNCTION CITY, KAN.—10.30 A. M., S. S. 12 M., Clough Building.
- MARINETTE, WIS.—10.30 A. M., and 7.30 P. M., Johnstone's Hall.
- MILWAUKEE, WIS.—10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. S. S. 11.45 A. M.
- MINNEAPOLIS, MINN.—3 P. M. S. S. 4 P. M., 824 Nic. Ave.
- MONTREAL, CAN.—11 A. M. and 7 P. M., 2268 St. Catherine St.
- NEW YORK CITY.—Service at 10.30 A. M., at Hardman Hall, corner of Fifth Avenue and Nineteenth St. Bible class at 12 M. every Sunday. Services every Sunday and Tuesday evenings at Reading Rooms No. 98 Fifth Avenue at 8 P. M. Rev. Augusta E. Stetson, pastor.
- OCONTO, WIS.—10.30 A. M. S. S., 11.45 A. M.
- SAN FRANCISCO, CAL.—1 P. M., Imp. O. R. M. Building.
- SYRACUSE, N. Y.—10.30 A. M., S. S. 9.30 A. M., Greyhound Hall.
- TOLEDO, O.—10.45 A. M. S. S. 12 M. The Worthington.
- TOPEKA, KAS.—11 A. M., S. S. 10 A. M., 210 W. 6th Street.
- TORONTO, CANADA.—11 A. M., and 7 P. M., S. S. 12 M., corner College and Brunswick Aves. Mrs. J. H. Stewart, Speaker.
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 BANCROFT, NEB. — 3 P. M., residence, S. R. Fletcher.  
 BELLEVILLE, KAN. — 3 P. M., residence of T. W. Hatten.  
 BINGHAMTON, N. Y. — 10.30 A. M., Rooms 14, 15, Ross Block.  
 BLUE SPRINGS, NEB. — 10 A. M., residence R. Walther.  
 BROOKLYN, N. Y. — 3 P. M., and S. S. at 10.45 A. M., 41 Green Ave.  
 BUFFALO, N. Y. — Bible class, 3.15 P. M., 548 Main Street.  
 BUTTE, MONTANA. — 8 P. M., 104 South Montana Street.  
 CALAIS, ME. — Bible class 3.30 P. M., at Reading Room.  
 CHARLES CITY, IOWA. — 10.30 A. M., Room 3, Cheney Block.  
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 class Wednesdays, at 2 P. M. The "Ortiz," 4th and Sycamore.  
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 COLORADO SPRINGS, COLO. — 3.30 P. M., Bible class; 2.30 P. M.,  
 Christian Church, E. Huerfano Street, Mrs. E. P. Sweet, speaker.  
 DE FUNIAK SPRINGS, FLA. — 10 A. M., residence, G. A. Walther.  
 DES MOINES, IA. — 10 A. M., High Street Baptist Church.  
 DETROIT, MICH. — 10.45 A. M., S. S. 12 M., 209 Woodward Ave.  
 ELMIRA, N. Y. — Bible study, 3.30 P. M., 668 Park Place.  
 ELROY, WIS. — 2 P. M., residence Edw. N. Loveland.  
 FALL RIVER, MASS. — 2 P. M., 39 S. Main Street, Room 5.  
 FAIRMONT, MINN. — 10.30 A. M.; S. S. 11.30 A. M., Occidental Bl'k.  
 GALESBURG, ILL. — 3 P. M., over Y. M. C. A. Rooms.  
 GALVESTON, TEX. — 4.30 P. M., S. S. 10 A. M., P. O. St., bet. 18th  
 and 19th Sts.  
 GLOUCESTER, MASS. — Bible class, 3 P. M., 79 Middle Street.  
 GLOUCESTER, MASS. — 7 P. M., Harmony Hall, 17 Elm Street.  
 GRAND JUNCTION, COLO. — Bible class 2 P. M., residence, Mrs.  
 W. T. Carpenter.  
 GRAND RAPIDS, MICH. — 10.30 A. M., Good Templars' Hall.  
 GRAND FORKS, DAK. — 3.45 P. M., Room 12, Odd Fellows' Block.  
 HAMILTON, CANADA. — Bible class 3 P. M., 84 Wilson Street.  
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 Main Street.  
 JAMESTOWN, N. Y. — 10.45 A. M. and 7 P. M., Jones' Block.  
 JANESVILLE, WIS. — 3 P. M., No. 154 South Jackson Street.  
 KANSAS CITY, MO. — 10.30 A. M., 28 and 30 Gibraltar Building.  
 LANARK, ILL. — 10.30 A. M., residence, Mrs. J. Woodin, East St.  
 LAWRENCE, MASS. — 10.30 A. M., Rooms 5 & 6, Bicknell's Block.  
 LEAVENWORTH, KAN. — 3.30 P. M., 708 South Fifth Street.  
 LE MARS, IA. — 11.30 A. M., S. S. 10.30 A. M., cor. 3d & Wash. Sts.  
 LEXINGTON, MO. — 10.30 A. M., residence of John M. Williams.  
 LIMA, O. — 4 P. M., W. C. T. U. Hall. Wednesday, 7.30 P. M.  
 LINCOLN, NEB. — 10.30 A. M., Suite 1 King's Block, 1124 N St.  
 LITTLETON, N. H. — 10.45 A. M., Opera Block, Main Street.  
 LOCKPORT, N. Y. — 11 A. M., No. 2 Central Block.



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